

The
Congregationalist.

"Da quod jubēs et fube quod vīs."—AUGUSTINE.

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JANUARY, 1873.

RELIGIOUS REVIVALS.

THERE are many indications that the Congregational Churches of this country are earnestly longing for a new manifestation of the power of the Living God. The ecclesiastical and political controversies of the last few years have not destroyed—have not enfeebled—the conviction that the first and highest duty of Christian men is to live a spiritual life and to do spiritual work, and that this duty cannot be discharged without the inspiration of the Holy Ghost. We want many things—among others, a great increase in the number of effective preachers, an improvement in the organisation of our Sunday-schools, a better financial system, larger accommodation for public worship; but in every part of the country, men are coming to feel that what we want most of all is a fresh baptism of the Holy Ghost and of fire. We have always acknowledged this; but just now there are very many in whose hearts the longing for this baptism has not only acquired a passionate intensity, but is exalted and transfigured into the confident expectation that the supreme blessing is about to be conferred upon us.

A singular change has passed on the temper and spirit of many of our ministers; whether the change has extended to their Churches I have, as yet, no means of ascertaining. A very few years ago, whenever four or five ministers happened to come together, after an Ordination Service, or a College Anniversary, or a meeting of their County Union, and talked freely and confidentially of their ministerial work, they were almost certain to speak despondingly. They could see nothing to give them satisfaction or hope. Their congregations might be large. Their Churches might be at peace. Of the generosity of their people they might make no complaint. They might acknowledge that in their schools and their mission-work there was a considerable amount of activity. But it was their almost unanimous conviction that there was

a mournful absence of vigorous spiritual life ; that God seemed "afar off;" that from one end of the country to the other a desolate winter seemed to have set in, and that there were no signs of returning spring. Now, despair has given place to hope. These same men have come to believe that we may expect, and expect soon, a real and general Revival of Religion.

There are some who will ask what is meant by a Religious Revival. There are many who may need to be reminded that if in our own times God comes to us in the greatness of His power, and in triumphant love, His coming may not be manifested in precisely the same forms as in any one of the great Religious Revivals of former days, and may not produce the same effects.

In the history of the Church there has been a succession of great religious movements, every one of which has had its special characteristics. One of these movements began early in the twelfth century—the first signs of it, indeed, are visible in the eleventh century, and it extended into the thirteenth. Neander justly describes it as a "new outpouring of the Holy Ghost."* A vast number of monks, and many of the secular clergy, were possessed with the very power of God. They preached repentance with vehement energy. The profane became devout; drunkards became sober; abandoned women forsook their sins. Remorse, fear of the coming judgment, the contagion of religious excitement were sometimes so violent that, under the words of the preacher, people fell to the ground in violent convulsions. The chief object of the remarkable succession of great monks from St. Bernard to St. Francis was to accomplish a practical religious reform, and they did it. They not only reclaimed large numbers of people from a vicious life, but developed active benevolence, and stimulated men to noble works of charity. The religious movement with which their names are associated led, no doubt, to the rapid growth of monasticism; but it also effected a great moral reformation in general society.

It was in the same century that the power of God came upon Peter Waldo, and it led him and his followers not only to strive after a more perfect Christian morality, but to break away from many of those traditions of the Church of Rome which repressed the growth of a free Christian life. They translated the Scriptures, and read the Bible for themselves. Laymen, inspired with zeal for the glory of God and compassion for their fellow-men, began to preach the Gospel. Laymen even administered baptism, and celebrated the Lord's Supper without the presence of a priest. Among the Waldenses, therefore, the coming of the Holy

* "Church History." Vol. VII., p. 406 (Bohn's edition.) See also his sketch of Monasticism, earlier in the volume.

Ghost produced a clearer knowledge of the truth of Christ, as well as a higher Christian morality and deeper spiritual earnestness.

In the fifteenth century there was a remarkable religious movement in the Low Countries—a movement which resulted not only in all the ordinary effects of a fresh baptism of the Spirit, but in the development of profound, and, as some may think, perilous conceptions of the intimacy of the relationship between the regenerate soul and God. The historian of the “Reformers before the Reformation,” describing this movement, speaks of the “great and powerful quickening of the Christian spirit” among the people. He says, “a deeper concern about the truths of Christianity was awakened in the heart; the moral sense was raised and sharpened, withdrawn from the externals of good works, and directed to their source in the inward disposition and bias of the will; in general, a warm-hearted, pure, and earnest evangelical piety, in impressive sermons and genuine patterns of apostolical virtue, was vigorously and effectually opposed to the external action of the Church.”* That baptism of the Spirit which came upon Gerhard Groot, and the “Brethren of the Common Lot,” was revealed, first of all, in a more intense religious life and a more vivid sense of the reality of personal restoration to God, and then in a restless antagonism partly to the theology and partly to the ecclesiastical pretensions of the Church of Rome.

The Protestant Reformation of the sixteenth century effected so great a revolution in the theology and church organisation of the countries which received it, that we are in danger of forgetting that its supreme interest and value are derived from its purely spiritual element. It was the greatest Religious Revival which the Christian Church has ever known. Christendom was thoroughly corrupt. A false theology, an organised system of ecclesiastical tyranny, an irreligious and immoral priesthood had almost destroyed the very life of the Church. Again and again during the three preceding centuries there had been attempts at reformation, but they had been baffled. At last the Spirit of God came with power. Not merely in Germany and England and France, but in Southern Europe there was a wonderful revelation of the presence of God. Nearly every trace of the sympathy which we know existed in Italy and Spain with the theology of the Reformation has been destroyed, but the new religious life was revealed in its energy even in those countries which did not secede from Rome. Its great triumphs, however, were among the Protestant nations. It was not merely a new theology which they received, or a new ecclesiastical order, but the baptism of fire. The glory of God was revealed to them. There was

* Ullmann's “Reformers before the Reformation.” Vol. II., p. 2.

a spiritual resurrection ; religious indifference was transformed into religious enthusiasm. There was infinite joy in the redemption which had been wrought out for mankind by Christ Jesus our Lord. The Church was filled with the Holy Ghost. The Reformation was, I repeat, first of all, a great Religious Revival ; it resulted, however, in a reconstruction of the theology and ecclesiastical polity of all Protestant Churches.

Passing over the English Puritanism of the seventeenth century, we come to what is called the Evangelical Revival of the eighteenth century. This, as being the most recent of those great spiritual movements in which the power of God's Spirit has been manifested, is for most of us the type to which we suppose all religious revivals must necessarily conform. Whitfield and Wesley found that great masses of the English people were living in the grossest vice and irreligion. With hearts set on fire by the Spirit of God, they preached the Gospel with wonderful energy and success. God was with them. They went to the roughest and coarsest sections of the population—to men and women who were almost savages as well as heathens—and their preaching produced violent religious excitement. Thousands and tens of thousands of men were terrified by what they heard of the world to come ; were filled with penitence for their crimes ; and cried passionately to God for the pardon of sin and a change of heart. From the rough colliers of Kingswood the movement extended to those in the middle classes who professed to be living a religious life, but whose religious life had no energy and fervour in it ; from them it gradually passed into the higher ranks of English society. The Evangelical Revival in its origin and in its most characteristic elements was a *missionary* movement. Its leaders appealed first of all and most vehemently to those who were living in open neglect of all religious duties, and who were grossly ignorant of religious truth. Their theology, therefore, was extremely simple and elementary. Their chief design was to bring men to Christ ; the culture and development of the Christian life received comparatively little attention. Religious earnestness was "revived" in the Church itself as the result of the freshness of feeling and the enthusiasm which existed among the new converts. Theologically, the Evangelical Revival did comparatively little. Whitfield simply inspired with new life the Calvinistic theology of Puritanism. He did nothing to change the form in which the Calvinistic creed had been held by his predecessors. The whole theological result of Whitfield's work was to throw into prominence those parts of the Calvinistic creed on which it is natural to insist in preaching to the irreligious. Wesley's influence on theological thought was greater. He gave such a form to Arminianism that his followers are able to hold an Arminian theology

with a sense of dependence upon the grace and power of God as deep as that which constitutes the spiritual power of Calvinism.

This brief review of some of the more considerable religious movements of the last six hundred years suggests two or three very practical lessons.

I. It is a serious mistake to look upon Religious Revivals with suspicion. Again and again, in the history of Christendom, the power of God has been suddenly revealed in new and surprising forms. Men have received a Baptism of Fire under the inspiration of which revolutions have been accomplished in the moral and spiritual condition of large sections of the Church. There are, no doubt, periods in the history of the Church during which there has been a quiet growth of Christian life. Without any excitement, and in the absence of any extraordinary methods of Christian work, men have repented of sin and trusted in Christ for the gift of eternal life. Parental influence, the quiet and unimpassioned illustration of Christian Truth and Duty, and the silent yet subtle and mighty power of holy living have wrought upon the hearts of children and grown people, and gradually constrained them to receive the grace of God. These are the periods during which ecclesiastical organisations and theological systems have acquired strength and solidity; and as the peaceful years have glided by, the intelligence of the Church has been cultivated and its morality purified. There are many who regard with distrust any interruption of this noiseless and orderly progress; but it is clearly in harmony with the Divine method that, from time to time, the power of the Holy Ghost should be manifested in more striking and startling forms. The thin veil which separates us from the invisible and eternal world is rent, and the terrors and glories which it concealed are no longer the objects of faith; they are almost visibly revealed to mankind. These revelations constitute a new epoch in the religious life of the Church.

II. It is a mistake to suppose that Religious Revivals are transient in their influence, and that in the alleged "reactions" which follow them the deeper religious earnestness which they originated is succeeded by a deeper religious indifference. All the great movements of which I have spoken left a permanent impression on the moral and religious condition of Christendom. The revelation of the power of the Holy Ghost in the twelfth century not only created the Waldensian Churches and prepared the way for the Protestant Reformation, it regenerated monasticism, and effected a genuine and substantial improvement in the morality of Europe. The Religious Revival of the sixteenth century, which we call the Protestant Reformation, gave birth to the Protestantism of the Teutonic races, saved western Christendom from the growing corruptions of the Papacy, and for a time gave new energy to the

noblest elements of life in the Papacy itself. Whitfield and Wesley did very much more than give a temporary impulse to the religious earnestness of England and America. As the result of the Evangelical revival, an Evangelical theology gradually took the place of the cold and unspiritual latitudinarianism which had paralysed the religious power of the Church of England; the Nonconformist Churches which had sunk into a condition of great weakness, were inspired with new life and vigour; and out of the same movement sprang the great Methodist communities on both sides of the Atlantic. Nor is it true that Revivals which have had a narrower area, if they were real manifestations of the Divine power, have been transient in their effects, or have been followed by any depression of spiritual earnestness. Thirty years ago, in Scotland, the preaching of M'Cheyne, of Burns, of Milne, and of the Bonars was accompanied by most remarkable revelations of the presence of God, and thousands of persons found rest and life in Christ. The excitement was intense for a time, but there is no reason to believe that the Churches which it affected suffered any harm. The Church at Brooklyn, under the pastorate of Mr. Henry Ward Beecher, has had at almost regular intervals for five-and-twenty years a succession of "Revivals;" large numbers of persons have been received into fellowship as the immediate result of these movements; and Mr. Beecher has declared that in his judgment each successive Revival has permanently raised and ennobled the life of the whole Church. The intervals between these movements have not been periods of coldness and indifference; every new manifestation of the power of the Spirit of God has found the people where the last left them. We need not be afraid. If God came to us in great power, His coming would lift us permanently into a higher and diviner region of spiritual life.

III. A Religious Revival is a manifestation of supernatural and Divine power. The great religious movements of past centuries were not, in any proper sense, the work of the men whose names are associated with them. For the most part, the leaders of these movements knew not what they did. They had no plan. Some of them would have shrunk from their work could they have foreseen its ultimate issues. Wesley did not intend to found the great Methodist societies. Luther did not mean to rend the unity of Western Christendom. The men were but the agents and ministers of an invisible power mightier than themselves—a power to which they surrendered themselves with loyal and trustful hearts, but which they could not control. In every case the effects far transcended the human cause. No analysis of Whitfield's power explains the Evangelical Revival. Nothing that can be said of the Reformers accounts for the Reformation. The great power and great zeal of St. Bernard were not adequate to the regeneration of

Monasticism. Waldensianism is not accounted for by the simplicity and devoutness of Peter Waldo. Some of the leaders of the great Scottish revivals lived long after those revivals ceased; some of them are living still; the reason for the cessation of the remarkable work which has made the earlier years of their ministry for ever memorable, is not to be found in any decay of their original energy. A Religious Revival is nothing less than a special revelation of the power of the Spirit of God.

Under what conditions we may expect such a special revelation to be granted to us, is a question hard to solve. It becomes us, however, to acknowledge, humbly and penitently, that we have grieved, resisted, almost quenched, the Spirit by our sins. We ought to remember, as some of us perhaps fail to remember, that we could not receive the gift of the Spirit had not the Lord Jesus Christ atoned for our sins. It is very possible for us to long for the light and strength and sanctity which come from the inspiration of the Holy Ghost, and to forget that we are sinful men, whose very deliverance from eternal death is the result of the great sacrifice for the sins of the world. That we should strive earnestly to forsake all sins, and that we should endeavour to enter into more intimate communion with Christ, by entering into nearer fellowship with our Christian brethren, are also obvious duties. While we are refusing to abandon any evil practice, we are refusing to receive the Spirit of Holiness. While we voluntarily continue in estrangement from any who are "in Christ," we are consenting to remain estranged from Christ Himself.

The words of our Lord to His disciples remind us that if we desire this great gift, we should pray for it. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

THE NEW SELF.

"A new heart also will I give you."—EZEK. xxxvi. 26.

"If any man be in Christ, he is a new creature."—2 COR. v. 17.

"Behold, I make all things new."—REV. xxi. 5.

THE pleasure with which one enters on a new year is very much in proportion to one's expectation that it will prove to be new. We are none of us so churlish as not to join in the courteous exchange of good wishes which is customary on this day, even although it may have degenerated into little better than a compliment or a formality. But when we really ask ourselves, With what feelings, then, do we begin another year, or how far dare we promise ourselves that it will be a happy one? those of us who are young will give a very different

answer from the more advanced. To the young, life in future years whispers only promises ; and the young heart believes the promises of the future. A new year means an infinite possibility of untried good. "It will not be like the last (else why call it 'new'?) but better ; it must be somehow, oh ! so much better—richer in happiness and gains." Paradise, to the young, is—to-morrow. But to eyes that have been opened by the disenchanting experiences of life, the years to come wear no such gay robes nor beckon forward with so alluring a smile. As men gain experience they lose hope. So many past "new years" have come, promising much, and have performed little. Either they brought no change, but a dull monotony of that which we felt to be insufficient ; or they brought sheer loss of good ; or they gave us what they promised, but the happiness they promised from it they could not give. And so, cheated often—cheated by our own hopes—we have learnt to distrust "new years." Have we? I think, hardly quite. We are not so credulous as we were, and some of us may have come to see the years approach and pass with a dull or a bitter unconcern ; for we know they will never bring back what they have taken, nor can all they have got to offer now make up for the treasures of which we have been robbed. Nay, fear of fresh loss in the coming year, the burden of growing infirmity, the certainty of suffering, are things which make some people's hearts heavier to-day than ever, and ought in reason to kill the pleasantness of the opening year. But we are—well for us!—not wholly ruled by our reason.

"Hope springs eternal in the human breast ;"

and hardly any soul of us can be so jaded through frequent disappointment as not to warm a little, to feel our pallid, bloodless life of every common day blush just a little with some faint welcome to a new term of time, for the chance there must be that this stranger year may prove unlike its fellows—may really be a "new" year after all, with some unhopd-for blessing hidden for us somewhere in its folded lap.

I. The truth is, human hearts unappeasably cry out after change. Something new we all need ; and because we need, we crave for it ; and what we crave after, we hope for. The old we have tried, and it is not enough. We are still not right ; we are not full ; we are not at rest. In the future there may be what we need, and so long as there is a future, there is hope ; but the past is dead.

Now, the best lesson which the years can teach is, perhaps, this one : that the new thing we need is, not a new world, but a new self. Not change in any outward surroundings of our lives ; not an easier income, not a cheerfuller home, not stronger health, not a higher post, not

relief from any thorn in our flesh against which we pray ; but a change within—another self. No change can count for much to a man but one which changes him. As it was said long ago, " Travellers change their skies, but not their minds ;" so he who travels through the ups and downs of life's road meets variety of company and sundry adventures or misadventures by the way, but lands at his brief journey's end the same man as when he started. And if we only knew it, I suspect it is not our company nor our road we grow so tired of ; are we not really tired of ourselves ? The doleful continuity and sameness of our moral selves seem to me an ever-increasing weight and sorrow, which men feel without knowing what they feel. We have been, and the remembrance of what we have been cleaves to us. We have done evil, and the evil we have done cleaves to us. We cannot escape the memories of an unsatisfactory past ; nay, we multiply them. We make new memories to-day for every to-morrow. I said the past was " dead." There is nothing more alive. A thing once done gets an immortal life. It lives on in memory ; it lives on in results ; it lives on in guilt and judgment. For it is our own past which has made us what we are. We are the children of our own deeds. Conduct has created character ; acts have grown to habits ; each year has pressed into us a deeper moral print ; the lives we have led have left us such men as we are to-day. And forward into the " new year " we must go, unaltered, with this old, evil, dissatisfied self confirmed and stiffened and burdened only the more, as the past behind us grows longer and longer.

Is not this the grievance of mankind, that a man cannot interrupt the development of his own evil nature, nor shake off the consequence of his sins, nor (whatever else may change) radically change himself ? Is it not this which makes life wearisome, and men dissatisfied, and change welcome ? Poor, blind, struggling human nature, finding things wrong, and not knowing that the wrong is within itself, blames everything but itself, tries every change but the right change, hopes each next year will prove a " new " year ; and so, ever baffled and ill at ease, blunders on to death.

II. At this point the Gospel meets us. It is the singular pretension of the Christian Gospel that it does make men new. It professes to alter character, not as all other religious and ethical systems in the world have done, by influence of reason or of motives, or by a discipline of the flesh ; but it professes to alter human character by altering human nature. It brings truth, indeed, to satisfy the reason, and powerful motives of all sorts to tell on the will, as well as law to stimulate the conscience ; but in the very act of doing so, it pronounces all these external appliances to be utterly insufficient without a concurrent action

of God from within the man. The real change it proclaims to be a change of "heart," of spiritual being; and that is the work of God. "A new heart will I give you, and a new spirit will I put within you," is the promise of the Old Testament. "Ye must be born again," is the requirement of the New. Now, whether the Gospel accomplish what it professes or not, it is still a very notable and unique distinction of the Gospel that it does profess it. It claims to make human nature a new thing. This is to recognise what no other religion ever recognised, but what all experience demonstrates, that less than this is not enough. I have tried to show that that deep craving of men, which makes them hope against hope in some better future, some "new year" which shall be better than all old years, is at bottom a craving after a new self. And it is some recommendation to the Gospel of Christ that it frankly accepts this as a legitimate craving, and promises to each man the renewal of himself. For this is at least to begin at the beginning. "Make the tree good," said Jesus, "and its fruit [will be] good." Regenerate the man himself and you reform everything. There is hope in the very attempt. Only succeed; and the problem of man's life is solved, the heart of man is satisfied.

It does succeed; and it succeeds for this reason, that the Gospel is only a message from Him Who made us that He is among us, re-making us. The Gospel (to speak strictly) does nothing; it is a proclamation of God's way of doing; and the thing He does is to make men new—men first, then all things. It is not many days since Christendom was meditating on the mystery of the incarnation: how God entered by an exceptional entrance into our human race and became for ever One of us. Out of that fact springs the hope of our renewal. God now is not outside of mankind, but inside. From the inside He can work, and does work, renewingly. The race has within itself a Fountain of renewal, an endless, unfathomable Source of recreating energy; so that no man needs to go beyond mankind for the second, any more than for the first, birth. Born of a man who is flesh, and therefore flesh ourselves; we have to be born of Another Man Who is Spirit, that we too may become spiritual. And this Other Man, of Whom we have to be spiritually begotten, can beget, for He is our original Maker—the Lord from heaven. A race which includes God need not despair of divine life; it can be re-created from within itself. Happy men, if we knew our happiness! Happy men, to whom is brought close the possibility of personal renewal, whose past need not be indelible, nor our present unchangeable! "The head of every man is Christ." Here, close by every man of us, stands our new Head, waiting for us to attach ourselves to Him. He is God; and in Him is the Spirit of God, Who is the Spirit of Life; and out from Him, as the rivers of God flow from

His throne, there flows life and a power of moral and spiritual begetting, or making to live, or making new ; and whoever will may be made new. Do you desire it ? It is the supreme thing you need, to have a new and diviner self begotten in you. Do you desire it supremely ? Then come and ask. Beg for it. He will give it. Out from yourself you must go for it ; it is your very self you are to have made new. But you need go no further than the Man Jesus, Who is your Head. He that is in Christ is a new creature. Attach yourself to Him ; hang on by Him. He is God in man, renewing men ; and He will renew you in this new year.

Ah, then, indeed, this young year would prove a new one ! There must be among us some who are grown weary of their old selves ; who, if they had their lives given back to them, would not for anything live them over again ; to whom the thought of for ever living on as they are without hope of change would be like madness. A day like this almost forces you to look within and behind you—to ask what you have made of your life ? what of yourself ? And you can only tell yourself what you have often told yourself before, that your life is wrong, useless, unreal, unsafe—no right life for a man to live in, no fit life for him to die with. What is the good of saying that to oneself when the past cannot be recalled, nor the present altered ; when you are *you*, and what you are you must continue ? To you, surely, the offer of a new heart and spirit, of a clean, sweet, young life restored to you, with other aims and another guide than the last, ought to come like cool water to a fevered brow, or sunshine to imprisoned eyes ! Think, sirs, to be a new creature ! Men have fabled fancies of a fountain in which whoever bathed grew young again, his limbs restored to elasticity and his skin to clearness. To the old world it was as good a thing as priests could promise to the good, that when they died, the crossing of that dark and fateful river should be the blotting out for ever from the soul of all memorials of the past. But God gives us a better mercy than the blessing of forgetfulness. The Lethe which obliterates from recollection a sinful past is a poor hope compared to the blood of cleansing which permits us to remember sin without distress and confess it without alarm. Or what would physical rejuvenescence be, compared to the “washing of regeneration and renewing of the Holy Ghost,” the rejuvenescence of the inner soul-life, the life of life made young ? With a new self, cut off from this dreadful moral continuity with the past, eased of one’s inheritance of self-reproach, and made quick within with the seed of a new future, all things seem possible to a man. The whole world changes when we change. Old things pass away ; all things become new.

III. But here I turn to some in whose bosoms these warm words find cold response. It is very beautiful to think of—this transformation of a man and of his life by the breath of God. Once you were as enthusiastic and hopeful about it as anybody. You desired it, you sought it; you believed and were converted. You found, certainly, a new peace, and for a while your world did seem a changed world and yourself a changed man. You walked lightly, like one grown young; you could praise and love and rejoice. But that is long ago. The novel pleasure of being religious faded out of your days, like evening red out of the sky; and somehow the old world resumed its place about you, and you returned by degrees to the old life. Duty seems now as hard, life as paltry, care as heavy, trial as bitter, the spirit as dead, as ever. Evil passions which were charmed for a while to sleep are awake and rampant again. All the tenderness of conscience has been hardened, all the delightfulness of piety is departed. Can, then, souls whom God has quickened, die again? or was that old experience only the semblance of regeneration? Nay, brother, let us not discuss such hard questions here, nor stay to vex ourselves about the past. Let it go. To-day God has given us a new year, and with it He has sent us a new message—"To-day if ye will hear His voice, harden not your heart;" "to-day is the day of salvation." Dead again, or never truly alive; what matters it? You surely do need now at all events the new heart and the new spirit. And the offer of it in Jesus Christ is as genuine and sincere as ever—to *you* as free as ever. The way to it lies through desire and petition and expectation. Let us stir ourselves up to compare the life we are this day leading with the life we should lead were we made new by the Holy Ghost. Set the one against the other. Spiritual things are distasteful, and we drag ourselves to religious duty; we ought to rejoice in the Lord, and run in His pleasant paths. This world absorbs and conquers us; we ought to rule it and use it for heaven. Internal restlessness and dissatisfaction with ourselves gnaw our hearts; but the saints have peace. We pick and fitter away our days in doing nothing laboriously to no end; Christ's life was one and balanced, gathered up into dignity by a noble design. We are a prey to passions over which God gives His people victory, and slaves of fears from which Christ sets free. We are selfish, we are sad, we are unquiet, we are irritable, we are vexed, we are discouraged, we are proud, we are impetuous; but "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "A new heart will I give you." Do we not need it? Shall we not, every one of us, go to this daring, much-promising Man Who claims to regenerate His fellows, and say, "Never men needed this renewing more than we do. Oh Christ, we are

undone ! If Thou canst do anything, have mercy upon us ! We are all wrong, and we are very weary of being wrong. It is a long time now that we have lived in the old way. Make us new with the new year. Take from us the old heart. Give us a new temper and a new spirit ; yea, a new self, Lord, like Thyself."

Only we must not only say that, but mean it ; nor mean it only, but abandon all else for it ; and ask till God gives, and, with our asking, strive hard to get, until we get. The violent take this heaven by force, said Jesus. It is not in an instant that the "old things pass away." Even to get a beginning made, and a seed of newness let into the old life through the first coming of the Holy Ghost, may ask long, hard, sore waiting, with many tears and groans over the sins of the past, and an agony of wrestling desire and a letting go of one's loved things, yea, of one's loved self, which is like the spasm of dissolution. And when the new heart begins to beat, and the new-won Holy Spirit begins to breathe in us, the young life must be fostered continually, and the Holy Spirit must not be grieved. The process of renewal in Christ Jesus is a work of every day. Every day the old has to become older and more obsolete : the new, newer and more mighty. It is here that so many of us blunder. We think of regeneration as a *fait accompli*, a thing past and done ; and we forget that "the inward man" needs to be "renewed day by day." No man can be a new creature except "in Christ"—within the circle of Christ's life and influence. Keep there, in that charmed circle, in personal intimacy with that Living One, and you are in the Life and in the Light ; all is new, all is strength, sunshine and gladness. Go out of it for an instant, and all is cold and dark as death. But stay not out of it ; at all costs get back to Jesus ; eye to eye with Him, hand in hand, heart to heart. It is from Him the new being streams into you, and everything—yes, everything—must be sacrificed to have that contact maintained. Is it not worth it ? To be one's old self, with one's old bondage, and spiritual incapacity, and dreary remorse, and vain struggles to be good—is to be dead. He only lives who lives in Christ ; and for that true life it is worth while to die to everything beside.

IV. In proposing that we should all inaugurate the year by seeking, before everything else, that bath of life, that inward renewing of the soul through the inbreathed Holy Spirit of Jesus, which makes *us* new, I propose what will ensure to all of us a real "new year." I cannot promise you outward change. Nay, to those who are whispering to their own hearts that the months of this year are to bring happy change to them, the fulfilment of old desires and the opening of new long reaches of joyful life : to them I say, in God's name, be cheerful

in your hopes ; but trust for happiness to no outward change whatever. It is not that the cup may be broken ere you taste its sweetness ; it is not that the sweetest cup has wormwood at its dregs ; it is not that the eager drinker drains it fast : but it is that no cup of earth, how sweet or full soever, can make happy a human soul. No outward change changes you. Your real self, your secret self, dwells alone, and is not touched by change. If you are evil, restless, peevish, linked tight to a guilty past, inwardly humiliated by mean and evil passions, condemning and despising yourself, as ill at ease as if, beneath soft, fair robes, you wore a shirt of hair ; what the better are you of any new thing time can bring ? The lives of some successful and envied men are as though one searched some stately palace, with fountained courts and garden alleys ; but nowhere, in or out, in arbour, boudoir, hall or pleasure-chamber, could be found the happy owner : till past all the outer splendour, past the inner luxury, you came at length, by darkening gallery and secret stair, to one lone little cell, where, wrapt round about with his own bitterness, and lashed with the remorseful recollections of a lifetime, the wretched "happy man" sat day and night—his own real world his prison walls. For there are men who can take no joy in joyful things, and find no rest in ease, nor are ever satisfied with plenty ; because they—they themselves—have an evil self, a self wicked, godless, peaceless, made bitter by envy or by pride. But change the man and you change his world. The new self will make all around it as good as new, though no actual change should pass on it ; for, to a very wonderful extent, a man makes his own world. We project the hue of our own spirits on things outside. A bright and cheerful temper sees all things on their sunny side. A weary, uneasy mind drapes the very earth in gloom. Lift from a man his load of inward anxiety and you change the aspect of the universe to that man ; for, if "to the pure all things are pure," it is no less true that to the happy all things are happy. Especially is the world revolutionised and made new to a man by a noble and joyous passion. Any great enthusiasm, which lifts a man above his average self for the time, makes him like a new man, and transfigures the universe in his eyes. Even common natures know how the one pure, imaginative passion of youthful love, which to most people is the solitary enthusiasm of their life, works a temporary enchantment. All poetry and art, fastening on this as the commonest form of noble passion, have worked this vein and made us familiar with the transforming virtue of young love betwixt youth and maiden, to turn the prose of life to poetry, to make the vulgar, heroic, and the commonplace, romantic. The ideal lover moves in a world of his own. To him "all old things have passed away ; behold, all things have become new." Now, this power of human nature, when exalted

through high and free emotion, to make its own world, must be realised in its profoundest form, when the soul is recreated by the free Spirit of God. Let God lift us above our old selves, and inspire us with no earthly, but with the pure flame of a celestial, devotion ; let him breathe into our hearts the noblest, freest of all enthusiasms, the enthusiasm for Himself ; and to us all things will become new. We shall seem to ourselves to have entered another world, where we breathe lighter air, see an intenser sunlight, and move to the impulses of a more generous spirit. I am, indeed, most bitterly aware how rarely and how feebly, when at all, this enthusiasm of spiritual life, which subdues the world to itself, is experienced in the modern Church. I know that to many Christians the words I speak will sound

“Like a tale of little meaning, though the words are strong ;”

and to most, as to myself also, they will express a far-off ideal, rather than an experience. But this is the very reason why I set it before you as the best New Year's Gift of Heaven this day, that we should be so bathed in divine influence, so informed by the free, glad, strong Spirit of God, that to us henceforth life shall appear another and a nobler thing, the world less mean and sad, duty less cold and stern, heaven less far-off and dreamlike ; that we may not need to wait for the new Jerusalem before we learn in some partial yet most blessed measure what those marvellous words mean which St. John heard proceeding from the eternal lips :—“Behold, I make all things new.”

J. OSWALD DYKES.

EDMOND ABOUT'S SOCIAL ECONOMY.

M. R. W. F. RAE has just presented to the English public a translation of M. E. About's little book, bearing the attractive title of a “Handbook of Social Economy ; or, the Worker's A B C.” Such a title leads one to expect a good deal from the book. It seems to imply that the knowledge M. About has to impart is necessary to the worker's future progress in his calling ; that it is, at the same time, elementary, essential and profound. This is certainly the view entertained by Mr. Rae and M. About of the merits of the little work before us. We are told in the introduction how the book came to be written, the end it was intended to fulfil, the persons it was destined to instruct. Some years ago M. About had a private correspondence with some Parisian workmen on some of the burning questions, respecting the relations between capital and labour, which then occupied the attention of the day. The workmen professed themselves altogether ignorant of the received doctrines of Political Economy ; they even said they did

not so much as know whether there was any such thing as a science of Political Economy. They had been told by persons calling themselves Political Economists that the condition of the working classes was not capable of receiving any permanent improvement; that there was no hope that as a class they would rise above their present comparative servitude; and that consequently contentment was the most important virtue they could cultivate. On the other hand they were told by other politicians that their case was indeed desperate; that the only remedy lay in an appeal to force, and that comfort and opulence could only be obtained by a resort to a revolutionary and subversive policy. Not being content with the doctrines of either of these groups of teachers, unwilling to remain as they were, and unwilling also to have recourse to violence, the Parisian workmen addressed themselves to those who had studied the bearings of Social Economy, and expressed their desire to be instructed as to the real state of the case. One of their number wrote on behalf of the others to M. About. This model workman, writing for instruction to the philosophical student, may remind some readers of the mythical children who figure in the conversations in Mrs. Markham's "*History of England*," who, when the last chapter is reached, thank their mamma for all the instruction they have received, and beg her to prepare for them a history of France. Certainly the conduct of these Parisian workmen does suggest the thought that M. About is a poet and a novelist, as well as a writer on Social Economy. The Parisian workmen are, however, presented to us as creatures of fact and not of fiction; it is, therefore, only fair that we should receive them as such, and transcribe, as follows, the letter they addressed to M. About:—

"Is there no science of Social Economy? Why have we never been taught it? Are you versed in it? Can you teach it to us? We do not ask for a formal treatise, but for a few hours of familiar talk about Wealth, Capital, Income, Labour, Wages, Production, Consumption, Co-operation, Taxation, Money; in fact, about the words which are dinned into our ears, sometimes to dishearten, sometimes to dupe us, but are never defined and freed from all uncertainty" (p. viii., Introduction).

M. About, we are told, consented to undertake the task indicated in the above letter. While engaged upon it, it occurred to him that a simple elementary work might prove useful to the general public. Hence the "*Handbook of Social Economy; or, the Worker's A B C.*"

We thus have the object and the scope of M. About's little book clearly presented before us. They are to provide for the numerous reading public of the present day a work written in a light and popular style, containing an exposition of sound economic principles. It

remains to be seen whether, or in what degree, the handbook fulfils the object of its existence. In the first place, it must, we think, be admitted, even by the most ardent admirers of M. About, that the book is suited to the numerous reading public of France rather than to that of England. No blame attaches to M. About on account of this, but we think the labour of translation is, to a very considerable extent, thrown away. There is a combination of circumstances which renders M. About's book, in many respects, unsuited to English readers. In the first place, the economic views which he combats with the greatest energy have no hold on the British mind; we are fully convinced of the advantages of free trade, and do not need pages of copious illustrations and allegories to prove to us the benefits it is capable of conferring. Nor have we any need to be persuaded that the socialistic dreams of '48 are incapable of practical realisation. In the second place, we think it will be acknowledged that the dress in which M. About clothes his thoughts is one which is extremely distasteful to the average Briton. The style in which the handbook is written is paradoxical, sensational, and jerky to the last degree. A few examples will illustrate what we mean. There is an imaginary soliloquy in which a French workman bewails his lot, and in which this passage occurs:—"I idolise my little boy, and my blood boils at the thought that, barring a miracle, he will be a workman like myself. I shall send him to the grammar-school, but the higher schools are as inaccessible to him as *the Lord's Prayer is to donkeys*" (p. 14). And again, on page 17, an imaginary soliloquy is put into the mouth of a millionaire, to show that he too is discontented. He is represented as vainly endeavouring to improve his mind, "and more than once he exclaims, as he casts his book aside, 'Oh that I were certain my son would be less idiotic than myself!'" Desiring to demonstrate the great achievements of labour in converting the gifts of nature to the use of man, M. About ventures on the following extraordinary assertion:—"When you go to an exhibition of any sort of live animals, remember that art has as great and nature as little a share in it as in an exhibition of pictures" (p. 21). Every one will recognise a substratum of truth in this, but the reckless over-statement will be irritating to the comparatively exact and practical mind of the English public. The following illustrations, of the same defect, are taken almost at random:—"The history of civilisation may be summarised in nine words—the more one knows, the more one can perform" (p. 29). "The tools of the human race are nothing less than a collection of ideas" (p. 29). "To transport is to produce; to divide is to produce" (p. 34). "The entire logic of human existence can be formulated in five words—produce in order to consume" (p. 61). If, in the foregoing sentences, scientific precision has been wantonly

sacrificed to an epigrammatic brevity, the same cannot be said of the following wonderful effusion, which strikes us as one of the most involved and cumbrous pieces of absurdity that we have ever met with :—

“And Social Economy ascends to such a height that it merges into universal morality. For man’s reason is indivisible, and there are no truths which cannot be reconciled with each other. What would happen if the poor, out of calculation, were to apply themselves to enrich the rich? If the rich, out of a wise selfishness, were to apply themselves to enrich the poor? Who would be the gainer in such an event? Everybody.

“The area we inhabit is limited, but the production of useful things is unlimited. Oh ! how fine would be the victories, and how vast the conquests if, instead of fighting against each other, we were to unite all our efforts against a blind and stupid nothingness” (p. 123).

Such passages as this would be destructive to the usefulness of almost any book ; it would take a great deal of sobriety and practical good sense to counteract the bad impression produced by these specimens of “tall talk.” We think that there is practical good sense to be found in M. About’s book ; but there is also so much that is the direct reverse that one’s first criticism is apt to be too severe. Having alluded to what appear to us the more glaring defects of the “Handbook of Social Economy,” we now turn to the pleasanter task of pointing out its merits. It will be a great recommendation to the general reader to find the well-worn subjects of social and economic science, such as free trade, paternal government, almsgiving, gambling, the functions of money, and the benefits conferred by society on the individual, treated with an airy freshness that contrasts very forcibly with the usual style of treatises on these subjects. When speaking of free trade, our author does not content himself with saying that it promotes the economical employment of capital and labour, by enabling each country to concentrate its energies in producing those commodities for the manufacture of which it possesses the greatest natural advantages. He brings in a lively little passage in which the commercial and literary characteristics of France and England are contrasted. A certain people, he says, is admirably situated for producing meat, iron, pottery, and Dickens’s novels ; but Nature denies it wine, oil, silk, industrial art, and the comedies of Dumas the younger. “Let it produce, in superabundance, the things which cost least to its soil and its temperament, and let it send us its surplus in exchange for ours” (p. 156). The chapter on liberty, which treats among other subjects of paternal government, is full of useful illustrations of the dangers of this kind of rule ; it points out how much France has suffered from it, how surely it leads to revolu-

tion, and how revolution is sure to be accompanied by the suspension of economic and political liberty. With true French vanity, however, M. About speaks in a matter-of-course manner of the ten years of revolution from 1789 to 1799 being the envy of Europe; although he allows that a close study of the history of that time, "despite its grandeur and its glory," will show that it was "a general suspension of every liberty." We have certainly yet to learn that a time characterised by the suspension of every liberty is, or ever ought to be, the envy of civilised countries.

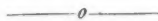
As France may be regarded as the birth-place of the co-operative movement, the readers of the handbook will probably turn with considerable interest to the chapter on co-operation. They will there find interesting descriptions of what may perhaps be termed the English, French, and German forms of co-operation, viz.: co-operative distribution, co-operative production, and co-operative banks. Of the form of co-operation best known in England, through the co-operative stores which have sprung up all over the country, M. About speaks rather slightly. Although he admits that the working classes dealing on credit at small retail shops often pay 40 or 50 per cent. more for the articles they purchase than they are worth, he thinks the difficulties standing in the way of co-operative distribution so great as to almost neutralise the advantages to be obtained from it. We think M. About is hardly *au courant* with the history of co-operative distribution in England. He is aware of the existence of the Rochdale Pioneers' Society, but he does not seem to recognise the fact that there is hardly a manufacturing town in England without its co-operative store, and that the list of failures is very insignificant in comparison with the list of successes in establishing and working these institutions. M. About gives some interesting particulars respecting the history of co-operative banking. The originator of this form of co-operation, Herr Schultze-Delitsch, has lived to see more than a thousand of these banks established in Germany; and it is estimated that they make advances to the extent of 500 millions of francs annually. Co-operative banks have also been very popular in France. M. About tells us that there are sixty or seventy at present in existence. The first co-operative bank in France was started by M. Engelmann, in 1857. The original members, forty-eight in number, began by subscribing a franc weekly. They were scattered over different parts of Paris, and belonged to many different branches of industry; for if they had been all in the same line of business the slightest crisis would have brought them to ruin. "This handful of men," says M. About, "has been able to advance 252,223 francs in eight years. The sum total of their losses during these eight years amounted to five francs" (p. 258). When the mechanism of co-

operative banking is described, the reason why it has at present taken no root in England will be readily perceived. A co-operative bank is a combination of small tradesmen, all dwelling in the same locality, all known to each other, who subscribe to form a small capital. When one is pressed for money he draws upon the fund thus formed on his personal security. Such associations for mutual credit can only flourish in those countries where industries are carried on upon a small scale, and where the line of demarcation between the capitalist and the labourer is less pronounced than in this country. In England, men in the position of workmen seldom or never engage in industry on their own account, they simply work for wages; they employ no capital, and consequently they do not feel the need of the aid of a co-operative credit society. Should co-operative production ever become general in England, co-operative banks would, in all probability, rapidly spring into existence.

M. About gives very sound practical advice to workmen who are contemplating the establishment of co-operative manufacturing societies. He tells them to select those industries in which the amount of manual labour required bears a large proportion to the value of the necessary capital. He bids them carefully avoid those industries where capital furnishes ninety-five parts out of a hundred, and manual labour five. Those trades should be selected where man's labour adds a considerable value to materials of little worth.

Enough has probably now been said to put the reader in possession of the general style and scope of the "Handbook of Social Economy." We have not attempted to disguise its faults, at the same time we believe it to be not unworthy of a patient perusal by those who are interested in the social and economic problems of the day.

MILLCENT GARRETT FAWCETT.



NOTES ON ETIQUETTE AND PRECEDENCE.

PART I.

MOST readers have looked into a "Peerage," and have no doubt noticed there a document which is called a "Table of Precedence." This table defines the rank assigned to noblemen, Court officers, and other persons of "distinction," and it also marks out the place of all ranks below these, down to "esquires" and "gentlemen," further than whom the table does not take cognisance of humanity—the rest of us (that is, twenty-nine millions and three quarters at least out of the thirty millions in these islands) being set down as of no account, so

far as "precedence" is concerned. In other words, we have no status ; in a procession, if we get there, we must walk confusedly at the tail end ; in coming into or going out of a room we must wait until the people of "rank" have made their entry, and then come and go as we please ; Court officials take no account of us ; we are unknown and uncared for at the Heralds' College ; Burke and Debrett know us not (except as diligent purchasers and students of their books) ; we are the crowd, the "common herd," the vulgar people, the *οἱ πολλοί*, as the Greeks had it ; the nobodies of "society." Well, in practice, this does not matter ; our peace is not troubled by it ; we really do not care about precedence ; it never disturbs us to know that, according to Court etiquette, Lord So and So, or Sir John Somebody, has the right to go into or out of a room before us ; we sleep none the worse for it, we eat and drink just the same ; indeed, in the great communities where most of us live, we are not conscious that there is such a thing as precedence ; with us—democratic people to the back-bone—it is first come, first served.

* But in Courts and such places, much importance is still attached to rank and precedence. A duke thinks himself superior to an earl or a baron ; a peer, of the lowest rank even, is above a baronet ; a knight—though he be only a tallow-chandler apart from his knighthood—is above the level of an esquire or a gentleman ; and these lowest forms of "rank" never dream of tradesmen, and still less of workmen, as being in any way equal with themselves. It is droll, when one comes to think of it, that such whims should exist ; but they do, and as we find them operative, it is only proper that we should try to extract a little amusement from them. To do this in the fullest and raciest manner, we must go back a couple of centuries, and take our examples from our neighbours the French, who always thought a great deal of precedence, and are not insensible to its charms even in the present day, when they have once more adopted "Liberty and Equality" as their State motto, only dropping out the "Fraternity" which used to complete the triad.

Readers of French Memoirs—the most amusing, though it must be confessed not always the most profitable reading in the world—will recall to mind many extraordinary instances of the length to which quarrels about precedence were carried by our lively neighbours in pre-Revolution times, when princes were thought divine, and when noblemen had absolute as well as honorary rank. Very wonderful examples might be cited, stories painful and even terrible, as well as amusing ; but our purpose is not to deal with these ; we take only a few which may be laughed at, as illustrating the gravity with which humanity sometimes dwells upon trifles, or as exhibiting strange traits of character in celebrated people, or as depicting manners and customs which have now become traditional. With this view, three sets of Memoirs may be laid

under contribution—those of Cardinal de Retz ; of Mademoiselle de Montpensier ; and of the Duke de St. Simon : these being chosen because they all come within the single reign of Louis XIV.—Louis le Grand—himself the greatest stickler on record for etiquette and precedence ; as well versed in the mysteries of both as if he had been intended to hold the office of Lord Chamberlain, or Master of the Ceremonies, or Silver Stick in Waiting, and to make these things the study of a life.

Cardinal de Retz comes first in order of date—so we take him first. In 1643 he was made Coadjutor to his uncle, the Archbishop of Paris. Early in his Memoirs he notes, with amazing sorrowfulness, that his uncle had not been careful about precedence—“he had suffered the lowest officers of the Crown to precede him, while he refused to give the upper hand in his own house to persons of quality that had business with him.” The young Coadjutor determined to reverse this mode of proceeding. “I took quite an opposite way. I gave the upper hand in my house to every one, and accompanied them even to their coach. This gave me the reputation with many of being civil, and with the rest of being humble ; and till such time as I thought that reputation well fixed, I avoided to meet at any place of ceremony with any persons of high rank.” When he thought the time had come, De Retz tried his strength against no less a person than the Duke of Guise. A marriage contract had to be signed. De Retz, as Coadjutor, insisted on signing before the Duke ; the Duke, on the contrary, insisted on signing before the Coadjutor. For settlement the dispute was referred to the King’s Council ; and the Council gave judgment that in the diocese of Paris, the Coadjutor Archbishop took precedence of dukes. So De Retz signed the marriage contract before the Duke of Guise ; and thus, he says, “I experienced that to descend to the lowest is the surest way to become a match for the greatest.”

Two years afterwards, in 1645, De Retz fought and won another battle in the cause of precedence—this time flying at game higher even than a Duke of Guise. The daughter of the Duke of Mantua was going to be married by proxy, in Paris, to Sigismund IV., King of Poland. Certain Polish ambassadors came over to assist at the ceremony, amongst them the Bishop of Warmia. This prelate took it into his head that he would celebrate the marriage himself, in the cathedral of Notre Dame, and the Queen Regent (Anne of Austria) and the Prime Minister (Cardinal Mazarin) approving of this desire, an order to prepare the church was sent to the Coadjutor Archbishop. “Saintot, lieutenant of the ceremonies,” says De Retz, “brought me, in the church of Notre Dame itself, a *lettre de cachet* (a Royal order) commanding me to prepare that church for the Bishop of Warmia, which was worded

just as if it was writ to the *Prévost des Marchands* when he is commanded to prepare the town house for a public ball." De Retz refused, and there was as much disturbance as if rebellion had broken out. He went to Cardinal Mazarin to remonstrate. The Cardinal "broke out into as great a passion as he could have done if a private man had of his own authority harangued him at the head of a troop of seditious men." Then De Retz went to the Queen Mother—Regent in the minority of Louis XIV. She insisted on a deputation from the Chapter of the cathedral. De Retz sent for them, and next day down came the dean and sixteen canons, all ready to support the Coadjutor. The whole eighteen argued the matter with the Queen, and ultimately they were sent off by her to Cardinal Mazarin. Here another quarrel arose, De Retz and the Cardinal scolding each other like fishwives. At last peace was made, but nothing was decided about the great affair. A few days afterwards De Retz received from his uncle, the Archbishop, an order to allow the Bishop of Warmia to celebrate the marriage; this order being procured by the influence of the Queen and Cardinal Mazarin with the Archbishop, who was old, timid, subservient, and too lazy to relish a disturbance. The young Coadjutor, however, was not to be thus baffled. A trick had been played upon him, and he was angry. So he got the Chapter of the cathedral to answer that although the Archbishop might dispose of the body of the church, the choir belonged to the Chapter, and they would not let the Bishop of Warmia have it, or, indeed, anybody but their Archbishop or his Coadjutor. Cardinal Mazarin thereupon played another move—checkmate, as he thought, in the ecclesiastical game. He decided that the marriage should take place in the chapel belonging to the Palais Royal, of which he alleged the Grand Almoner was bishop. This raised a new difficulty—one of jurisdiction. The Coadjutor wrote to the Cardinal, claiming his own right over this chapel as well as the cathedral. The Cardinal, he says, "was piqued, and turned my letter into ridicule." So, leaving the Cardinal alone, the Coadjutor directed his battery against the Queen of Poland, giving her notice that "if she was married in that sort, I should be forced against my will to declare her marriage void." This frightened the poor Queen-Designate; she, in her turn, alarmed and influenced the Queen Mother and the Cardinal, and at last an expedient was hit upon to satisfy everybody. The Bishop of Warmia celebrated the marriage, and in the chapel of the Palais Royal; but he first had to come to the Coadjutor's house to ask leave, and this was given him formally in writing. It may be supposed that Court and Cardinal did not feel much affection after this for Monseigneur the Coadjutor.

Flushed, perhaps, with this piece of success, the Coadjutor struck another blow. This time the Duke of Orleans, uncle of the King, was

the object of attack ; and again it was a question of precedence. The Duke of Orleans intended to go to evening prayers at the cathedral of Notre Dame on Easter-day. An officer of his household came first to the church to prepare for the Duke's reception. This officer, going into the choir, found three prayer carpets arranged in front of the stalls—first that of the Archbishop of Paris, next that of the Coadjutor, De Retz, and next, and lowest, that of the Duke of Orleans. The Duke's officer took away the Coadjutor's prayer carpet, and put the Duke's in its place. There was a meeting of the Chapter directly, and on their advice De Retz posted himself at the church door, and waited for the Duke of Orleans, to whom he explained that it was necessary for the Coadjutor to have the same precedence as the Archbishop himself. The explanation proved satisfactory. "The Duke took what I said well. He ordered his foot carpet to be taken away, and mine to be put in its room, and I was censured before him." But the business was not over. Next day the Duke of Orleans, bantered upon submission to a priest, came to the conclusion that he ought to have taken the highest place in his quality of a prince of the blood royal. In presence of all the courtiers, he asked the Marshal d'Estrees, who had just come back from a visit to his country seat, "if *his* parson had disputed with him the precedence?" and then, the courtiers laughingly approving, the Duke "swore" that he would make De Retz go again to Notre Dame, sit below him, and be censured after him. This quarrel, like that about the Bishop of Warmia and the Queen of Poland, was made an affair of State. "The Duke de Rohan-Chabot," writes De Retz, "who was present when this was said, came all in a fright to tell it me, and half-an-hour after, I had a message from the Queen with a command to wait upon her. She at first told me that the Duke was extremely angry; that she was very sorry for it, but that he was the Duke of Orleans, and that of course she must side with him; that she would therefore absolutely have me make him a public reparation the next Sunday at Notre Dame, in the manner he had designed it." Of course De Retz refused compliance. Then the Queen sent him off to Cardinal Mazarin, to see what he could do with the restive Coadjutor. The Cardinal, after his manner, began softly—"he did what lay in his power, by an outward show of gentleness and kindness, to bring me to the degradation that was intended." But, finding this ineffectual, he "began to speak very high and magisterially—he said that he had spoke to me as a friend, but that I forced him to speak now as a Minister." The conversation, De Retz proceeds, "grew warm," Cardinal Mazarin "indirectly intermixed threatenings with his reflections," and at last "he went so far as to affront me openly by saying that those who affected acting as St. Ambrose did should lead the same life he did." This was a hard hit,

for the life of the Coadjutor was nothing short of scandalous as regards morals. Mazarin knew his advantage in this particular, so in speaking he raised his voice "on purpose that he might be heard by two or three prelates that were at the further end of the room." His Eminence miscalculated, however—Monseigneur De Retz was more than a match for him. "I took care," he says, "not to speak too softly in the answer I made him, which was in these words—'I shall endeavour, sir, to make a good use of the advice your Eminence gives me; but I shall tell you that in the meantime my design is to imitate St. Ambrose on this present occasion, that I may obtain from God by his prayers the grace of imitating him in the rest of his actions.'" Here the conversation ended, and the two ecclesiastics parted in a rage.

But the comedy was not played out. After dinner on the same day, the Marshal d'Estrées and the Duke de Senneterre, also a marshal, came to the Coadjutor's house—as emissaries of the Queen and the Cardinal—and tried to convince him that he had better apologise to the Duke of Orleans, and let the Duke's prayer carpet be put highest in the choir of Notre Dame. The Coadjutor stood firm; he would not apologise, and his own prayer carpet should have the highest place. Then the two Marshals insinuated that the Duke's guards would come to the cathedral and settle the business by force. The same news was repeated in the evening by M. de Choisy, another courtier of the Orleans faction. De Retz instantly put himself "on the defensive," and prepared to resist force by force. He also published a pamphlet with an account of the transaction; and as he was an adroit and unscrupulous controversialist, this did not serve to put the Court at ease. At the same time he looked out for allies, and found one—the most powerful he could have had—in the Duke d'Enghien (or d'Enguyen, as it was then spelt). This prince, better known in history as the Prince of Condé, was at that time most popular with Court and people, in consequence of having but lately won the great victory of Rocroi, and broken the power of Spain in the Low Countries. "The Duke d'Enguyen," says De Retz, "was convinced that I had justice on my side. He spoke upon that foot to the Cardinal, adding that he would by no means suffer that any violence should be offered me; that I was his relation, and one that loved him, and that he would not go for the army till he saw that affair ended." The Court was frightened; they dreaded a rupture between the Duke d'Enghien and the Duke of Orleans, and old Antony of Bourbon, Prince of Condé (father of the Duke d'Enghien) dreaded it in particular. "He looked," writes De Retz, "almost like one quite daunted when he heard the Queen relate what his son had said, and this made him come running to my house, where he found three or four-score gentlemen, which made him believe that there was something hatching between the Duke

(d'Enghien) and me." The Prince of Condé behaved in a manner not quite princely—"he swore, he menaced, he caressed, he prayed," and finally he dropped some words which disclosed his intense alarm about the intentions of his son. De Retz then saw his way to come off with flying colours. "I did not balance to yield at the same instant, and I told the Prince that I would do anything without exception, rather than suffer the Royal family to fall out on my account. The Prince of Condé, who had before found me inflexible, was so touched to see me relent upon the account of the Duke, his son, and precisely at the time when I had learnt from his own mouth that I might expect to be protected by him, that this brought him to be more favourable to me. For instead of thinking, as he had done, that there was no satisfaction great enough for the Duke of Orleans, he now declared plainly for that which I had always offered, which was to tell the Duke, before all the Court, that it never came into my head to be wanting in the respect I owed him, and that what had obliged me to act as I had done at Notre Dame was the order of the Church, which I came to give him an account of." The matter was finished in this way, "to the great grief of Cardinal Mazarin;" but fear of the Duke d'Enghien compelled the Court, Queen, Cardinal, Duke of Orleans, and the rest, to yield at discretion. "The Prince," writes De Retz, "carried me to the Duke of Orleans, where all the Court, out of curiosity, was present. I said no more to him than precisely the words I just now mentioned. He approved of everything I said, and he carried me to see his medals!"

This last stroke indicates, with delightful irony, the frivolity of the whole business. Here was a dispute in which princes, cardinals, marshals, dukes—all the great world—had interested themselves; which set the capital by the ears, and led to a vigorous paper war, and intrigues, plots, and cabals without end; which threatened at one moment political consequences of great moment, and yet it was all about the position of a prayer carpet in a cathedral choir; and it ended in a friendly visit to look at a collection of medals! It is really most wonderful, this peep into one of the by-ways of history. Fancy the conqueror of Rocroi, the Prime Minister, the Queen Regent, half a dozen princes of the blood royal, three or four marshals of France, each of them a great nobleman, wrangling, negotiating, praying, swearing, and threatening an archbishop—with "three or four-score gentlemen" assembled at the Archbishop's house to protect him, and the Chapter of Notre Dame on one side, and all the courtiers on the other, forming a respectful background—a sort of ring to witness the fight! And the whole contest turned upon the position of a prayer carpet!—whether a Royal Duke or a Coadjutor Archbishop should sit in the highest seat in the synagogue! If it had been a question of actual power, the direction of a

government, the control of a city, the maintenance of a political party, one might understand and even admire the persistent effort on both sides. But it was nothing of the kind; the contest raged exclusively about one point of personal dignity. Is a Coadjutor Archbishop of higher rank than a Prince? Shall his praying place be above or below? Shall the officiating deacon wave the censer towards him before or after his princely neighbour? At the best, it is nothing more than an endeavour to see which of the two shall "take the wall" of the other. Nothing could more strikingly mark out the worldliness of "the Church," and the utter frivolity of "the world" in that day; and, indeed, to those who know the by-paths of history, the France of 1645 was utterly frivolous, and with it, inconceivably wicked—was preparing, in fact, slowly but surely, for the terrible Revolution which came in the next century. It is curious and instructive to turn for a moment to our own country at the same period. Our Court had something else to do just then besides troubling itself about quarrels of etiquette; prime ministers and archbishops were too seriously engaged to negotiate about the relative places of prelates and princes in cathedral choirs. Strafford and Laud—Premier and Primate—had fallen victims on the scaffold; the fatal fight of Naseby had sent King Charles flying first into Wales, and then to the Scotch; Cromwell's Ironsides had marched home to London—

"in triumph from the North,
Their hands, and their feet, and their raiment all red;"

Parliament had passed the self-denying ordinance; the Commonwealth was "making" itself with rapid strides; and events were hurrying on to the trial and execution of the King, and the enthronement of the Lord Protector Oliver. They were, in time, to come to this in France also; but the time was not yet; and meanwhile "high society"—queens, princes, ministers, prelates, nobles, and the rest—busied themselves with questions of precedence in the matter of prayer carpets; lifted such quarrels to the level of affairs of State; and then, with a characteristic "lightness of heart," of which we have lately seen fresh illustrations across the Channel, ended the business with a Court jest, and a visit to inspect a collection of medals!

WINCHESTER DISCIPLINE.

"The tyrant's cruel glee
Forces on the freer hour."—TENNYSON.

IN order to be deeply interested in the question raised by the late abuse of prefectorial power at Winchester, it is not necessary to be a parent having sons at the school. Such is the prestige attached to an education at one of the great public schools that, in a vast number of elections to endowed head-masterships, it turns the balance between competitors otherwise evenly matched, even if it does not create an undue partiality in favour of an intrinsically weaker candidate. The great proprietary schools which aspire to rival Eton, and which far exceed Winchester, Harrow, Rugby, and Westminster in the number of pupils, are for the most part presided over by scholars who either acquired their experience in the art of education, or were themselves educated at one of those famous foundations. Thus Mr. Percival, of Clifton College, is, we believe, an old Rugby master; Mr. Faber, of Malvern, is a Wykehamist, whilst Mr. Jex-Blake, of Cheltenham, is a Rugby man, and Mr. Farrer was promoted from Harrow to Marlborough; Mr. Thring, of Uppingham, is an Etonian; and, whilst we are writing, Mr. Audrey, second-master of Winchester, has been promoted to the head-mastership of Hurstpierpoint. That these gentlemen, partial to the system of school government under which they themselves were trained, and with their intellectual vision somewhat dazzled by the halo which enhances the beauties, whilst it hides the defects of the past, should introduce it, in its essential features, into the schools entrusted to their government, is but natural; and, as we know that in fact the discipline at Cheltenham and Uppingham has been conformed in no small degree to the type of Rugby and Eton, we are probably correct in supposing that they are far from being the only instances in which the process of assimilation has been accomplished, or is in course of accomplishment. The question, then, has been forced on the public attention not a moment too soon—How far it is safe and desirable to entrust to schoolboys the terrible jurisdiction over their juniors deliberately conceded to the prefectorial body under the system which obtains at Winchester, Rugby, and Harrow. We signalise these three schools because we believe that they are those in which government, by vesting a dictatorial power in a few boys, is established in its most perfect form, and allowed to be carried out to its logical results; and whence transplantation has been made to not a few seminaries in which it is not indigenous.

Prior to experience, one would be justified in entertaining very grave doubt whether any amount whatever of magisterial vigilance could avail to prevent youths of from sixteen to eighteen or nineteen years of age, entrusted with arbitrary power, from frequently abusing it. Notwithstanding the partial testimony of one or two old Wykehamists—endued surely with hearts and cuticles of *as triplex*, and severed probably by a long lapse of time from the days of suffering, who assure us that no instances of abuse ever occurred in their day, whilst they found the discipline, if not physically agreeable, morally profitable—it is impossible to peruse what we may call the literature of the subject which has lately appeared in the London journals, without arriving at the conclusion that under its sanction cruelty and oppression have ever been more or less rife at Winchester. To the misery of the youngsters must of necessity have corresponded an equivalent of moral deterioration in those who, to do them justice, even when exceeding the severity sanctioned by the law of their order, were but observing a precedent consecrated by tradition, and viewed, we fear, with a lenience approaching to indifference by the supreme authority. Dr. Ridding's own letters in *The Times* contrasts most unfavourably with those of the "Victim" in terseness and perspicacity; but it is sufficiently evident from them that he neither appreciated the impropriety, not to say indecency, of handing over to an enraged autocrat of eighteen an offender but one year his junior who had disputed and appealed unsuccessfully against his authority, nor felt any extraordinary indignation when he learnt the culpable excess by which his delegate had discredited the confidence reposed in him. A scholar of Dr. Ridding's distinction in divinity and arts does not need to be reminded by us of the safeguard against one stripe in excess of the forty sanctioned by law, alluded to by the great "*civis Romanus*:" "Thrice received I forty stripes save one;" yet he deprecates public indignation against an officer who transcends, not by the accident of a single stripe, but threefold the number written in the law, considering his offence adequately punished by a tardy, hard-wrung reprimand, and ascribing the unconscionable excess to zeal for the maintenance of discipline on the part of "a gentle, amiable" boy. Can it be possible that the *Spectator* is correct in debiting the "Clerical" mind with responsibility for such judicial blindness as this?

If further proof be necessary of the effect of long familiarity and complicity with arbitrary power in perverting the judgment, it is furnished by a subsequent letter of Dr. Ridding's, in which, by a depreciative epithet, he seeks to create a prejudice in the public mind against a parent who, to our judgment, has behaved throughout the whole matter with extraordinary moderation, courtesy, and patience. Clearly a

system yielding such fruits as these in masters and pupils, if it is not to be utterly abolished, needs revision ; and, in invoking the intervention of the Governors, Dr. Ridding has done the next best thing to reforming it himself with a vigorous hand. Their meeting in London is understood to have issued in the appointment of a small committee to collect evidence in Winchester. We trust that when their report is presented to the General Council, it will not fail to introduce such reforms as will bring the internal management of the school into harmony with the more enlightened and humanè conceptions of discipline which prevail in our day. In case they fail to rise to the height of the occasion, we trust the subject will not be allowed to drop out of notice by the public Press till means are provided by which as well the Governors as the masters of Endowed Schools shall be made more amenable to public opinion.

AN EDWARD VI. HEAD-MASTER.

[It is difficult to believe that the subjoined paragraph from the *Pall Mall Gazette* summary of the Monday's news of December 13th, is authentic, though it is commented on in this sense by the *Standard* of the 14th. Its absurdity and puerility are too much even for the great exponent of Toryism, which suggests that the school statutes should henceforth contain a "conscience clause," enabling parents to save, not their children's backs from the ground-ash, but their time from dissipation in "notions." Should it turn out to be correct, a worse augury for the newly-constituted governing bodies of the great foundation schools not even their worst foes could desire. "The *Morning Post* says it has been decided by the Governing Body at Winchester School, that the 'tunding' system is to be maintained, subject to certain more definite restrictions. The examination of the younger boys in 'notions,' or the slang of the school, is also to be allowed."]

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MADAME DE PRESSENSÉ'S NEW STORY.*

THIS is the title of a tale, written by one who is thoroughly acquainted with the workmen of Paris, who has lived among them, who knows their habits of thought, and who has gained their confidence. It is a well-known fact that, during the Commune, Madame de Pressensé was never in danger—that the very men who approved of the shooting of the Archbishop would listen to her, even when she read the Parables of our Lord. This was, no doubt, in a great measure owing to the influence she had obtained over them by long years of self-

* "Sabine Gertrude de Chanzane ;" deux nouvelles par Madame E. de Pressensé. Paris : Saudiz and Fischbacher.

forgetful devotion, but it was perhaps also partly due to a little volume of poems, published by her in the winter of 1869. The book never had a very wide circulation, but it was eagerly read by many an intelligent workman in Paris, who found in it the sincere expression of deep trouble at the divisions which separate the different classes of the community, and of strong sympathy for those whose hearts are filled with that bitterness and discontent which poverty so often creates. We once heard an eloquent Frenchman give a lecture on "True Brotherhood," to a crowded audience of workmen in the South of France. They were avowedly hostile to Christianity, and had let it be distinctly understood that they did not want to hear anything about religion. Before the speaker had proceeded far, he quoted a piece of Madame de Pressensé's, entitled, "*Les Pauvres*" (The Poor), and commencing with—

"Ils passent près de nous, suivant des chemins sombres
Et sans lever les yeux.
Pour nous tous les rayons, pour eux toutes les ombres . . .
Nous sommes les heureux."*

The effect was startling. He had touched a chord in the hearts of his rough hearers, and the hall rang with their applause.

The story before us opens with the arrival of Gertrude de Chanzane in Paris. She comes there on the death of her grandmother, with whom she had passed her childhood in the old Chateau de Chanzane, and is affectionately received by her aunt, who entreats her henceforward to consider her house as her home. This aunt of Gertrude's has married a widower with two children; and here we get a graphic description of those democrats of Paris who gave their adhesion to the Empire, and would have given it a thousand times over rather than risk shaking the foundations of society, in which their lot was far too good for them not to find it admirably organised, in spite of a few criticisms which they made in private conversation but which never had the least influence on their acts. M. Merlin, a somewhat vulgar man, whose mind is wholly absorbed in getting money, to the exclusion of every generous idea, propounds the most selfish theories to his family, in an absolute language that no one contradicts. His son, Hubert, is taciturn and disagreeable, and replies to Gertrude's appellation of "cousin" that he could not aspire to such an honour, having nothing in common with the noble family of Chanzane. Virginie, a girl of seventeen, is bitter and cutting, and almost as disagreeable as her brother. Neither of them has the freshness of youth. Madame

* Poesies de Madame E. de Pressensé, p. 93.

Merlin is an active, energetic woman, who talks a great deal, and in a tone which gives the reader the idea that she is greatly impressed with the importance of all she says. Her time is almost all given to works of charity. She visits the poor, and is convinced that no one knows better than herself the proper way of talking to them. Such is the society into which Gertrude falls. She is in a democratic circle, but she soon learns that principles are one thing, and that the carrying of them out is another. It is here for the first time that she hears workmen called *ces gens là* (that sort of people), and discovers that there is a gulf between the rich and poor in Paris, of which she had known nothing at Chanzane, where she went in and out freely among the peasants, visiting them rather as a friend than as the young lady of the Chateau.

One morning her aunt asks her to come with her to see two or three poor families, adding—

"It will be a good thing for you, my dear Gertrude, to hear how I talk to them. I have had twenty years' experience"—"Oh ! yes," exclaimed Hubert, who till then had appeared absorbed in reading his newspaper, "in talking to that particular class called the poor, you must have a different expression of countenance, a different voice, a different style of language, or they might imagine that they were our fellow-creatures, which would be very unfortunate."

Hubert's sarcastic remark convinces Gertrude of what she had more than once suspected, that, notwithstanding his habitual silence and air of indifference, he was something more than the selfish being he appeared.

In the conversation of Marcel, the workman, we get the style of language held by a large portion of that population of Paris with whom, as M. Laboulaye once said, Catholicism is synonymous with Christianity.

"What do you know of our sufferings? What do you know of the bitterness of our hearts? We know nothing of each other. We have nothing in common. You wish to give us alms for the love of God. Well, we don't believe in your God. If we believed in Him, we should hate Him—this unjust, cruel God. You want to save your souls by your good works. What is the use of your giving yourselves so much trouble? We don't want your Paradise. We leave it for you and yours. What should we do there? We should not even know how to enjoy it, we have been too long accustomed to suffering."

Madame de Pressensé evidently does not believe in that "fatality of misery" of which we heard so much during the debate at Versailles on the International, in which so many eloquent speeches were made to prove that it is a natural law that some should live on the edge of starvation. Nor does she believe in the comfortable theory of some good people who tell us that those who are born into the world for misery are provided with natures that can endure it.

Madame Merlin's is, perhaps, the best-drawn character in the book. Her bustling activity finds a capital field during the siege, and her volubility when afterwards describing all the privations she had endured, her courage and her devotion is most entertaining.

"We really suffered quite as much as the poor," she constantly repeats; "for my part I know that I have had more trouble, more fatigue, and more night watching than any of my poor women. They are perfectly aware of this, One of them said to me this morning, 'Ah, Madame, we do not dare to complain, when we think of you.' 'Well, my good woman,' I replied, 'let that be a lesson to you! You fancy that we ladies do nothing all day long; there are some of us who know what work is better than you perhaps. If I had not been accustomed to work, should I ever have been able to bear what I have borne this winter? Have you ever seen me depressed or out of temper? I have only done my duty, it is true, but it is something to do that in such times as we have just gone through. The best consolation is to be able to feel that one has not failed.'"

Hubert is a type of that large class of young men in Paris in whom every noble sentiment seemed stifled by the corrupting influence of the Empire, and whose patriotism and better feelings only awoke when the country was in danger. The account of his life, as given by himself to Gertrude one day during the siege,—of his youthful aspirations, of his early determination to devote his talents and energies to the service of every noble cause, of his want of strength to bear the bitter irony of his father, and his consequent abandonment of all his plans, of the gradual stifling of his conscience, till he sunk down to the level of those around him, and no longer suffered from their coarse materialism—is exceedingly well told.

Those who seek sensational stories will be disappointed in Gertrude de Chanzane, but it will admirably suit the number of persons who are often puzzled to find a French novel fit for young readers.

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THE CORRUPTING POWER OF EVIL.

LET not my readers be alarmed. I am not going to maintain that the Devil is mightier than God; that error is stronger than truth; that in the long run evil will gain the day, or that at last right will be vanquished and wrong be the victor. What I want to make plain is, that in the moral conflicts now going on in the world, there are certain conditions which are favourable to evil. Human nature, as we find it, is, to a large extent, on the side of the wrong. However that came to pass—and I do not enter on that inquiry now—here is

the fact meeting us in a thousand forms, that human nature is more accessible to evil impulses than to good ones, and more ready to be influenced by that which corrupts than by that which sanctifies.

The corrupting power of evil may be illustrated by a thousand references to the common things of life. Solomon knew, some thirty centuries ago, that a single dead fly might spoil a whole pot of very precious ointment ; and we all know that one grain or drop of poison may neutralise all the nutritious properties of a hundred times as much wholesome food. But while one drop of dirty water is enough to foul a whole decanter full of that which is bright and beautiful, fifty drops of pure water would not clarify a single glassful of that which is dirty. One sickly sheep may infect a whole flock, but no number of healthy ones would have power to restore an infected flock.

And so it often is in social and national life. One ill-tempered person may destroy the peace of a whole household, and neutralise the efforts of all the amiable and the good to make the home the abode of harmony and happiness. One disloyal subject in a state may sow the seeds of disaffection towards the government or the sovereign, and may in time light the flames of civil war, and bring upon the nation the horrors of a rebellion. And so a single traitor may betray a city and ruin a kingdom, though every other man in the army may remain true and faithful, brave and patriotic.

He who takes the wrong side, may, in all these cases, be vastly inferior to those who stand by the right ; and yet he may succeed where the others fail. A maniac may kindle a fire which ten thousand of the wisest men in the city may not be able to put out ; and an idiot boy may, in ten minutes, destroy a work of art which had employed the noblest powers of the loftiest genius years to complete.

But the worst results of the corrupting power of evil are to be found in the province of morals and religion. "One sinner destroyeth much good ;" yes, far more good than any one man could accomplish, though in point of all that is intelligent, wise, and noble, he that did the good might immensely surpass him that did the evil. "Evil communications corrupt good manners." Conybeare and Howson render the passage thus : "Converse with evil men corrupts good manners." Hence it is that so often in the Word of God we meet with such exhortations as these : "My son, if sinners entice thee, consent thou not ;" "Enter not into the path of the wicked, and go not in the way of evil men ;" "Avoid it, pass not by it, turn from it and pass away." For as you have no right to expect that you could pass through the fire and not be burned, or through the mire and not be soiled, so neither have you any right to expect that you could, from

mere personal preference, associate with the wicked and breathe an immoral atmosphere, and not be infected by it.

How many affecting confirmations of the corrupting power of evil associations are to be found in the pages of the Bible. The good advice of Rehoboam's aged counsellors was disregarded—the bad advice of his young companions was followed; and soon the fires of revolution blazed over the whole kingdom, and five-sixths of that kingdom were torn from his hand. Jehoshaphat turned away from the counsel of Micaiah, the prophet of the Lord, and followed the advice of heathen priests and prophets, who, to please the king, assured him that if he went into the battle-field he would certainly return crowned with laurels. He went, and came back clothed with humiliation and shame.

The history of Ahab furnishes a still more striking illustration of my point. Ahab was an Israelite, Jezebel was a Zidonian; Ahab was by birth and education a worshipper of the true God, Jezebel was a heathen; Ahab when he married Jezebel did not go to live in the midst of Zidonian idolators, but Jezebel did go to live in the land where Jehovah's temple had been reared, where His worship was conducted, and where His prophets were the public teachers of the people. Judging from the nature of the case, apart from fact and experience, any one would have said, "Jezebel will be converted to a pure theism." Instead of that, it was Ahab who was perverted to idolatry. It was not Ahab that made Jezebel better, but Jezebel that made Ahab worse: and she gained her miserable conquest by the corrupting power of evil influence and bad example.

The saddest illustration of all may be found in the history of Solomon. He takes to wife a daughter of one of the Egyptian kings. This princess was introduced to Jewish society, habits, and influences, at a time when the Jewish kingdom was at the zenith of its power and glory, and when the worship of Jehovah was conducted with its greatest ritualistic grandeur and purity. She was, moreover, married to a man who, in point of intellectual capacity, towered far above his contemporaries, and he a man of strong religious tendencies. Now, surely, if ever under any circumstances, it might have been supposed that the good would triumph over the evil—the true over the false—the worship of Jehovah over the idolatries of the heathen, and that Pharaoh's daughter, like the Queen of Sheba, would become a servant of the true God. But, instead of this, Solomon was drawn away to the worship of the false gods of his Egyptian wife. Not only so, he was drawn by his other wives to the temples, altars, and service of the false gods of the several nations to which they respectively belonged. So that the man who had been specially favoured of God, who on two distinct occasions had been visited by Him in dreams or visions of

the night, who had built for His worship a temple which was the glory of the kingdom and the wonder of the world, and who in wisdom had excelled all the men of his age,—this man was seen going into the temples of Ashbaroth, bowing before the altars of Milcom, burning incense to Chemosh, and even joining in the bloody rites of Moloch. It was not the good that sanctified the evil, it was the evil that corrupted the good; and here, again, for the same reason, because in this world as it is, and on a fallen nature like ours, the corrupting power of evil is more mighty than the sanctifying power of good.

From all of which it follows that it is much easier to corrupt than to sanctify—to do mischief than to do good—to hinder the growth of the spiritual life than to promote it.

Hence, in the contests we have to wage on the side of the good and against the evil, we shall do well to remember that the evil has many advantages over the good, to begin with. It has on its side the instincts and passions of a nature alienated from God—the multitude, and therefore the power, of example—things seen and temporal, and therefore apparently present advantages.

So that if ever the thought should occur to any one, “I may join with the wicked in their pleasures and make them better,” let the lessons of this paper utter their warning: “They will be more likely to injure you, than you to benefit them.” And the same considerations should have their influence on parents and guardians in dealing with the young whom they control or influence.

It is, I believe, a settled maxim in the military art, that it requires five times as many men to assault a city or a fortress, as it does to defend it. In our warfare against evil, we have to make the assault. Whether the evil be in ourselves or in others, it is already in possession of the citadel; it has to be overcome and dislodged. But when the agencies of evil contend against us, they have no assaults of this kind to make. The human heart is already in their favour; they find its passes unguarded, its gates unlocked, perhaps thrown open to invite the entrance of the foe which may lead it further and further from God. And, therefore, our safety lies in avoiding all unnecessary contact with evil, and in keeping as far as possible from all those companionships, pleasures, and pursuits which are doubtful in their character and dangerous in their tendency.

If duty should call us into the company of the irreligious, and we go—as Christ went, into the company of the Pharisees and publicans—to do them good, then we may go without fear of the consequences. In that case we may hope to take “the Lord God Omnipotent” with us; and, strong in the mighty power of His spirit, we may expect not only safety but success. For even though the heart of a wicked

man should be—like the body of Mary of Magdala—the seat and fortress of seven devils, it is but for that Spirit to speak the dispossessing word, and every one of them must quit. And if, in any service to which duty plainly calls, we should be assaulted by a whole legion of “wicked ones,” we may rejoice in the consciousness of our safety, since God’s call to any work for Him links with itself the promise, “I will be with thee.”

But when a man goes where God does not send him, when he runs unnecessarily into the way of temptation, and courts contact with evil, then he may not reckon that the Spirit of the Lord will go with him. And if, in such circumstances, he should be left alone, the touch of the unclean will be certain to take the bloom from his piety, and leave upon him the taint of corruption.

J. C.

HOW TO DESTROY CONGREGATIONAL SINGING :

AN AMERICAN PRESCRIPTION.

THE American Churches seem, from all we hear, to have been very successful in destroying congregational singing ; but as yet the destruction does not appear to be complete. The Rev. J. De Witt Talmadge, in the *New York Independent*, gives a prescription for finishing the work quickly and thoroughly. Perhaps his suggestions may be useful to some English congregations. He says :—

“There has been an effort made for the last twenty years to kill congregational singing. The attempt has been tolerably successful ; but it seems to me that some rules might be given by which the work could be done more quickly and completely. What is the use of having it lingering on in this uncertain way ? Why not put it out of its misery ? If you are going to kill a snake, kill it thoroughly, and do not let it keep on wagging its tail till sundown. Congregational singing is a nuisance, anyhow, to many of the people. It interferes with their comfort. It offends their taste. It disposes their nose to flexibility in the upward direction. It is too democratic in its tendency. Down with congregational singing and let us have no more of it.

“The first rule for killing it is to have only *such tunes as the people cannot sing*.

“In some churches it is the custom for choirs at each service to sing *one* tune which the people know. It is very generous of the choir to do that. The people ought to be very thankful for the donation. They do not deserve it. They are all ‘miserable offenders’ (I heard them

say so), and, if permitted *once* in a service to sing, ought to think themselves highly favoured. But I oppose this singing of even the *one* tune that the people understand. It spoils them. It gets them hankering after more. Total abstinence is the only safety; for, if you allow them to imbibe at all, they will, after a while, get into the habit of drinking too much of it, and the first thing you know they will be going around drunk on sacred psalmody. Besides that, if you let them sing one tune at a service, they will be putting their oar into the other tunes and bothering the choir. There is nothing more annoying to the choir, at some moment when they have drawn out a note to exquisite fineness, thin as a split hair, to have some blundering elder to come in with a 'Praise ye the Lord!' Total abstinence, I say! Let all the churches take the pledge even against the milder musical beverages; for they who tamper with champagne cider soon get to Hock and old Burgundy.

"Now, if *all* the tunes are new, there will be no temptation to the people. They will not keep humming along, hoping that they will find some bars down where they can break into the clover pasture. They will take the tune as an inextricable conundrum, and give it up. Besides that, Pishah, Ortonville, and Brattle-street are old-fashioned. They did very well in their day. Our fathers were simple-minded people, and the tunes fitted them. But our fathers are gone, and they ought to have taken their baggage with them. It is a nuisance to have those old tunes floating around the church, and some time, just as we have got the music as fine as an opera, to have a revival of religion come, and some new-born soul break out in 'Rock of Ages, cleft for me!' till the organist stamps the pedal with indignation, and the leader of the tune gets red in the face and swears. Certainly anything that makes a man swear is wrong—*ergo*, congregational singing is wrong. *Quod erat demonstrandum*; which, being translated, means *Plain as the nose on a man's face*. What right have people to sing who know nothing about rhythmic, melodies, dynamics? The old tunes ought to be ashamed of themselves when compared with our modern beauties. Let Dundee and Portuguese Hymn and Silver-street hide their heads beside what we heard not long ago in a church—just where I shall not tell. The minister read the hymn beautifully. The organ began, and the choir sang, as near as I could understand, as follows :—

" 'Oo—aw—gee—bah
Ah—me—la—he
O—pah—sah—dah
Wo—haw—gee-e-e-e.'

"My wife, seated beside me, did not like the music. But I said,

'What beautiful sentiment! My dear, it is a pastoral. You might have know that from "*Wo-haw-gee!*" You have had your taste ruined by attending the Brooklyn Tabernacle.' The choir repeated the last line of the hymn four times. Then the prima donna leaped on to the first line, and slipped, and fell on to the second, and that broke and let her through into the third. The other voices came in to pick her up, and got into a grand wrangle, and the bass and the soprano had it for about ten seconds; but the soprano beat (women always do), and the bass rolled down into the cellar, and the soprano went up into the garret, but the latter kept on squalling as though the bass, in leaving her, had wickedly torn out all her back hair. I felt anxious about the soprano, and looked back to see if she had fainted; but found her reclining in the arms of a young man who looked strong enough to take care of her.

"Now I admit that we cannot all have such things in our churches. It costs like sixty. In the Church of the Holy Bankak it costs one hundred dollars to have sung that communion piece—

"Ye wretched, hungry, starving poor!"

But let us come as near to it as we can. The tune 'Pisgah' has been standing long enough on 'Jordan's stormy banks.' Let it pass over and get out of the wet weather. Good-bye 'Antioch,' 'Harwell,' and 'Boylston.' Good-bye till we meet in glory.

"But, if the prescription of new tunes does not end congregational singing, I have another suggestion. Get an irreligious choir, and put them in a high balcony back of the congregation. I know choirs who are made up chiefly of religious people, or those at least respectful for sacred things. That will never do, if you want to kill the music. The theatrical troupe are not busy elsewhere on Sabbath, and you can get them at half price to sing the praises of the Lord. Meet them in the green-room at the close of the 'Black Crook,' and secure them. They will come to church with opera-glasses, which will bring the minister so near to them, they can, from their high perch, look clear down his throat and see his sermon before it is delivered. They will make excellent poetry on Deacon Goodsouls as he carries around the missionary box. They will write dear little notes to Gonzaldo, asking him how his cold is and how he likes gum-drops. Without interfering with the worship below, they can discuss the comparative fashionableness of 'The Basque' and 'The Polonaise,' the one lady vowing she thinks the first style is 'horrid' and the other saying she would rather die than be seen in the latter—all this while the chorister is gone out during sermon to refresh himself with a mint-julep, hastening back in time to sing the last hymn. How much like heaven it will be when, at the

close of a solemn service, we are favoured with snatches from Verdi's 'Trovatore,' Meyerbeer's 'Huguenots,' and Bellini's 'Somnambula' from such artists as—

Prima Donna Soprano,
MADEMOISELLE SQUINTELLE,
from Grand Opera House, Paris.

SIGNOR BOMBASTANI,
Basso Buffo,
from Royal Italian Opera.

CARL SCHNEIDERINE,
First Baritone,
of His Majesty's Theatre, Berlin.

"If after three months of taking these two prescriptions the congregational singing is not thoroughly dead, send me a letter directed to my name, with the title of O.F.M. (Old Fogey in Music), and I will, on the receipt thereof, write another prescription, which I am sure will kill it dead as a door-nail, and that is the deadest thing in all history."

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THE NEW JERUSALEM.

"Behold I make all things new."

"The New Jerusalem, which, without your admired link of succession, descends from Heaven."—MILTON.

EMBRACE your full salvation !

Ye saints, no longer sigh ;

Let the old tribulation

In the new glory die.

O'er each old sin victorious

Your holy city view,

Jerusalem the glorious,

Jerusalem the New.

Right from God's throne descendeth,

That city new and bright ;

No earthly splendour blendeth

Its dimness with that light :

New gleams the pavement golden,

New flasheth each rich gem ;

There glimmers nothing olden

In New Jerusalem.

No temple witness beareth

Where God Himself doth shine ;

No priestly pomp impairth

The Majesty Divine.

The Lord His people guideth ;

Their Monarch leans on them ;

The King of kings abideth

In New Jerusalem.

Those happy courts supreme,

Each ancient foe forbid ;

Amidst the flowers eternal

The old Serpent lies not hid.

No bird of night may venture

Those pearly portals through,

No evil beast may enter

Jerusalem the New.

O city ! sevenfold glorious,

Where sin may never come,

Where wrong is ne'er victorious ;

Glad saints, enjoy your home !

Your foes are crushed beneath you,

Your hearts no more condemn ;

Ye bring no darkness with you

To New Jerusalem.

No more beneath the oppressor
Ye fear, and faint, and groan ;
Your tender Intercessor
Smiles on the eternal throne.
No spoiler may devour you,
No unjust judge condemn ;
The righteous King rules o'er you
In New Jerusalem.

*There is no grief, no crying ;
Each burden down ye lay :
There is no pain, no dying ;
Old things have passed away.
Within the shining city
No eye with tears is dim,
There is no place for pity
In New Jerusalem.*

Hark ! what a glad song streameth,
The blissful city through ;
How that new song besecmeth
Jerusalem the New !
Still of new joy it telleth,
That everlasting hymn ;
Still new the song that swelleth
Through New Jerusalem.
Lord, with what fresh fruition
Thy people on Thee gaze !
More glorious grows the vision,—
More rapturous swells the praise :
New love, new bliss Thou wakest,
As beams Thy face on them ;
Yes ! all things new Thou makest
In New Jerusalem.

THOMAS H. GILL.

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THE PLACE OF PURITANISM IN ENGLISH HISTORY.

PURITANISM fills a very large and very lofty place in English history. There are two distinctions which set the history of England above that of every other land. The story of no other nation is so emphatically a record of progress, or yields so magnificent an outburst of political and spiritual aspiration in that uprising against regal and sacerdotal tyranny, commonly but most unworthily denominated the Great Rebellion, which ennobled England in the middle of the seventeenth century. No other history combines a general narrative of such sober and happy interest with a passage of so much sublimity. With this general progress Puritanism has had much to do ; that great uprising was its special work. It has largely contributed to the happy, onward flow of English history, while the sublimity is all its own. It sought to found a godly Commonwealth, and on the failure of that endeavour it laboured hard to uphold and expand the old constitutional monarchy. Now it has soared, now it has crept ; but whether in the air or on the ground, it has pursued high and worthy ends. In the middle of the seventeenth century it took a daring flight in quest of a grand political and spiritual ideal ; when its wing was broken, and its flight was stayed, it followed the same quest on foot. It has in turn displayed exalted ambition, and manifested consummate foresight and good sense. In pursuit of political and spiritual freedom and expansion, it made the grandest stir and produced the greatest sovereign that England has ever known ; it inspired the Long Parliament ; it yielded

Oliver Cromwell ; it gave us the transcendent leader and the transcendent army ; in pursuit of the same objects, it cheerfully occupied a subordinate position after the Restoration, faithfully followed the fortunes of the Whig party, and patiently endured political disabilities and inferiority. Nearly twenty years of stormy but splendid rule were succeeded by two centuries of useful service. Depressed and subordinate Nonconformity was not untrue to the ends, was not forsaken by the spirit of aspiring and triumphant Puritanism ; still dearly loved, still steadfastly upheld the Good Old Cause.

Nothing could well be greater than the contrast between Puritanism just before the Restoration and Puritanism just after that event. Its fall was as sudden and overwhelming as its triumph had been sudden and amazing. Mistress of Britain and a power in Christendom, it sank into utter impotence and prostration. Those of its chiefs who escaped death, exile, and imprisonment, underwent proscription and fell into obscurity. Pillars of the State and captains of the host lost the common rights of citizenship. That wonderful army which ruled England and overawed Europe was broken up and disappeared ; those omnipotent soldiers became artisans and traders, humble sons of toil and peace. Mistakes, extravagancies, and dissensions transformed heroic and triumphant Puritans into helpless and persecuted Nonconformists.

But this transformation did not change the nature of the race, impaired neither its spiritual characteristics nor its political tendencies. Puritanism held a sadly shrunken place in English history ; but it still clung to its traditions, still strove for freedom, still looked to the future. Some of its chiefs apostatised ; Colonel Montague became Earl of Sandwich, and Colonel Howard became Earl of Carlisle ; but many of them shared the fortunes of the proscribed Nonconformists. Pillars of the State like Fleetwood became props of Meeting-houses. The descendants of Cromwell, of Ireton, and of Fleetwood, for the most part maintained their fidelity to the Good Old Cause, were known as staunch Dissenters and true Whigs.* The two great political parties that combined to bring

* Many of them were among the acquaintances of Watts. In the "*Horæ Lyricæ*" (1705) he renders homage to their worth and steadfastness. To the suffering and heroic Mrs. Bendish, the not unworthy or unlike daughter of Ireton and granddaughter of Cromwell, he addressed consolatory verses. He congratulated his pupil, Sir John Hartopp, a descendant of Fleetwood and Cromwell, upon his illustrious ancestry:

" Fleetwood and all thy heavenly line
Look through the stars, and smile divine
Upon an heir so great."

The personal pieces of the "*Horæ Lyricæ*," though far inferior to the spiritual poems, have no small political and historical interest, and throw some pleasant light on the times of William III. and Anne.

about the Restoration soon renewed their strife, first as the Country Party and the Court Party, and afterwards as Whigs and Tories. The Nonconformists at once attached themselves to the former, and for two centuries remained the most faithful, devoted, foreseeing, disinterested, self-sacrificing, and worst-rewarded members of the party of progress. No body of men ever displayed more constancy in their attachments and more devotion to their principles than the English Nonconformists. They have cleaved to the party of progress under every name and under every variety of fortune. As the Parliamentary Party, as the Country Party, as the Whig Party, as the Liberal Party, it has always comprehended the Nonconformists, just as the party of resistance under its manifold designations of the Royalist Party, the Court Party, the Tory Party, and the Conservative Party, has always included the Anglican clergy. The populace has shifted from one side to the other; the Roman Catholics have transferred their allegiance from the Tories to the Whigs; but the Nonconformists have never changed. They have adhered to the Whigs through evil fortune and good fortune, through evil report and good report; in the dark closing years of Charles II. as in the bright days of the Revolution; under the later frown as under the earlier smile of Anne; during their proscription by the last two Georges, as during their possession of power under the first two. Each successive chief of the Whig party—Lord William Russell, Lord Somers, Sir Robert Walpole, Henry Pelham, the Earl of Chatham, the Marquis of Rockingham, Charles James Fox, Earl Grey, Lord Melbourne, Lord John Russell—has found the Nonconformists alike true and tractable, alike docile and devoted.

Their disinterestedness did not fall below their constancy. While they fully shared the adversity of the Whigs, they very slightly till of late partook of their prosperity. They exhibited every form of political disinterestedness; they lived under the perpetual and cheerfully accepted discipline of self-sacrifice; they repeatedly postponed their own interests to the national welfare. They ever set the present exigencies of England above the rightful claims of Nonconformity. They rejected splendid offers, they cast away immediate advantages for the sake of their country. They more than once, as at the Revolution of 1688, invited and helped to bring about a state of things not especially favourable to themselves, but required on religious and patriotic grounds. For a century and a half they patiently endured disabilities and political inferiority, for the supposed good of their country or the fancied interests of their party. Faithful and abundant fellow-sufferers with their political leaders under proscription, they urged their claims upon the triumphant Whigs with singular modesty, and took perpetual postponements and repeated denials with excessive patience and humility.

If the disinterestedness of the English Nonconformists seemed sometimes to border upon weakness, they exhibited for the most part a sustained political wisdom an unflinching political foresight, and a self-control unmatched in the conduct of any body of men. They never repeated the mistake of the Puritans of the Commonwealth, who misread, over-tasked, defied, and exasperated their age, and brought about the miserable frenzy of the Restoration. They read the signs of the times with remarkable accuracy. They discerned the especial need of the age. They saw the vital thing to be then done, and heartily helped to do it, even though it was not the thing that they most cared for. They preferred a solid future to a dazzling present. They were not taken by the generally misleading cry of "Measures, not men." They judged the measures by the men rather than the men by the measures. The famous Virgilian warning was not thrown away upon them. They manifested that wisdom vainly preached by Laocoon to the Trojans, a wisdom so seldom exhibited by princes or peoples, by Churches or States. They shrank from the Stuarts, even when laden with gifts; they rejected peace and freedom at the hand of that tyrannical and perfidious dynasty. They understood aright James II. and William III., and chose the not very bountiful toleration of the latter rather than the ample indulgence of the former. They judged events not less rightly than men. They foresaw the future as accurately as they understood the present. They accepted the Revolution of 1688, with all its shortcomings, for they saw what it must lead to. It was the path of progress, so they at once took it. They cast themselves fearlessly upon the great stream of tendency, assured that, slow and almost imperceptible as its flow might then be, it would in time bear them on to large issues and noble gains. Hence they have been throughout on the winning side. It was not the winning side when they took it; they took it because they believed that right went with it, and on every occasion right has become might. The cause to which they clave was generally down at first, but always became triumphant at last. They espoused it in its weakness; but they never failed to see that weakness exalted into strength.

A glance at the part taken by Nonconformity in the great events of English history for the last two hundred years will vindicate its title to the manifold merits of constancy, disinterestedness, insight, foresight, and success. In 1680 the two great parties which had fought, the one for the King and the other for the Parliament, obtained the names of Tories and Whigs, which they have not yet lost, the one borrowing its designation from Irish Papist marauders, and the other from Scotch Presbyterian enthusiasts. The long battle between Whigs and Tories began over the Exclusion Bill. The former sought to bar the succession

of the Roman Catholic Duke of York, and to keep from the throne a prince openly hostile to English freedom and English Protestantism. The latter maintained the indefeasible right of James to the throne and upheld the inviolable sanctity of strict hereditary succession. The Nonconformists earnestly supported the Exclusion Bill which was vehemently resisted by the Anglican clergy, and fully shared the defeat and proscription which ere long befell the Exclusionists. They sympathised and suffered with Russell and Sidney; they were fined; they were imprisoned; they were put to death. The last years of Charles II. were indeed a bitter time for them. The accession of the prince whom they had sought to exclude aggravated their sufferings. Not a few Nonconformists, among whom was Daniel De Foe, took part in the hapless attempt of Monmouth to dethrone James II. Taunton, the stronghold of Western Nonconformity, warmly welcomed Monmouth, and dearly rued that welcome. The victims of Kirk and Jeffreys were mainly Nonconformists. They seemed committed to a desperate cause; yet in a few years that cause triumphed. The nation had to undo the evil which the Exclusionists foresaw and would have prevented; the Church of England assisted in the expulsion of a monarch whose succession she vehemently promoted and the Nonconformists as vehemently opposed, and the Revolution of 1688 fully vindicated the wisdom of the Exclusion Bill, and the foresight of its upholders.

That Revolution signally brought out the noble temper of Nonconformity. It approved the steadfastness and sagacity of the Nonconformists as politicians, and their self-devotion as patriots and Protestants. Of all the actors in that great event they played by far the loftiest part. Though fraught with immediate benefits and future blessings for England, the Revolution did no great honour to the nation, and reflected no great credit upon most of its prominent promoters. It did not surely make for the glory of England that the intervention of a foreign army was necessary for the defence of her religion and the preservation of her liberty. The courtiers, the nobles, the bishops, the children who forsook James, exhibited patriotism at the expense of weighty obligations and in defiance of solemn professions. Mary and Anne sacrificed their father; Churchill and Sunderland betrayed their benefactor; William himself had the infelicity of dethroning his uncle and father-in-law. It was reserved for the Church of England to violate all her dearest principles and traditions, to gainsay her favourite doctrine of passive obedience and non-resistance, to cast out the Sovereign whose undeniable right to the crown she had so vehemently asserted, to lift her hand against the Lord's anointed, and do despite to the son of her venerated martyr.

But in promoting the Revolution and proscribing the monarch the

Nonconformists were true to their principles and traditions. They held in sovereign scorn that right divine of kings which the Revolution set at nought. In casting out the Stuarts the nation cast out their constant enemies and oppressors. They had ever recognised the evil qualities, and withstood the evil tendencies of that tyrannical, perfidious, and anti-Protestant dynasty which the nation at last rejected. They hailed the dethronement of a prince whom they had striven to keep from the throne, and rejoicingly concurred in the expulsion of the son of that very Charles whom their fathers overcame and put to death.

But while the Revolution approved itself to their principles, it tasked their disinterestedness. If it gave the nation much it cost them something. James II., after having savagely persecuted them, in conjunction with and for the benefit of the Anglican Church, when he found that Church stubborn in her resistance to his designs for the advantage of his Roman Catholic fellow-religionists, suddenly turned round to the proscribed Nonconformists and sought to secure their support by the illegal Declaration of Indulgence, which took away all their disabilities, and conferred upon them political equality as well as religious freedom. The two persecuting powers—Stuart King and Anglican Church—became the wooers of their common victims. The former pressed upon the Dissenters his splendid though illegal gift of liberty and equality; the latter held out the benefit of a legal toleration, and urged the perils of the common Protestantism and the national freedom. The Nonconformists chose wisely and well, though to their own present loss. They preferred the welfare of their country to their own immediate interests, set the cause of Protestantism above their own direct advantage, rejected the overtures of James, warmly welcomed William of Orange, heartily upheld the Revolution, and cheerfully exchanged the religious liberty and political equality bestowed by the Indulgence for the simple religious freedom secured by the Toleration Act. No body of men ever made a nobler and more disinterested choice. Yet the wisdom of their choice was not less remarkable than its disinterestedness. The Revolution of 1688 was a great step in advance; the proscription of legitimate monarchy, the overthrow of arbitrary power, and the establishment of constitutional freedom, were magnificent gains, well worth some sacrifices. The Anglican clergy, while accepting the Revolution as securing the preponderance of their Church, disliked it as a forward movement. As soon as it was effected, they half-repented of their share in bringing it to pass, shrank from it as an achievement in behalf of freedom and progress, and felt no gratitude towards its main achiever.

The Nonconformists, on the other hand, contemplated the Revolution in its noblest light, hailed it as a vindication of liberty and an assurance

of progress, foresaw its magnificent issues, rejoiced in the great deliverance, and delighted in the great deliverer. Of all Englishmen they best understood, most warmly appreciated, and most affectionately regarded William III. They esteemed him as the national liberator still more than as their own benefactor. He would have done for them much more than he did, would either have honourably comprehended them within the Church of England, or bestowed upon them full political equality; he could not do them the good that he would; but they loved him none the less for his inability. They were grateful not only for his good deeds but for his better intentions. De Foe held him in high honour, and vigorously defended his policy. Watts dedicated more than one enamoured strain to his glory, and expressed in vehement verse abhorrence of his Jacobite slanderers. Neither in his Hymns nor in his Psalms does the sweet singer of Puritanism forget the Revolution of 1688, but rejoices with exceeding joy over the defeat of Rome and the deliverance of England.

"Let children hear the mighty deeds
Which God performed of old,
Which in our younger years we saw,
And which our fathers told."

The Nonconformists who sang his divine songs obeyed his bidding, handed down from generation to generation delight in the great deliverance, and though still burdened with disabilities, yielded to no Englishmen in the heartiness with which in 1788 they kept the centenary of the Revolution.

The last political achievement of William III., the Act of Settlement, which proscribed legitimacy, permanently changed the dynasty, and transferred the Crown from the Popish House of Stuart to the Protestant House of Hanover, was warmly welcomed and zealously supported by the Nonconformists, not only during the earlier years of Anne, when the Whigs were either in power or in place, but during those later years, when it was threatened and imperilled by the intrigues of the Tory Ministry, and the violence of the Jacobite populace. They suffered alike from the hostility of the Government and of the rabble, and remained faithful to the Whig party and the Protestant succession, while Acts of Parliament were curtailing their liberties, and mobs were burning their Meeting-houses.* The populace which had fully partaken of the frenzy of the Restoration, retained its anti-Puritan predilections, and broke out into violent excesses on occasion of Sacheverell's prosecution. The High Church champion became a popular idol; Church

* The Occasional Conformity Bill was passed in 1711, and the Schism Bill in 1714. Both these oppressive statutes were repealed in 1718.

and Queen was the popular cry, and the conflagration of Meeting-houses grew into a popular pastime, extensively enjoyed during the trial of Sacheverell in 1710, and just before the Jacobite Rebellion in 1715. But, according to its wont, the cause espoused by the Nonconformists triumphed; the Act of Settlement took effect; the House of Hanover came to the throne; the Protestant succession became a fact in English history.

Yet the triumph of their political principles, and the supremacy of their political leaders, did not lead to their political emancipation. They were still to be sublimely disinterested. The position of Nonconformity during the eighteenth century was very singular. The House of Brunswick was established on the throne; for a half-century the Whigs remained in power; yet the most devoted supporters of the reigning house, the most faithful adherents of the triumphant party continued under manifold disabilities; the most conspicuous advantages of the existing order of things were denied to its most zealous champions. The Corporations and the Universities remained barred against the Nonconformists, and though not excluded from the House of Commons, they could not serve their country in any elevated and prominent position. During the liberal and enlightened eighteenth century, in the freest and most enlightened country of Europe, a country governed for the most part by the professed champions of civil and religious liberty, exemplary Englishmen, loyal subjects, and warm partisans of the ruling powers, remained shut out of municipal life, disabled for political distinction, and with the readiest path to intellectual distinction closed against them. The scandalous indifference of the Whigs to the disabilities of their best friends was perhaps less amazing than the patience of the Nonconformists. In 1718 the Whig Ministers satisfied themselves with the repeal of certain hostile bills passed by the Tory Parliament, under the guidance of Harley and Bolingbroke, and gave over a feeble attempt to remove some of the older disabilities. Very mildly and very vainly did the Nonconformists urge their claims and beseech their patrons. Bootlessly did they bring before Sir Robert Walpole their devotion to the Whig party, and their services and sufferings in behalf of the House of Hanover. He owned the truth of their allegations and the justice of their claims, acknowledged their worth as citizens and their merit as partisans, but would do nothing for them, would take no trouble in their behalf, would not run the risk of impairing the parliamentary servility of his bishops, or of provoking the stupid bigotry of a High-Church mob; and when in 1736 the grievances of the Dissenters were brought forward in the House of Commons by Mr. Plummer, he actually voted against their removal. But this scandalous ingratitude was powerless to shake the allegiance

of these docile and devoted Nonconformists. Their patience was in truth more than exemplary. They seemed born for the good of the Whigs, to do everything for them and to get nothing from them. Again and again were their grievances and claims brought before Parliament to be again and again slighted and rejected.*

But if the Nonconformists exhibited an almost unworthy patience under their own wrongs, they retained their old devotion to great principles, and manifested their wonted discernment and earnestness in great national conjunctures. During the Jacobite Insurrection of 1745 no Englishmen more vigorously exerted themselves against the Pretender. They vehemently opposed the perverse and oppressive policy which led to the war with the American Colonies, deprecated the war supported as it was by the Government, the multitude and the Church, and earnestly invoked the conclusion of peace and the recognition of the United States. In opposing the war with revolutionary France, they showed the same courage and constancy, and encountered the same formidable combination of the Crown, the Church, the aristocracy, and the rabble. Again the cry of Church and King inflamed the populace; again Meeting-houses were burned. In this sore peril of English freedom, assailed at once by popular violence and unscrupulous power, the Nonconformists stood firm, mainly composed the scanty following of Fox, and were conspicuous in the little band of advanced politicians, prosecuted by the Government for high treason and victoriously defended by Erskine in 1793. They upheld Parliamentary Reform when first seriously demanded toward the end of the American war, did not despair of it during the furious reaction provoked by the French Revolution, strove vigorously in its behalf after the conclusion of the French war, and did not cease to strive till the Reform Bill became law in 1832. They mingled in the struggle for the destruction of the Slave Trade and the Abolition of Slavery, from its feeble beginning to its triumphant ending. They stood by Free Trade in its weakness, and helped that weakness on to strength and victory. That company of Dissenting ministers which repaired to Manchester at the summons of the Anti-Corn-Law League, did good service to the Good Cause.

It is only within the last half-century that the political activity of Nonconformists has redounded to their own advantage, that Nonconformity has gotten any direct good from the action of that Liberal party whereof it has ever formed the life and vigour. It is most wonderful that England should have known 140 years of undisputed Constitutional

* Lord Herveys's "Memoirs," Vol. II. chap. xxiii. p. 87. Earl Stanhope's "History of England," Vol. I. chap. ix. pp. 88-94; Vol. II., chap. xvii: pp. 279-81; "Parliamentary History," Vol. XVII. pp. 31-46; Vol. XVI. pp. 779-832; Vol. XXVIII. pp. 1-40.

Government before Nonconformists began to reap the full benefit of that Constitution. The Repeal of the Test and Corporation Acts in 1828 has been followed by the Dissenters' Marriage Bill, by the fall of Church rates, the opening of the Universities, and the Disestablishment of the Irish Church. The Nonconformists ceased to be mere lackeys of the Whig chiefs, mere hewers of wood and drawers of water. They had long done the work of the Liberal party; the Liberal party at last began to do their work. An exchange of services took place. But though at length considered, the Nonconformists retained their subordinate position. They exercised influence; they received favours; but they bestowed no guidance; they imparted no inspiration; they were still dependents, though respected and favoured dependents.

But they decline to occupy this position any longer. In affirming their vital and characteristic principle, the Disestablishment of the Irish Church has uplifted their hearts; while the Education Act of 1870 has wounded their feelings as partisans. Both events combine to sicken them of subordination, to confirm them in self-assertion. They have been followers and dependents long enough; they aspire to become guides; they seek to inspire and direct that party of freedom and progress which owes so much to them. They look back upon their past with no small gratitude and no common satisfaction. They cannot recall without pardonable pride and gladness their two centuries of useful service, their unbroken devotion to the cause of freedom and progress, their clear insight into the needs of the Present, their full foresight of the new births of the Future, their quickness to discern the hand of God in the changes of history, and their willingness to move on at His bidding. They cannot help contrasting all this with the exactly opposite action of the Anglican Church, with her terror at all change, her resistance to all progress, her vehement hostility to the Exclusion Bill, her half-hearted acceptance of the Revolution of 1688, her support of the war with America, her encouragement of the war with France, her opposition to political Reform, her zeal in behalf of Protection.

But there is one aspect of our past in which we Nonconformists cannot wholly delight. We contemplate our strange disinterestedness with astonishment, and not always with respect; we rejoice that the two centuries of humility and subordination have come to an end. We look beyond them to those sublime years when our forefathers held sway in England. We, too, have imperial traditions. If we have served under Somers, Walpole, Fox, Grey, and Russell, we have reigned with Cromwell. If we have belonged to the Whig party, the transcendent sovereign and the transcendent army belonged to us. We proudly claim for our own the Lord Protector and the godly host. We, who honour and uphold the mild and beneficent monarchy under which

we live, still revere the lofty daring of those mighty men who did not shrink from inflicting the doom of death on a perfidious, tyrannical, and guilty king. We acknowledge the mistakes and extravagancies of their reign, but we do not forget its greatness and its glory. We invoke their anti-sacerdotal spirit, and would fain burn with the fire of their intense Protestantism. As they rose against Anglican Sacerdotalism, discomfited and dethroned it, we would renew their fight and repeat their victory. Now that semi-Popery has again reared its hateful front, and just obtained a recognised place in the English Church, we require her separation from the English State, not only in the name of a higher Christianity, but in behalf of imperilled Protestantism. Our task, though akin, is not identical with the task of our fathers; but our ambition is not less large, our endeavour is not less lofty. They overthrew the Anglican Church for awhile; we would disestablish it for ever. We would win back the grand place once filled by Puritanism in English history, not by the proscription of any Church, but by the emancipation of every Church. Contemporary events encourage us; recent triumphs urge us on; the Disestablishment of the Irish Church emboldens us; the fall of the territorial Popedom lends us inspiration; we are borne along on the strong stream of tendency to the resumption of our ancestral greatness and the fulfilment of our hereditary task.

“Lord! we lift our fathers’ banner;
 Lord! our fathers’ might we ask—
 Give us in still nobler manner
 To fulfil their glorious task!
 Shalt Thou not rejoice again
 In Thy valiant Englishmen?”

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THE BIBLE—A LIBRARY NOT A BOOK.

IT is on the whole a great convenience that we have the writings of Moses, of David, of Isaiah, and of all the old Jewish prophets, bound up in one volume with the writings of the Christian evangelists and apostles; but the arrangement is not without its disadvantages. We are very liable to forget that these books were written by very different authors, living in very different circumstances, and representing very different periods in the development of divine revelation; that they were written for different persons, in different forms, and for different purposes. The history and the poetry of an elementary religious faith, the laws given to a people in a very low condition of

civilisation, are bound up with the history and the practical and doctrinal writings of the last supernatural revelation of God to man. The consequence is that many devout believers read this religious Library—for it is not a mere Book—unintelligently and without discrimination, and that the honest difficulties of men who do not believe are greatly aggravated.

It is not an unmixed good, especially in these times of controversy, that we are in the habit of reading even the books of the New Testament as though they were separate chapters of a single treatise written at one time and by one hand. The true meaning of their being bound up together is this, that the Christian Church, some fifteen hundred years ago, came to the conclusion that these separate Gospels and Epistles were written by apostolic men. For us, the decision of the Church of the fifth, the fourth, the third, or even the second century has no absolute authority; we hold ourselves at liberty to review that decision, and to examine one by one the several writings which have received the stamp of ecclesiastical sanction.

We may come to the conclusion that the evidence that the Fourth Gospel was written by one Apostle is impregnable, but that the evidence that the second epistle of St. Peter was written by another apostle is of very inferior strength. We may therefore be in doubt about the authority of the Epistle, but this is no reason for being in doubt about the Gospel.

Suppose that we have sufficient reasons for believing that one of the books of the New Testament is not genuine, what does this prove? It proves only that the authority which decided that all these pamphlets should be placed in one list was not infallible; the separate evidence for the other books is not touched. Pericles and Titus Andronicus are bound up with Hamlet; perhaps we have come to the conclusion that Pericles and Titus Andronicus are not Shakspeare's; this will lessen our confidence in the editors who regard them as his, but our faith in the genuineness of Hamlet is not at all affected.

Must then every one examine for himself the evidence, external and internal, for the separate books of the New Testament, before he can receive them as the records of a divine revelation? - By no means. There are many things which we consider as settled by the concurrent opinion of those who are best qualified for forming a judgment on them; other people, reasonably enough, are satisfied to accept their opinion without investigation.

Not one Englishman in a thousand knows the grounds and proofs of the Copernican theory; but not one Englishman in a thousand doubts that the earth moves round the sun. The Norman invasion, the signing of Magna Charta, the beheading of Charles I.—most of us believe

these things because every one else believes them ; or rather because we know that if they had never happened, they would have been given up before now by all historical scholars.

The controversies of rival churches and of hostile theologians give a still firmer ground of confidence to ordinary people in the genuineness and authenticity of the books of the New Testament ; it is seen that the Episcopalian rector and the Independent minister, the Roman Catholic priest and the Plymouth brother, all accept the same set of books as having apostolic authority. They differ in many things, but in this they agree. They have quarrelled about many things, but about this they have no dispute. Their unanimity is the more remarkable because it is known that from time to time the truth and inspiration of the New Testament have been assaulted, not merely by ignorant and unskilful men, but by men of great learning and intellectual power, and yet the common faith of Christendom remains unmoved. The evidence is confirmed in hundreds and thousands of cases by the personal consciousness which may be of no logical worth to other people, but which is irresistible to the individual himself—that there is a life and energy in the New Testament books which are manifestly divine :—“Once I was blind now I see ; once I was torn and tyrannised over by evil passions, now I can master them ; and what the contents of the New Testament have done for me I see that they have done for my children and neighbours. God must have had a hand in it.”

I am very far therefore from saying that it is the duty of every individual Christian to examine for himself the evidence on which the books of the Old Testament and the New ultimately rest ; but if we begin to examine we ought to carry the examination through—looking at both sides—at the last books on both sides—at the best books on both sides, and remembering that the volume called the Bible is not a single treatise, but a collection of many separate writings, the evidence for which should be separately examined.

We do not throw our Shakespeare into the fire because we are doubtful whether Shakespeare wrote *Titus Andronicus* ; it would be equally unreasonable to withdraw our faith from the New Testament as a whole, because we may think that the evidence of the apostolic authorship of one or two of the epistles is inconclusive.

But what I am especially anxious to insist upon is, that the Christian Scriptures should be dealt with, as far as possible, separately from the Jewish. It is in the New Testament, not in the Old, that we have the record of the revelation in which we are immediately concerned. The revelation which is nearest to us ought to be dealt with first, and dealt with on its own grounds. This is not sufficiently remembered in modern controversy. We say that Jesus Christ was the Son of God

and the Saviour of mankind, and we are immediately asked about the divine commission of Moses. I think that there is very ample proof that Moses was an inspired prophet and lawgiver ; but evidently the first and most practical question, for us, relates not to Moses but to Christ. Suppose that a man came to us on urgent business, on a matter in which our whole fortune was at stake, and he professed to be a messenger from a friend at a distance, on whose information and judgment we could absolutely rely, we should examine at once the proofs he brought that our friend had sent him ; we should not put his credentials aside and go to a drawer and say, "I have some letters here which my father thought were written by the same friend, but the ink has almost faded, I can hardly see the signature, and there are some passages in them which seem to me quite unintelligible ; let us sit quietly down and examine these old letters first." If we did this, what would be the reply ? The messenger would say, "If these letters were really written to your father by his old friend and yours, depend upon it your father received proof enough that they were genuine. When you are at leisure you may discover the proof too, though it will not be like that your father had ; it is a long while ago since they were written, you are ignorant of many of the circumstances to which they refer ; you may make out the general drift, though it is very likely some passages will never be quite clear to you ; but here are letters which he has just written, about matters which concern you now, letters which do indeed refer to an old correspondence, but the general meaning of which can be understood when taken by themselves ; look at my credentials and read the letters I bring—there is no time to be lost." So I say that the duties which the mission of our Lord Jesus Christ imposes upon all who come to know of it are so grave and so urgent that the claims and the proofs by which they are supported should be at once examined and at once determined upon ; inquiries into earlier divine revelations may be left till afterwards.

And yet, when we say that the argument for the historical truth of the Gospel of St. John is strong and firm, we are asked immediately what we have to say about Bishop Colenso's discussion of the Jewish record of the Exodus. We tell men that Christ rose from the dead, and they turn aside the force of the argument for His divine commission by saying that the story of Jonah is incredible. Criticism of the Scriptures of the ancient faith is inevitable, but I demur to the hypothesis that a man must satisfy himself about Judaism before he can determine the claims of Christianity. Judaism is a thing of the past, its records, as I believe, are invaluable ; but the Church preaches not Moses but Christ, and although the new faith may be shown to have very intimate relations to the old, it is an unreasonable thing for a man to hesitate about

becoming a Christian because he cannot first become a Jew. For us, the proof of the divine origin of Judaism must chiefly depend upon our persuasion of the divine origin of Christianity; very much of the external evidence of the commission of Moses and the prophets has disappeared, and the evidence arising from the contents of the Jewish Scriptures appeals most powerfully to one who has already confessed the authority of Christ.

THE ALLEGED REACTION IN THE THEOLOGY OF CONGREGATIONALISTS.

IN a recent number of the *Unitarian Herald* there is an article on "Broad Church Independents," signed by a gentleman who was formerly an Independent minister. The principal purpose of the article is to illustrate the mischievous effect of the doctrinal clauses in the Trust-Deeds of Independent Churches and Colleges. The writer is under the impression that these clauses appear in the deeds of the great bulk of the older chapels, as well as in the deeds of those erected during the present century. We cannot positively affirm that this impression is inaccurate, but it is our own conviction that the introduction of doctrinal definitions into the Trust-Deeds under which Independent Churches hold their property, is a comparatively modern innovation; and it is an innovation open to many very grave objections.

It is not our intention, however, to discuss the special subject of the article, but to offer some observations on its closing paragraph. The writer says:—

"I admit that here and there preachers are to be found in the Independent body who ignore the schedule of doctrine, and succeed in persuading their people to do so also. But the number is very insignificant and does not include any of the more prominent ministers. Indeed, I regret to see a reaction setting in, which if it should become universal in Congregationalism will put back the hoped-for theological advancement of the body half a century. Mr. R. W. Dale and others have for some time been passing from "Broad Church Independency," to a species of *High Church Independency*. Their baseless sentimentalism is assuming the form of an intense supernaturalism. Making little account of nature as a sufficient medium of Divine revelation, this new school have set up the following theory in their new monthly, *The Congregationalist*: There is no true religious life possible except what is imparted through the acceptance of the doctrines of the supernatural unfolding of God the Father in the person and life of God the Son, and brought to bear upon the whole nature of man by God the Holy Ghost. Congregational Churches are composed of members supernaturally regenerated and saved, and presided over by ministers supernaturally called, supernaturally trained, and supernaturally endowed to teach and guide these extraordinary collective centres of supernatural endowment. The plain English of this Nonconformist sacramentalism is: Congregationalist theology as

professed by Mr. R. W. Dale is the one source and aliment of spiritual life, and Congregationalist polity is the one supernaturally revealed and Divinely approved vehicle and embodiment of spiritual life.* . . . With doctrinal tests and such extravagant theories I see little to expect at present in the way of freedom of thought from the Congregational body."

* "Any reader who may be curious to study this theory for himself, will find it elaborated in the first number of *The Congregationalist*."

We cannot admit the accuracy with which the writer of this article has defined our theological position; but it affords us the very heartiest satisfaction to know that he has only given definite though hostile expression to an opinion which exists very widely, both among those who regard THE CONGREGATIONALIST with sympathy, and among those who regard it with hostility or distrust. Friends and foes already understand what we mean. We have not entered the lists with a blank shield. The definiteness with which this magazine, during the brief period of its existence, has illustrated and maintained some of the characteristic ideas of the Christian faith, has led others besides the writer in the *Unitarian Herald* to regard it as the representative of "a reaction" in the theology of Congregationalism, or as the organ of a "new school" of theological thought.

To suppose, however, that there is any novelty in the principles which have won for us this reputation would be a mistake. The principles for which we are contending are as old as English Independency; they are as old as the Christian Faith itself. But we think that we can understand the grounds on which the criticism of the writer in the *Unitarian Herald* rests. Christianity, as we conceive it, is not a philosophy. It is not even a system of theology. It is a Divine revelation. The great controversy in which the Church is involved is not a conflict between antagonistic theories of God and of the universe; but a conflict between God Himself, and a revolt against His authority and love. There are not many methods of salvation—there is only one; if saved at all from sin and eternal death, men must be saved by Christ. We may find many charitable explanations of unbelief;—the Churches may have failed to give a true representation of Christ to the intellect, the conscience, and the heart of mankind; there are imperfections of intellectual vision as curious and as invincible as those to which physical vision is liable; some men may not see Christ Himself even when they read the four Gospels, any more than an engine-driver suffering from colour-blindness sees the red signal which warns him of danger. But if a man really rejects Christ—if when Christ, the only sacrifice for the sin of the world, and the only giver of eternal life, is really present to the soul, the soul persistently refuses to receive Him—the refusal can end only in perdition.

There is no novelty in all this. To insist on the necessity of faith in

Christ as the condition of restoration to God, cannot invest us with the honour, or cause us to incur the suspicion, of representing a "new school" of theological thought. Nor in insisting on this are we open to the charge of furthering a theological "reaction." Congregationalists have never abandoned the ancient position of the Church—the very foundation of the Gospel—that Christ, and Christ alone, can save mankind.

But it may be that some of us were for a time more disposed to dwell upon hypothetical excuses for unbelief than upon the obligation and necessity of faith. Such men have learnt that to be incessantly apologising for those who reject Christ, is not the way to induce men to receive Him, and that their true business as Christian preachers is not to find excuses for those who misunderstand the Christian revelation, and are therefore unable to believe in it, but so to present the truth as to enable them to understand it aright. Leaving to Him who alone can search the hearts of men, the task, impossible to us, of determining, in individual cases of unbelief, whether the Gospel has never really been rejected because it has never really been apprehended, it is for us to preach the Gospel as plainly and as earnestly as we can, and to declare that the difference between faith and unbelief is the difference between eternal life and eternal destruction.

Like most men, when they profess to state in "plain English" opinions to which they are opposed, our censor has misrepresented us. Nothing that we have ever written justifies him in saying that we regard "Congregational theology as represented by Mr. R. W. Dale as the one source and aliment of spiritual life." For us, "the one source and aliment of spiritual life" is the Lord Jesus Christ. No one ever charged Sir Isaac Newton with maintaining that his theory of gravitation was the cause of planetary motion; it is equally preposterous to charge us with maintaining that our theology originates and sustains the spiritual life of mankind. We are thankful to believe, and we have uniformly contended, that spiritual life may coexist with grave theological errors. It has revealed its energy and sanctity in theologians, who have given irreconcilable solutions of many of the central questions relating to the thought of God and the destiny of man. Calvinists and Arminians, Roman Catholics and Protestants, have alike received the supernatural life and been made partakers of the Divine nature. It is not for us to determine what amount of theological error is consistent with that relation of the soul to Christ which is necessary to the reception of the life which is His gift.

"Let not this weak, unknowing hand
Presume Thy bolts to throw,
And deal damnation round the land,
On each I deem thy foe."

But we do not hesitate to say that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . He that believeth on him is not condemned : but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God." Whether we are regarded as reactionary or not, we accept the words of Christ without qualification, "No man cometh to the Father but by Me." We confess that we make "little account of nature as a *sufficient* medium of Divine revelation," and we believe that Christ is the "Light of the world." The doctrine of the total depravity of human nature we reject, and are unable even to conceive the intellectual and moral condition of those who have maintained that the virtues of the unregenerate are but splendid sins ; but we believe that no natural virtue, no self-discipline, no "development" of elements and powers native to the human soul, can win for a man the perfection and the glory which are possible to us in Christ ; we hold fast to the words of St. Paul, "The gift of God is eternal life, through Jesus Christ our Lord." We believe that Christ came to establish on earth "the kingdom of God," and that no man can enter into it who is not "born again," "that which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit."

These convictions have always constituted the real root and only sufficient justification of the ecclesiastical polity of Congregationalism. We and our fathers have always believed that Churches should be composed only of men "supernaturally regenerated and saved ;" how men can be regenerated in the Christian sense except "supernaturally" we cannot conceive ; and the very significance of the Gospel is annihilated if salvation is not a supernatural deliverance—a deliverance by the direct and special interference of the Divine power and love—from sin and eternal death. That the true ministers of Christ are "supernaturally called"—"moved of the Holy Ghost," to consecrate themselves to spiritual work, is also one of the old convictions of the Congregational Churches ; a "man-made ministry" they have always regarded as no true ministry at all. That the ministers of Christ are taught of the Holy Ghost that they may know how to teach the Church of Christ ; that they are "inspired" with the zeal and faith and compassion which come from the indwelling of the Spirit, is also no novelty. From the beginning, it has been the habit of our Churches to pray that the Holy Spirit might rest upon their pastors, to illuminate as well as to sanctify, to qualify them for the ministry as well as to perfect them as saints.

We think it possible, however, that these traditional convictions of Congregationalism have, of late, been apprehended by many of us with

fresh vigour. They have ceased to be traditions merely; they have even ceased to be the mere articles of a creed. Under the inspiration of that new life which we trust is beginning to reveal itself in our Churches, we believe that men have become more vividly conscious that through regeneration they have passed out of "this present world with all its evil" and entered into "the kingdom of God." The glory of God has been revealed to them. They have come to know that they are akin to God, having been "made partakers of the Divine nature." It is not a matter of faiths merely, but of consciousness, that they have eternal life in Christ Jesus our Lord. The result has been—not the creation of a "new school" of theological thought—but the development of a new boldness, decision, and reality in the manner in which men speak of the great spiritual facts and truths which they have always thought they believed, but which some are almost ready to say that they now believe for the first time. There has been no "reaction," if by reaction is meant a return to a theological position which had been consciously forsaken; but convictions which have never been surrendered have been inspired with new life and energy.

If the world is new when the morning rises and reveals in distinct and definite outline and clothes with beauty what the dim light of stars had left vague and gloomy and unreal, then we trust that there is a "new school" of theological thought growing rapidly among the Congregational Churches of England and Wales; and to be regarded as being in any sense the representative of this "new school" is one of the brightest honours which THE CONGREGATIONALIST can win. But whether we represent a "new school," or a theological "reaction," we say frankly, that in our judgment the exigencies of the times require that Christian Churches, and especially Christian ministers, should meet the dogmas of materialism and anti-supernaturalism with the most direct and uncompromising hostility. It is not for us to permit men to suppose that we regard the existence of the living God as an open question. Nor shall we make any deep impression on the minds of men if our faith in Jesus Christ rests on grounds that are accessible to historical, scientific, or philosophical criticism. If we are to meet modern unbelief successfully, we must receive that direct revelation of Christ which will enable us to say, "We have heard Him—we have seen Him—ourselves, and know that this is indeed the Christ, the Saviour of the world."

NOTES.

The Rev. C. Clemance, of Nottingham, justly complains of the method resorted to by an advocate of Christadelphianism to secure a circulation for a Christadelphian tract. In our last number an advertisement appeared, headed in large capitals, "Christadelphianism Exposed;" then came, in smaller type, "By Rev. C. Clemance, Minister of Castle-gate Meeting-house, Nottingham; and defended by Mr. E. Turney," &c., &c. The natural impression produced by this advertisement was that Mr. Clemance and Mr. Turney had arranged together to publish a statement of the arguments against Christadelphianism and in favour of it, and that the tract was their joint production. Mr. Clemance, however, informs us that this impression is altogether false. He had published a tract under the title "Christadelphianism Exposed;" and Mr. Turney seems to have thought that he could turn a penny—honest or otherwise—by putting Mr. Clemance's title to his own tract, and giving the public the impression that Mr. Clemance and he had arranged for a joint publication. We fear that the ethics of Christadelphianism are no better than its theology.

A "Christadelphian" writer sends us a string of categorical contradictions of our statements respecting the doctrines of their new sect, *a propos* of our notice of the book termed *A Voice from the Back Pews* in October. In the larger number of instances our correspondent, in order to obtain credit for the orthodoxy of his party, uses common words in a novel and unnatural sense, and in those instances we must decline to give currency to his representations. In one case we seem to have really mistaken the teaching of the Christadelphians, and therefore gladly insert the correction, which is as follows. We had said, "On the positive side Christadelphians teach that the Deity of Christ consists in an indwelling of the Father, *which occurred for the first time after His resurrection.*" Our correspondent tells us that "they believe in His begetting by the Spirit, and in His being anointed by the Spirit at His baptism, and in the measureless indwelling of the Father, until, when on the cross, the Son said, 'My God, my God, why hast thou forsaken me?'" Apparently, therefore, the Christadelphians believe in the Deity of Christ in such a sense that He possessed it before His passion, lost it while on the cross, and resumed it at His resurrection; this Deity consisting always, as we understand it, in an incarnation of the Father; for they say that there is no "Son," or Word, apart from the human Jesus Christ, whose "begetting" by the Spirit was the creation of the Son. Christadelphians must not expect to enjoy the double glory of being orthodox believers, and at the same time radical reformers of theology.

NOTICES OF NEW BOOKS.

The Truth in its Own Light or, Christianity show from itself to be a Divine Revelation to Man. By Rev. JOHN COOPER. Melbourne: Robertson.

THERE are evidences in this book that the author has the power of fresh and vigorous thinking, but he is unequal to the great task he has undertaken, and his thought suffers greatly from his want of literary skill.

The Mission of the Spirit. By LEWIS R. DUNN. London: Wesleyan Conference Office.

MR. DUNN is a minister of the Methodist Episcopal Church in the United States. This little book is edited by the Rev. Joseph Bush, who has omitted two chapters which did not seem to contribute to the specific object for which the book was written, and added, in an Appendix, a catena of authorities, patristic, Anglican, Puritan, on the Witness of the Spirit. Mr. Dunn writes fervently and simply, but he has written nothing which is not perfectly familiar to Evangelical Nonconformists. There is a great want of a really good and powerful book on this subject.

The Bremen Lectures on Fundamental, Living, Religious Questions. By Various Eminent European Divines. Translated by Rev. D. HEAGLE. London: Hodder and Stoughton.

AMONG the "eminent European divines" who, at the call of the "Board of Internal Missions in Bremen," undertook to discuss, in popular lectures, some of the great questions at issue between Faith and Unbelief, are Dr. Luthardt and Dr. Tischendorf, of Leipsic, and Dr. J. P. Lange, of Bonn. The subjects of the lectures are, as the title indicates, "living and fundamental," and the lecturers are men who have a claim to be heard in England as well as in Bremen.

We wish Mr. Heagle, however, would be good enough to inform us into what language he intended to translate the

book; his publishers, we suppose, engaged him to translate the German into English, but there must have been some mistake either on their side or on his. The lectures are certainly not translated into English, and if there are any people in the world who speak Mr. Heagle's language as their vernacular we are sorry for them.

The Scripture Pocket-book for 1873. *The Young People's Pocket-book for 1873.* Religious Tract Society.

THE Religious Tract Society is wonderfully ingenious in carrying out the purposes for which it was established. Here are two capital pocket-books for next year, one for young people, and the other for their elders. A text is given for every day in the year, and both contain a large amount of useful information.

Joseph Arch, the Founder of the National Agricultural Labourers' Union. By F. S. ATTENBOROUGH. London: S. Palmer.

QUITE apart from the interest attaching to this pamphlet from Joseph Arch's position as the leader of the agricultural labourers, the pamphlet is very well worth reading, as containing the story of a truly heroic and noble life. It is vividly written, and the facts may be relied upon as trustworthy. There is a very characteristic preface by Joseph Arch himself—simple and manly. The only thing that we have to find fault with is the portrait; Joseph Arch has a much finer face than the engraving has given him.

Wanderings in Scripture Lands. By THOMAS ROBINSON, D.D. London: R. D. Dickenson.

THE special interest of Dr. Robinson's book arises from his endeavour to afford "as correct and extensive information as possible as to the spiritual condition of the countries and places he visited, as well as the Evangelistic and Educational means in operation for its improvement." He does not, of course, fail to describe the strange

sights he saw, and like all travellers in Egypt and Palestine, he finds illustrations of Holy Scripture in the customs of the people; but the story of his "Wanderings" differs from most other books of the kind, by the prominence which he gives to the account of schools and missions. To many readers this will give it exceptional value.

A Compendium of Evangelical Theology given in the Words of Holy Scripture.

By Rev. WILLIAM PASSMORE. Published by the Author, Denmark House, Croydon.

IN a thick volume of nearly a thousand pages, Mr. Passmore has collected and classified those passages, which in his judgment sustain and illustrate the chief articles of the Evangelical—or, as we think it should be called, the Calvinistic—creed. The foundation of the work is Dr. Hodge's well-known "Outlines of Theology." Mr. Passmore has evidently devoted great care and labour to the preparation of the book, and it will be useful even to those who reject the Calvinistic doctrines of Predestination and a limited Atonement.

Origin and History of the New Testament.

By JAMES MARTIN, B.A. (2nd Edition). Hodder & Stoughton.

THIS is a compendium, but, unlike most of its kith and kin, is readable and interesting. The author's facts are drawn, of course, from those who have gone before him: Bleek, Westcott, Conybeare and Howson, Ellicott, Davidson, &c., furnish him with pabulum; but he has a good digestion, and the result is not repletion, but healthy absorption and assimilation. If this book is ever degraded to the level of a "cram" book, the lines of the crammer will have fallen in unusually pleasant places; we hope, however, its fate will be more consistent with its deserts. Most books of this kind positively bristle with prickly facts; but Mr. Martin knows how to condense without being heavy, and to insinuate information without being unnecessarily obtrusive. After a short but pregnant introduction, he discusses, in his first part, the origin of the New Testament writings, taking them

in chronological order; and, in his second, the history of the New Testament from the days of the Apostles down the present time. The chapter entitled "The Greek Manuscripts produced and the Text established," is specially clear, and would be most valuable to those—though not to those alone—for whom the book is intended, viz., Sunday school teachers, village preachers, and all who have neither the time nor the attainments necessary for a more technical investigation. We commend the work most heartily, and believe that the author will succeed in his effort to stimulate and satisfy curiosity about the Book to which so many "go for doctrine, for consolation, to learn the way of salvation, or to find lessons for their classes, or texts for their sermons," without feeling any interest in the wonderful, romantic, history of the Book itself.

The Credibility of the Christian Religion; or, Thoughts on Modern Rationalism.

By SAMUEL SMITH. Hodder and Stoughton.

THIS volume, as we learn from the preface, originated in two lectures delivered by a business man to business men in Liverpool; and, without intending any rudeness to the class to which Mr. Smith belongs, our conclusion is that he must be a business man of no ordinary kind. He is a sensible, shrewd, as well as reverent, thinker, and shows himself capable, moreover, of clothing his thoughts in language of very considerable force. "Avoiding as much as possible technical terms and theological subtleties," he has striven to deal with his subject "in a plain and practical way," and we are bound to say he has succeeded. In the first and second parts of his book, "Rationalism and the Bible," and "Rationalism and Miracles," he has of course travelled over old ground and used old arguments, but he has a fresh and vigorous way of putting things, and his lectures must have told. Chap. V., in the first part, on the "Alleged inexactness of the Bible—Its teaching pictorial rather than scientific," seems to us particularly good; and we suppose that the latter thought suggested to Mr. Smith the subject of Parts III. and IV.,

which have been added since the Lectures. In this portion of his work the author does battle with that theological method of teaching the young which is typically represented by the "Shorter Catechism," and with his remarks on this point we cannot but agree. The days are however, we hope, passing by during which children have been prematurely muddled by the help of religious metaphysics, and have gleaned, if they have gleaned any thing, wrong ideas of God from learning about "Unchangeableness," "Foreordination," and "God's glory." Mr. Smith speaks plain common sense when he says, "Accustomed from early youth to the infliction of nauseous doses of scholastic theology, for him (the child) devoid of all meaning, and touching neither heart nor conscience, the conviction takes deep root that religion is an insufferable bondage; and if the Spirit of God does not quicken this *caput mortuum*, there is terrible danger that dark unbelief will enter the soul at a later period of life. It cannot be too often remembered that religious dogmas are only valuable as they affect the heart and conscience, and it is indispensable in the teaching of the young to advance views of truth that can strike living roots into the soul." "The method of teaching Divine truth must be sought from the Bible, no less than the matter." Christ's teaching of the multitude—who were children in theology—was pictorial and concrete, and we never could see any reason why children should learn theology on the old principle of learning Latin syntax, however good in some respects that principle was.

The History of the Prophet Elisha. By W. P. DOTHIE, M.A. Hodder and Stoughton.

In these half dozen sermons the author uses the history of the Prophet Elisha—the great miracle-worker of the Old Testament—as a means of drawing attention to the oneness of the Old and New dispensations, in opposition to the modern tendency which seeks to ignore the supernaturalism contained in the Jewish Scriptures. It is quite true that many Christian people (as the author says) "experience a

sense of relief at the idea that the Old Testament miracles may be classified with Æsop's fables without affecting the truth of the Apostles' creed." This book is intended as a slight contribution to the evidence which shows the Bible to be, throughout, a supernatural revelation of God as the God of love, and is an unpretending, though not unsuccessful, attempt to vindicate the miraculous narratives of the Old Testament by unfolding their spiritual teaching. The author is often happy both in discovering these spiritual secrets and in applying them to modern circumstances, though we must confess to a smile when we were introduced to a connection (real enough to be sure) between Board Schools and the schools of the Prophets. Mr. Dothie is evidently troubled somewhat with the story of the bears. Whether it was a mere coincidence (as he maintains), or not, we cannot but think that, in effect, it is all of a piece with that ever-recurring lesson in the heinousness of sin, which was so sternly read to the Israelites in the course of their education whenever the sinner was delivered to destruction without regard to sex or age.

The Interpreter; or, Scripture for Family Worship. Part I. Arranged and annotated by C. H. SPURGEON. London: Passmore & Alabaster.

MR. SPURGEON'S ingenuity and energy are inexhaustible. In the *Interpreter*, the first part of which is now before us, he proposes to arrange the whole contents of the Bible so that they may be read at family worship during the year. The passages omitted are to be almost always epitomised; "to reduce a passage within the proper length, verses are necessarily omitted in whole or in part here and there; and the object in historical selections has been to give the general run of the incidents rather than all the details." The arrangement is exceedingly ingenious. For instance, for January 1 there are five verses from the first chapter of Genesis, containing the first half of the "Psalm of Creation," and also fourteen verses of the first chapter of John, identifying our Lord Jesus Christ with the Creator of all

things. Brief comments, such as Mr. Spurgeon gives in reading the Scriptures, are interspersed, and appropriate hymns are appended.

The Romance of the Streets. By a LONDON RAMBLER. London: Hodder & Stoughton.

THE "London Rambler," whoever he may be, has a command of the picturesque style required by his subject, and he tells us many striking and pathetic things about London Arabs, London thieves,

London drunkards, and other classes of people living in the great wilderness of luxury and wretchedness of which we all know so much and yet so little. On the Education Question he does not seem to be quite "sound;" he should remember that many of those who insist that religious education should not be entrusted to State schoolmasters are anxious for the restriction of the schoolmaster's province, chiefly because they fear that religious teaching in Board Schools is likely to have very little life and vigour in it.

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CONGREGATIONAL REGISTER.

N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.

NOVEMBER—DECEMBER.

NEW CHAPELS OPENED.

Nov. 13. BELPER.

Dec. 1. SUTTON VALENCE.

CALLS ACCEPTED.

Rev. Henry Barrow (New College), PORTSMOUTH.

Rev. J. W. Rolls (of Roxton, Bedfordshire), CROYDON, SURREY.

Rev. J. Bullock (of Hull), WILSDEN, near Bingley.

Rev. Howell Davies (of Tredegar, Mon.), SILVERVELL.

Mr. W. F. Adeney, M.A. Lond. (of New College), ACTON, Middlesex.

Mr. F. Adams (of the Nottingham Institute), BUTTERSHAW, Yorkshire.

Rev. J. Spencer Hill (Exeter), MIDDLTON, near Manchester.

Mr. C. Craddock (of Rotherham College), GROVE CHAPEL, GOMERSAL.

Mr. S. Owen (of Brecon College), BLAENAVON, Mon.

Rev. E. Stanway Jackson (of Up-
pingham), PETERBOROUGH.

Mr. H. W. Burgoyne (of New College), SUTTON VALENCE, Kent.

Rev. D. Walters (of Stockcliffe, Beds.), ILKESTOW, Derbyshire.

Rev. Robert Davey (Foulmire), CATERHAM, Surrey.

Rev. J. R. Dixon (Edgware), CHINNOR.

Rev. G. H. Sandwell (Eastbourne), WOOBURN, Bucks.

Rev. John Richards (Woolwich), NEW HAMPTON, Middlesex.

RESIGNATIONS.

Rev. W. Young, WIRKSWORTH, Derbyshire.

Rev. W. Mitchell, DRIFFIELD, Yorkshire.

Rev. Henry Lee, THORNTON HEATH, Croydon.

Rev. J. Vine, Boston Road Chapel, BRENTFORD, Middlesex.

ORDINATIONS.

Nov. 13. Rev. G. Cakebread, MARKET HILL, Haverhill.

Nov. 12. Rev. J. F. Buddell, HASLINGTON, Cheshire.

Nov. 14. Mr. Stephen Hartley, RIPPONDEN, Halifax.

Nov. 22. Rev. Joseph Simpson, LISKEARD, Cornwall.

DEATHS.

Nov. 17. Rev. James Potter, at HUNDERSFIELD, in his 84th year.

The Congregationalist.

FEBRUARY, 1873.

A REVIVAL OF RELIGION: ITS RELATION TO THE LIFE OF THE CHURCH.

SHOULD God listen to the prayers which are now ascending from the hearts of devout men in every part of the country, we cannot predict in what form His presence and His power will be revealed. He may come in the wind—in “a great and strong wind,” that shall rend the mountains and break the rocks in pieces; or in the earthquake; or in the fire; or in “a still small voice.” From the history of the Church we learn that in the highest and most impressive revelations of His power and love, God never repeats Himself. He came in one way to the Jewish people in the time of Moses; in a very different way in the time of David. When Christ appeared it was not in the form which even the wisest and most devout of the Jewish race anticipated. Till the descent of the Holy Ghost on the day of Pentecost, none of the Apostles could tell how the promises of Christ concerning the Comforter were to be fulfilled. The religious movement of the twelfth century, of which St. Bernard was the great representative, was altogether different from that of the sixteenth, of which Luther was the central figure. The Reformation of the sixteenth century, again, was very different from the Evangelical Revival in England of the eighteenth century. And so, should God answer our cry, as I trust He will, and reveal Himself as gloriously as in the noblest periods of the Church's history, we cannot tell where or how His power and His grace will be manifested. It may be—God forbid that it should!—that He will turn aside from all existing Churches—though they are the trustees of the Gospel for mankind, and the living representatives of Christ upon earth,—leaving them to perish in desolation and darkness, as the penalty of their unfaithfulness, and revealing His transcendent power in kindling religious faith and religious life among those vast masses of our fellow-

countrymen who are living in the open neglect of all religious obligations. Churches as well as individuals have their periods of probation; and inasmuch as we have known for many generations the very truth of Christ, and have so grievously resisted the Spirit of Christ, the power of the Gospel may pass away from us to others, who will receive it with more fervent gratitude and with heartier joy.

But I have a strong and confident hope that the Churches of this country have a fairer and brighter future than that which the consciousness of our unfaithfulness might lead us to dread. They are longing—many at least of their members are longing—for a fresh Baptism of the Holy Ghost. They are waiting for the Lord “more than they watch for the morning,” and already it seems to many that the pale east is reddening with the light of the rising day. Impossible as it is to predict how God will come to us, or what will be the effect of His coming upon the organisation of the Church, upon its theology, or upon its methods of work, it is, I think, quite possible to anticipate some of the effects of a new manifestation of the Divine power upon the spiritual life of the Church.

First of all, we shall know that God is with us—not merely “nigh at hand,” but actually with us. “Christ died, the just for the unjust, *to bring us to God.*” “He that hath my commandments,” said our Lord, “and keepeth them, he it is that loveth me . . . and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and *we will come* unto him, and make our abode with him.”

To a Christian man a belief in the existence and the glory and the goodness of God is not to depend upon a long chain of inferences. The “eternal power and Godhead” of the Creator of all things may “be understood by the things that are made;” but Christian faith in the Divine existence does not rest on the argument from design. It has a surer guarantee in that intuitive and invincible conviction which compels the soul to confess the authority of an unknown God. Nor does it derive all its certainty from the historical revelation of God in the earthly life of our Lord Jesus Christ. If, according to St. Peter, Christ died to “*bring us to God,*” we may have a direct access to Him who was once concealed from human vision by the clouds and darkness which were round about His Throne. If, according to the words of our Lord, there is a manifestation of Himself and of the Father to the man that keeps His commandments, then it is possible for Christian men to bear personal and independent testimony to the living God. When this manifestation comes to them, they do not merely *believe* that He is; they *know* it; they know God for themselves; just as they know the friends whose hands they grasp, on whose faces they look, and to whose voices they listen. To defend the reality

and trustworthiness of this direct knowledge of God against those who impeach its validity, and who call those who profess to have it dreamers, enthusiasts, and mystics, may be just as difficult, just as impossible, as to defend the reality and trustworthiness of our knowledge of the external world against those who ask us to prove that sun and moon and the solid earth are more real than the visions which come to us in sleep, or than the wild fancies of a fevered brain. To all arguments which impeach the existence, or our knowledge of the existence of an external world, we reply that we know that it exists, that we have seen the heavens filled with light at noon and the stars shine out of the darkness at night, the snow on the mountains and the trees and the flowers and the corn, that we have heard the wind and the sound of running waters and the voices of our friends, that we have felt the rocks under our feet and have clung with our hands to the branches of trees; we *know* that there is a universe around us and distinct from ourselves. With equal confidence those to whom the manifestation of God has come can bear testimony to his existence and glory. They do not rely on His works to prove that He is, any more than a man who knows an artist relies on the artist's pictures for his knowledge of the artist's existence. They are independent of testimony; they themselves can testify to what they have seen and heard. Faith in a "God nigh at hand" passes into vision, and they know what is meant by the promise to the pure in heart—a promise which is fulfilled to many whose hearts are not yet pure—"they shall see God."

To how many of us God has thus personally revealed Himself I cannot tell. Whether to any Christian people this revelation is spiritually impossible so long as they continue on earth, it is hard to say. It may be that there are some whose spiritual life is abnormal;—some who may have to walk in darkness, with their hand in the hand of God, but unblessed with the vision of His face. The spiritual world may have its blind, its halt, and its maimed, who can have no release from their infirmities until the "restitution of all things." But physical vision is the common inheritance of the race; the blind are few in number compared with those that have sight; and it is reasonable to suppose that in the Kingdom of God—the Kingdom of God in this world I mean—those who possess the faculty of spiritual vision, and to whom the glory of God may therefore be manifested, far outnumber those to whom the great faculty is denied.

The blessedness of the revelation of God when it comes to a man transcends all speech. The hour of its coming is memorable for ever. The place is for ever sacred—more sacred than Sinai or Bethany. At Bethany, Mary and Martha and Lazarus saw the face of Christ; at Sinai, the elect race heard the voice of God; but every Christian man

will say that the lonely cliff overlooking the sea, the dingy conventicle, the muddy streets, the common-looking room, where he himself first saw God, is for him more sacred than the awful mountain or the village in which was the home of those whom Jesus loved. In the vision of God old things pass away, and all things become new. The heavens are new, and the earth is new. Ancient promises are as new as the flowers of spring or the light of the dawn. Miracles two thousand years old seem to have happened in our very sight, for we see Him by whom the miracles were wrought. Life begins afresh; the limitations on our knowledge and on our strength seem to melt away, and all that God is becomes ours.

And this vision of God would be the common blessedness of the Church if only the Church were filled with the Holy Ghost.

Whether any have ever lived on earth with whom this wonderful consciousness of the presence of God continued month after month and year after year unbroken, or whether it is a law of the Divine Kingdom that such immediate manifestations of God should be occasional rather than permanent, I do not know. The promise, "We will come to him and make our abode with him" would receive a perfect fulfilment if the direct manifestation of God were given occasionally, and if it were followed with the habitual sense that God was near. When God first comes to make His abode with us, we may see His face, and afterwards we may commonly have only the blessedness of knowing that He is close at hand, as we have the glad sense of the presence of a friend in the house when he is not actually in the room with us. I cannot tell how this may be. But the *effects* of such a manifestation of God as I have spoken of are permanent, even if the brightness of the manifestation is necessarily transient. Those who have received it are conscious that they have been delivered from "this present world with all its evil" and have entered into the Divine kingdom. They have broken finally and for ever with their old life. Their redemption is henceforth beyond doubt. They are conscious not merely of a change of character about the reality and depth of which they might be doubtful—though they are conscious of this too,—they are also conscious of having passed into a new world. While in Egypt, a Jewish slave, though liberated, might at times wonder whether in very truth he was a free man; when he had crossed the sea, breathed the fresh air of the desert, been fed with the manna, seen the pillar of cloud guiding his march by day, and the pillar of fire, the symbol of divine protection, rising above the camp at night, he knew that he had escaped from his taskmasters for ever. Even in the wilderness, indeed, the Jew might basely long for the ignoble satisfactions of his old life of bondage; he could even escape from the camp and return to Egypt; but so long as he was not

guilty of that shameful apostasy, everything around him affirmed the reality of his redemption. And so the Christian may not be liberated at once from all sin ; he may cling to much that he ought to have absolutely renounced ; he may even forsake Christ, and may "draw back unto perdition ;" but so long as he does not commit that last and most awful crime, he too, notwithstanding all his imperfections, knows that he has been "delivered . . . from the power of darkness, and translated . . . into the kingdom of God's dear Son." The full assurance of redemption would come with the new baptism of the Holy Ghost.

This consciousness of having entered into the kingdom of Christ would gradually effect a complete transformation of character. We should cease to be worldly, because our home would be in this world no longer. Its treasures would not be our chief wealth ; nor its delights the chief source of our joy ; nor its glory and power the chief objects of our ambition. While we remain in the world we must continue in relation to all material laws, and to the social and political order to which as men we belong. But our common life itself would be touched with a celestial light, by which it would be transfigured, as the very raiment of Christ became white and shining when the glory rested upon Him on the Mount. Our love for those who are dear to us would become even stronger and more tender, but it would be controlled by a diviner affection. We should work at our trades and professions as earnestly as ever, but we should work at them as Christ might have worked in the carpenter's shop at Nazareth after He had come to know that He was the very Son of God, and we should regard all secular occupations as our temporary and accidental employment, the form of service in which for a few years we are called to do the will of God and to minister to the necessities of mankind. Friendship would seem to us imperfect and transient unless consecrated and ennobled by the more sacred and more enduring ties of Christian brotherhood. Public duties and the agitation and conflicts of political life would connect themselves with the larger and more awful struggle between the kingdom of God and the power of evil. The worldliness of the Church would cease, for the Church would be always breathing the air and walking in the light of heaven.

The morality of the Church would become the true expression of the law of Christ. When the faith of the Church is weak and her life low, Christian people are satisfied if they find strength in Christ to discharge those common duties which the conscience even of unregenerate men commands. They are content if the grace of Christ enables them to keep the moral law of the world. Natural virtues are sustained by supernatural motives. But this is a poor conception of Christian

morality. When we have met all the demands of common justice and common benevolence, the new law of Christ only begins to assert its claims. The characteristic morality of the Church starts at the very point at which the morality of the world is perfected. Christ brings us not merely new motives to discharge old duties; with the new motives He also brings new obligations. For the Jews it might be enough to have ten commandments written on stone; for us Christ Himself is the law of perfection as well as the sacrifice for sin. We do not feel as we should the authority and pressure of the laws of His kingdom, because we have so imperfect a consciousness that we have really been translated into it. We have to live in a country and to be naturalised in it before its criminal and civil code, its tribunals, and its civil powers assume any real control over our practical life, and before we learn to conform to its customs. We cannot while we live in England feel the authority of the institutions of France, or govern our life by the *Code Napoleon*. If we go to France and remain there, we gradually come to obey French laws, to recognise the power of French rulers, and to catch the customs of the French people. Everything helps the change. It is just so when we are really conscious of living in the kingdom of Christ. His throne becomes supreme. His commandments become authoritative. The very air has an influence on us. The habits and the aims of those who are heartily loyal to Him become ours. Consider what the moral life of the Church would be if for every Christian man the power of the spirit and traditions of the world were completely broken, and if we all lived under the immediate authority of Christ! We may hope for an approach to this consummate moral perfection if the baptism of the Holy Ghost is given to us.

It would have another effect. Why are the ties of Christian brotherhood so weak? Why is there so little of free and intimate Christian communion? Why is it that mutual estrangement and suspicion are possible among Christian men? Is it not because we do not feel that between those who have passed from death unto life there are common interests and common hopes infinitely more glorious than can unite Christian men with those who are not in Christ? It is because we have no adequate sense of the reality and greatness of the transition from the world into the kingdom of Heaven, that we are not vividly conscious of the temporary and accidental nature of our relations to those who are in the world still, and of the nearness and sacredness of our kinship with all the regenerate. Let us know that though we seem to be in the world still, and in a sense are really in it, the world has ceased to be to us what it was, before the life of the glorified Christ became ours and we entered the city of God, and then we shall feel that those who belong to the heavenly city are nearer to us than all

mankind besides. The communion of saints on earth would be an anticipation of the communion of the glorified in heaven.

But to speak of all the blessedness, and light, and strength which would come from the revelation of the power of the Holy Ghost is impossible. We should know the Truth as we have never known it yet, for He is the Spirit of Truth. Joy in the Holy Ghost would be ours. All the fruits of the Spirit would enrich and ennoble our Christian character. We should not only receive the manifestation of God's glory and be always conscious, even when the beatific vision had passed away, that God was near; we should be able to speak to God with the free-hearted confidence of sons. Our love for Him would acquire new intensity and fervour. He would become not only our Refuge in trouble, but the home of our hearts and the palace of our delight. For the sake of the Life of the Church, is there not reason why we should pray God to satisfy us early with His mercy, and to grant us soon the baptism of the Holy Ghost?

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THE WHOLE ARMOUR OF GOD.

ARTICLE I.

“Put on the whole armour of God.”—EPH. vi. 11.

THERE was once a little knot of unknown, unlettered, and wholly undistinguished men and women, assembled in an upper chamber in Jerusalem (the number of the names together was about one hundred and twenty), and that was literally the whole visible apparatus of force which God had at His disposal for the reconquest and the restoration of the world. The Lord came to the world to “be a King;” to rescue the earth from the hand of the Evil One, who was wasting and destroying it, and to re-establish it in peace and blessedness under the righteous Divine reign. The work which He came to accomplish had been for ages the burden of prophetic vision; nay, it had been from eternity the great thought and purpose of the Father's heart. This purpose alone explains the groaning and the travail of the vast creation; all created things are pregnant with a hope which the Lord by His Incarnation came to fulfil. The purpose of the past and the hope of the future, the destinies of God's eternal kingdom, were hanging on the fulfilment of the prophetic vision of the Saviour, which He saw through the cloud of the last agony, “And I, if I be lifted up from the earth, will draw all men unto me.” And God had there a few poor men and women who loved Him, who knew His power, who believed His word, and who had

received His king ; and by them, and absolutely by nothing earthly but them, He was prepared to commence and finally to accomplish the work.

How absolutely He trusted them ! Those few poor men and women were charged with the vital energy which was to regenerate mankind. There was no attempt to supplement their weak human strength by any of the forces of this world. By them, as He could strengthen and inspire them, the world was to be won to Christ. And how grandly they served Him ; how nobly they responded to the trust. Before the last of that little band was called to his rest, the Gospel had been borne in triumph through the civilised world. They "put on the whole armour of God" and conquered. We live in days when the Church has a vast apparatus of wealth, influence, and worldly force at her disposal. She is set visibly in the world's high places. The man who calls himself the vicar of Christ, and the successor of the leader of that little Apostolic band, claims the supremacy over all the kings of the earth. The priest who is at the head of the Established Christianity of England is honoured by the State as the first subject in the realm. The resources of the Christian Church in our day are enormous, her wealth extravagant. The worldly powers gladly place their influence and countenance at her disposal for the accomplishment of her spiritual work. And yet we are moaning over a careless, listless, thoughtless, unbelieving generation. "Who hath believed our report, and to whom is the arm of the Lord revealed?" is the sad question still. One cannot but smile at the contrast when one thinks of what once grew out of one hundred and twenty poor men and women who had nothing, absolutely nothing, but a faith in their hearts, a word on their lips, a light in their eyes, which seemed to speak to the world's sad, weary soul of God and heaven ; which made men think that God at last had visited His people, and which kindled a great, deep joy in aching, longing hearts, whereon those messengers of a Gospel trod. And the world literally went down before them. Its pleasure, its business, its statecraft, its priestcraft, its riches, its traditions, backed by the habits and beliefs of centuries, its gods, were powerless to resist them.

"Apollo, Pan, and Jove,
And e'en Celestial Love
Grew weak, for killing Truth had glared on them."

By the might of a word and a life, a word on their lips and a life in their hearts, which were alike charged with celestial energy, they and those who trod in their footsteps made the religion of the Cross supreme throughout the whole Roman world. It was the armour of God with which they won the battle, and that armour in a word was—life.

I. The fundamental conception which underlies the whole passage is,

that the Christian is Christ's soldier against the devil and against his works.

It is less, we imagine, the inward battle of the spiritual life than the great struggle of the world's life, which is the subject of these stirring words. It is the great battle of the children of the Kingdom with the evil which they see all around them, and against which Christ has made them His soldiers; the strife which distracts the universe, light against darkness, good against evil, Cosmos against Chaos, life against death. The devil is the waster and destroyer. He is the author of confusion in the order of creation, of pain and sorrow and death in the world of men. It is the sin which stains and scars, the corruption that rots in the realm of life, which God arms His soldiers to fight against and to destroy. Most of the images and allusions are manifestly to the great struggle of the kingdom of order, light and life, against the confusion and darkness of the devil's reign. "For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the darkness of the world, against the spiritual forces of wickedness in heavenly places."

The inward struggle was unquestionably before the mind of the Apostle. He had no notion of setting men to tame the evil of the world before they had tamed the evil of their own hearts. But it is rather as the condition of effectual service as good soldiers of Jesus Christ against the great adversary, that he would have them master and rule the inward world. That is the first condition of any high achievement. Those incapable of self-denial, self-mastery, self-rule, are worthless for the higher service of man and of God. But this inward struggle is only the prelude of the outer. Self-denial, self-conquest, self-control, self-devotion, the curbing of passion, the crushing of lust, are the furniture of the soldier for the great conflict by which the world's passion is to be tamed, its lust is to be mortified, its self is to be denied, and Christ, the Lamb who was slain, whose cross is the symbol of all-suffering and sacrificing love, is to be exalted to its throne. God's force for the overthrow of all that resists His dominion, and makes His world seem sometimes, when it celebrates its Saturnalia of violence and lust, more like a vestibule of hell than the threshold of heaven, is—not celestial armies, not cherubim and seraphim, not the splendours of His burning presence, not the might of His terrible hand, but living human souls, souls quickened, souls inspired, by the breath of His life, and able by the pure strength of that life to cast down the strongholds of Satan, to abase every high thing that exalts itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ. To me there is something infinitely inspiring in this thought that the forces which won that great victory of the Apostolic age were

purely vital. Men and women in whom the light of God was shining, in whom the life of God was glowing, went forth in that simple, irresistible might and overthrew the world. "These men that have turned the world upside down have come hither also." And the only strength which they brought with them was the life of God within them. This leads me to the second point, on which it seems important to dwell.

II. The fact that they were the soldiers of God, that they knew themselves to be enrolled, armed, and led by Him, was victorious strength to them. "By that sign" they conquered.

It appears to me that nothing is more clearly written on the very face of the world's history, than that an entirely new and higher course of human development commenced in the Apostolic age. In some way about that time what I may call a vital revolution took place throughout the Roman world. We believe that a new Divine life entered into it and made all things new. Those who reject this account of it, find it hard to trace that renewing to anything which lay in the path of the natural development of mankind. The world was simply dying of selfishness, cruelty, and lust, when a power from God entered into it, stirred its failing pulses, thrilled in its stiffening limbs, and raised it up in newness of life. The men who led the revolution, who, humanly speaking, created it, were men who believed intensely that they were the enlisted soldiers and servants of the Most High—called, separated, sealed by Him as His ministers for that transcendent work. "Necessity is laid upon me to preach the Gospel," they cried; "yea, woe is unto me if I preach not the Gospel." Knowing well that they had weapons of heavenly temper and proof, being sure that the Lord Himself was fighting on in the far front, the Captain and Finisher of that good fight of faith, they struck the world down underneath their feet, and compelled the men of the world to own the power of their King. The vital revolution in the world's history really began when "the sword of the Spirit, which is the word of God," was first made bare; when men were seen and heard among their fellows who knew that God was with them, for they had seen His form, had heard His voice, had received and cherished His promise, and they made men hear the sound of their Master's feet behind them wherever they moved.

It is not simply as the dying Wesley said, "The best of all is God is with us." It is not the *best* of all in the case of the Apostles and Apostolic men, it is literally all. It is the one sole but all comprehensive reason of the splendid power and wide success of the Apostolic ministry. All the world's intelligence, wisdom, sympathy, tenderness, and force, could they have been concentrated on that Apostolic age, could have wrought but a fugitive and fruitless marvel. It is idle to talk of such a concentration. Such concentration of all the noblest

human faculties is only possible under the conditions which existed in the Apostolic Church ; "devotion"—as Mr. Harrison strangely says, in the last sentences of his Essay on the utter fruitlessness of any speculation as to the why, how, and whither of our being,—“to an intelligible and sensible head, a real sense of incorporation with a living and controlling force, the deliberate effort to serve an immortal Humanity,” which they realised in that Apostolic age with intense rapture, and in the strength of which they remade the world. But supposing the possibility of such concentration, the world had still been left unredeemed. It was God with those men, God's armour upon them, which redeemed, reformed, restored society. And in saying this, I am far from unmindful of the fact that all the great leaders of the religious reformations of heathendom have claimed Divine inspiration, and have affirmed that it was in the name and by the strength of God that they spake and wrought upon mankind. I am far from venturing to deny that God was with them, and was the source of their strength for all the purest and noblest work which they accomplished. But it was at best the Divine working feebly and fitfully through the grossness and weakness of the human ; sore oppressed, as the Divine spark may be oppressed, perhaps is being oppressed in you, by the vanity, the selfishness, the fleshliness, of that with which it had to deal. The baptism of Pentecost in its measure stands by itself in human history. Somehow men were then made capable of a possession by the Divine Spirit in a measure never realised in other ages and regions by the children of our race. It was because they had known the Divine man, and the things of God which He alone could reveal to man, that the Spirit found in them organs of such wondrous capacity and force for His highest work. It was One to whom, as God manifest in the flesh, the Spirit was given without measure ; One who had no bounds or "faults" to limit or to divert the flow of the vital energy ; One through whom God could be seen, heard, known, by the children of our sinful race ; One who could say, and compel men's consciences and hearts to recognise the truth of the saying, "He that hath seen me hath seen the Father," and "I and my Father are one ;" who made those men feel that in a wholly transcendent sense God had visited His people, and would with a new fulness of energy, dwell, walk, and work among them, beginning by the visible interposition of the Almighty hand the reconstruction of human society.

This knowledge of "God manifest in the flesh" was the essential condition of their spiritual power, of that peculiar measure of inspiration which they enjoyed. It is said in one significant passage, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." The Spirit works by the Word. He quickens and develops germs already latent within, He "takes of the things of Christ and shows them to the

soul." The things of Christ which were, so to speak, the instruments of His operation, were constituted by the Incarnation, the Sacrifice, the Resurrection, and the Ascension of the Lord. These things of Christ, in all the fulness and freshness of their force, the eyes, the ears, the minds, the hearts of these men had been in contact with ; and this created an inward depth and largeness of spiritual apprehension which made them the most capable and powerful organs of the Divine Spirit whom God has ever employed in the education of the world. Thus they became strong to cast down the strongholds of Satan, to turn men from darkness to light, and from the power of Satan unto God. The world's forces, "the world-rulers of this darkness," were scattered like dust before them ; while to their word, to their quickening inspiring influence, the innermost depths of man's thought and feeling were laid bare. There, where a Divine hand alone could reach and touch humanity, these men, because the hand of the Lord was with them, were able to sow the germs of the regeneration of human society. It is a grand study, the grandest in history, these fundamental conditions of this vital reformation. I am persuaded that the more deeply it is studied, the more will it set us face to face with Life—the Life which is the Light of men.

We believe but dimly now both in the Lord and in His armour. The living form of the living Captain seems to fade in the distance ; those men knew that He was in presence fighting by their side. We have surrounded ourselves with a dim theological haze through which the living forms of the world which is behind the veil look very vague and ghostlike. It is the inevitable result of ages of theological strife and contention, of subtile definition and arrogant assertion, that the living substance which is behind the creeds shall be lost in the cloud of words. And yet man must theologise. It is the inevitable demand of his higher nature. He was made to know God and to study the world, the worlds, in the light of that knowledge ; he must construct his system of knowledge, and be able to give to himself and to all who ask him a rational account of what and why he believes. But none the less is it needful that periods should arrive in the history of man's higher development, when his system of religious thought receives rude, it may be shattering shocks, not that he may be left groping and moaning in darkness, but that he may gain a new and clearer vision of the living presence, and begin to construct with larger bases and loftier aims afresh. Through such a period we are assuredly passing. There is much anxious thought and spiritual strain before us. But such crises are always not unto death, but unto life. Their work is to bring us nearer to God, not to move Him farther away. But it is saddening for the present, in view of the pressing exigencies of our times, to see how largely the armoury of this world, learning, rhetoric, dialectical skill,

and even social status and culture, titles, dignities, and political influences, have taken the place, in our estimate of the forces which are at our disposal for our spiritual work, of "the whole armour of God." Where are the men, we are tempted to cry sadly, who in these days make us see and feel that they have the hand of the Lord upon them, while the sword of the Spirit flashes through their words? We are keenly critical. We meditate, compare, analyse and conclude with a diligence and a cogency worthy of all honour, which are probably unmatched in at any rate recent history. But while we weigh the elements of the power and duly register them, the living force escapes us. Men listen coolly, for the most part with dulness, while some are conscious of a lively glow of satisfaction as they catch the tones of a "very pleasant song of one that hath a lovely voice, and can play well upon an instrument"—they hear the words, but they do them not. And why? They miss the Lord from our midst. The solution of doubt, men tell us, is action. How many insoluble critical puzzles vanish in a moment before one flash of life. Men see what they have been groping or hunting for, and which no effort of the understanding will substantiate for them; they see and believe. And how many of the desperate difficulties, as they seem to us, which torment and almost strangle us, would go down before one sweep of "the sword of the Spirit, which is the word of God." A great Christian life explains much to men which is else inexplicable; life is the light of humanity still. It is our deadness that makes our darkness. Lord, that we might live, and we should see. "Lord increase our faith." "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

I propose to consider these weapons and pieces of the divine armour in detail; there is but one point on which I dwell earnestly in this place by way of introduction, and as striking the key-note of the method by which the whole subject will be treated. The furniture of the soul for this spiritual war is vital, purely and simply vital. The one mastering force to which Christ looked to win for Him the empire which He came to claim and to conquer, was pure, strong, spiritual life. "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are true, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these

things." (Phil. iv. 8.) There is nothing so wonderful, so inspiring, so charged with hope as the power of spiritual qualities, the virtues and graces of the inner man, to purify, sweeten, gladden, and save every sphere which they haunt, and every soul whom they can draw within their spells. It is the virtue which passes out of life which heals the issues whence the very heart's blood of society is draining away. Armour is both offensive and defensive. It is worth our while to remember that it is life, pure strong life, continually renewed by contact with the vital fountain, which also guards, shields, and saves. It is as good for defence as for offence; but, as we shall see, the main purpose of the defensive armour of a living warrior is to make his offence, his onset, more effectual. "To the pure all things are pure." The Lord walked amid all the temptations which fill us with terror absolutely unharmed. To Him they were as empty of fascination as a banquet would be to a Newton when his soul was aglow with the strain of his great discovery, or as a bacchanalian revel would be to a mother who had just watched the awful death-shadow stealing over the face of a darling child.

But it is the offensive armour which is chiefly in question here, and of that mainly I shall treat. The wise ones are telling us that Christianity is a failure; that it has been weighed in the balance, and found wanting. Look round, they say, see how your Churches are losing their hold; how the sceptre which the Church once wielded so grandly is slipping from its trembling, paralysed hand. And we answer, The age has yet to try Christianity. Our costly, cumbrous, pompous, worldly apparatus is just at the opposite pole of influence to that force which once did renew the world. Oh! for a new baptism from the vital springs! Oh! that life would stream down upon us pure, vivid from its glowing fountain! The world would see then what power there is in Christ to save.

J. BALDWIN BROWN.

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MIRACLES.

THE *a priori* objections to the Miracles attributed to the Lord Jesus Christ assume three principal forms:—

- I. That Miracles are impossible.
- II. Or, that, if possible, no testimony can prove that they were ever wrought.
- III. Or, that there are moral reasons for believing that God will never interrupt the ordinary course of nature—at any rate for the sake of mankind.

I propose to indicate the outlines of the arguments by which these objections may be met.

I.

It may be maintained that the course of nature is immutably fixed, and that, therefore, Miracles are impossible.

But to assume this is surely most presumptuous. Limited as is our knowledge of the universe, it is surely *possible* that there is a God, even if any of us are so unhappy as never to have discovered the evidence of His existence. There may be near to us, though unseen and unheard, a mysterious and awful presence able in a moment to shake the solid earth and to darken the splendour of the heavens. If the world was created by a Being of infinite wisdom and power—and to deny the *possibility* of that requires great intellectual and moral hardihood—He must be able to lay His hand upon the mightiest forces that He has brought into existence and compel them to do His will.

Or, if there be a God—it may be urged that the universe is the necessary and involuntary result of His infinite nature, that it came to be, not by a deliberate choice of His will, but by the action of the irresistible energies and eternal laws of His mysterious life; that He could not have made it otherwise, and having made it, is unable to re-adjust or to change it.

But this is to deny to God what we claim for ourselves as the very crown and perfection of our moral nature—freedom of will. It is to make Him inferior to His own creatures. Show me any living thing whose movements are bound by the iron laws of necessity, incapable, therefore, of choosing between right and wrong, and, no matter though it may have irresistible strength, I feel no reverence for it though I may be penetrated with fear; the meanest, poorest man that breathes is far greater and more divine. A God bound by blind necessity is no God at all. Sir Isaac Newton justly said that if you deprive God of His sovereignty, His providence, and of His intelligent purposes in creation, you have nothing left but mere Fate and Nature.*

Separated from this theory by only thin lines of distinction, is the hypothesis that though God was free to create or not, the eternal fitnesses of things restrained His power to the actual forms and laws of Nature; that if He chose to create a universe at all, he could only create the universe that actually exists; and that He cannot modify in the least degree the action or results of any of its forces.

This is to suppose that God is imprisoned in the universe which He built, and that He is bound by chains which His own hands forged. On what solid proof this theory rests it is vain to ask: it is simply a gigantic and gloomy speculation which explains no ontological difficulties, and contradicts the indestructible instincts of the human soul.

* "Deus sine dominio, providentia, et causis finalibus, nihil aliud est quam FATUM et NATURA."

It is not on such grounds as these that any of my readers, I trust, hesitate to believe that the order of nature has really been interrupted to authenticate a supernatural revelation. You confess that this noble and beautiful earth, with its fair and lovely Spring time, its luxuriant Summer, its wealthy Autumn, and its rough, invigorating months of ice and snow, and "this brave, overhanging firmament, this majestic roof fretted with golden fire," came at first from the hand of a wise and mighty and bountiful Creator, and that from age to age He watches over the universe that He has made, rejoicing in the happiness of His creatures and troubled by their sorrow. Whether or no He ever *has* crossed the path of the common laws of Nature, you believe that he *could*, if there were adequate reasons for doing it. If so, you do not assume the position that Miracles are absolutely impossible; you admit that there is a Being who, if His wisdom and goodness prompted Him, could work a Miracle.

Before passing to the next class of difficulties, I will quote a passage which has often been quoted before, but can never be quoted too often. Mr. John Stuart Mill, in his "Logic," says:—

"We cannot admit a proposition as a law of nature, and yet believe a fact in real contradiction to it. We must disbelieve the alleged fact, or believe that we were mistaken in admitting the supposed law.

"But in order that any alleged fact should be contradictory to a law of causation, the allegation must be, not simply that the cause existed without being followed by the effect, for that would be no uncommon occurrence; but that this happened in the absence of any adequate counteracting cause. Now in the case of an alleged miracle, the assertion is the exact opposite of this. It is, that the effect was defeated, not in the absence, but in consequence of a counteracting cause, namely, a direct interposition of an act of the will of some being who has power over nature; and in particular of a being whose will being assumed to have endowed all the causes with the powers by which they produce their effects, may well be supposed able to counteract them. A miracle (as was justly remarked by Brown) is no contradiction to the law of cause and effect; it is a new effect, supposed to be produced by the introduction of a new cause. Of the adequacy of that cause, if present, there can be no doubt; and the only antecedent improbability which can be ascribed to the miracle is the improbability that any such cause existed."*

II.

If Miracles are possible, it may be impossible to prove that they have ever happened. This is the real force of David Hume's celebrated essay. "Nothing," he says, "is so convenient as a decisive argument . . . which must at least *silence* the most arrogant bigotry and superstition and free us from their impertinent solicitations. I

* "Mill's Logic," Vol. II., p. 159, 160. (Third Edition.)

flatter myself that I have discovered an argument . . . which, if just, will with the wise and learned be an everlasting check to all kinds of superstitious delusion, and consequently, will be useful as long as the world endures. For so long, I presume, will the accounts of miracles and prodigies be found in all history, sacred and profane." Our knowledge, he says, is founded on experience. It is our experience of the general trustworthiness of human testimony that causes us to believe what we are told by intelligent and honest witnesses. But "we frequently hesitate concerning the reports of others." Our experience of testimony is not entirely uniform; testimony is sometimes true and sometimes false. On the other hand, "a firm and unalterable experience" has established the uniformity and constancy of the laws of nature. This uniform experience amounts to a proof—"there is here a direct and full proof from the nature of the fact against the existence of any miracle; nor can such proof be destroyed or the miracle rendered credible but by an opposite proof which is superior;" and human testimony—since it is not always and infallibly trustworthy—cannot be an adequate reason for believing that the laws of nature have been interrupted or overruled. Or, to put the argument briefly, we are not bound to receive any testimony on behalf of a miracle, since it is contrary to experience that a miracle should be true, and it is not contrary to experience that testimony should be false.

I reply that when this reasoning is applied—as it was meant to be applied—to the Christian Miracles and the testimony on which they rest, both parts of the argument are equally unsound.

Hume admits that the Indian prince who refused to believe that extreme cold makes water solid, reasoned from an imperfect experience. He had never seen cold produce such an effect, but it was impossible for him to tell *a priori* what would happen in a climate very different from his own. Now Hume should have remembered that the Christian Miracles are alleged to have occurred in circumstances altogether different from those in which he was placed. According to our theory, Miracles were wrought because it was God's intention to reveal new truth to man, and to give adequate demonstration that the truth came from Himself. That the laws of nature are constant in ordinary circumstances is no proof that they may not be interrupted in circumstances of which we have no personal experience. It is false, therefore, to say that it is contrary to experience that Miracles should be true; all that Hume had a right to say was that, like the Indian prince who had never seen water changed into ice, he had never had experience of the circumstances in which supernatural facts are alleged to have occurred.

The other part of his argument is not less untenable. No doubt human testimony is sometimes false; but testimony may come to us in

such a form, from such men, and in such circumstances that no fair mind shall be able to resist it. Its falsehood would be a Miracle, and a Miracle without any God to account for it. Hume's argument may be turned against himself. It is contrary to experience that such testimony as we have for the Gospel Miracles should be false; and it is not contrary to experience—for we have no experience on the matter—that Miracles should be wrought to sustain the authority of a divine revelation.

Other ground may be taken—less broad and at first sight more reasonable. In M. Renan's introduction to his "Life of Jesus," he does not affirm either that a Miracle is absolutely impossible, or that it is absolutely impossible that a Miracle should be supported by such testimony as would justify and even demand our belief. But he urges—this at least is the strain of his argument—that when our Lord was in the world scientific knowledge had made but little progress; that there was no exact and adequate investigation of the supernatural character of the wonderful works He is said to have wrought; that, therefore, those who thought they saw Miracles may have mistaken remarkable natural occurrences for the manifestations of supernatural power; he ventures, however, to suggest that there may have been in the case of the resurrection of Lazarus a plot on the part of some of the friends of Christ to surround Him with the splendour of a very wonderful Miracle. I put this last suggestion aside, as the discussion of it would lead me away from the essential elements of M. Renan's argument.

I should be quite disposed to admit that if only one or two Miracles were alleged to have been wrought in a remote country and a remote age by a teacher claiming to have come from God, it might be very difficult to show that they were not fortunate accidents, which ignorance regarded as supernatural. In the absence of exact and minute observation and considerable scientific knowledge on the part even of the most intelligent witnesses, it is very easy to imagine that they might think they had seen a Miracle when they only saw a very rare natural phenomenon or a remarkable accidental coincidence. The fever might perhaps have left a man *once* from natural causes under the excitement of Christ's word; the storm might have happened suddenly to cease *once* at Christ's command; a man supposed to have died, but not really dead, might have recovered consciousness just at the moment that Christ called him back to life. But it was not once or twice that sickness fled at Christ's touch—it was not once or twice that the dead are said to have been quickened by His word. It was not one form of disease or infirmity merely that He cured, but every form that can afflict humanity. Lepers came to Him and were cleansed; the dropsical, and they were healed; the palsied, and they rose up and walked. He gave sight to the blind, hearing to the deaf, speech to the dumb. The lame man was

made whole and carried his bed ; and the withered hand was stretched out and became sound and strong. He went into the house where the daughter of Jairus was lying dead, and they laughed Him to scorn before He entered the chamber where she was lying, because He said she is not dead but sleepeth ; but at His word the child lived. If you account for this Miracle by saying it was a case of only apparent death, I would remind you that when He was entering into the city of Nain He met a funeral coming out—the funeral of a young man, the only son of his mother, and she a widow—and that He stopped the procession, touched the bier, and commanded the dead man to arise ; how singular that this should have proved another case of “suspended animation !” More singular was it still if, acquitting Mary and Martha of intentional deception, you say that Lazarus too was not really dead when they buried him ; that consciousness had returned while he lay in the sepulchre, and that when Christ called him it was, therefore, a perfectly natural thing that he should come forth. Most singular of all, if after all these amazing accidents, Christ Himself, though publicly crucified, was not really dead when he was laid in Joseph’s tomb and wrapped in spices, but that in His case too animation was suspended and returned soon enough for Him to rise again on the very day He had prophesied for His resurrection. Be sure of it, although our modern science had not then achieved its wonderful triumphs, mothers had learnt too well the look of death in the faces of their children to be so often mistaken ; and although in exceptional instances merely natural recovery from serious physical sufferings and imperfections might in those days have been regarded as the effect of miraculous power, blindness, deafness, dumbness, lameness, leprosy, palsy, fever had been too common in the world for four thousand years for men to be utterly ignorant of their nature.

No ; the scientific deficiencies of the age in which the Miracles of Christ are alleged to have been wrought do not invalidate the testimony of the Evangelists. His wonderful works were so numerous, so various, and were wrought so openly, that if we have the word of honest men for them, we must believe that they were wrought by supernatural power.

III.

The physical possibility of Miracles may be conceded, and it may be conceded too that if they really occurred adequate testimony to them might be alleged to compel our belief, but it may be affirmed that there are grave moral difficulties which render them almost if not quite incredible.

It has been maintained that to suppose that God has interrupted or overruled the ordinary laws of nature is to impeach the perfection of the order of the universe. Spinoza held this position. He argued that

we ought to believe that the system of the universe is adequate to all the exigencies of its history, and that to affirm that a Miracle has been wrought is to imply that the original constitution of things was faulty and incapable of securing the ends for which God established it.

We know, I think, too little of the purposes of the Divine government to be able to deny even the possibility of an entire alteration in the whole structure and laws of creation. For anything we can tell, the present system of things may be perfectly adapted to the ends for which it was created ; but a time may come when God will have other ends to accomplish, and everything may be changed.

But the direct answer to this objection is that Miracles do not imply that the common laws of nature had failed to answer the purposes for which they were established, so that there was a necessity for revision and correction. We do not say that the distances and masses of our planetary system had been so imperfectly adjusted that it became necessary, in order to save it from destruction, for God to modify for a year, a month, or an hour the ordinary action of the law of attraction. It was to secure a supernatural end that supernatural means were adopted.

The regularity of the laws of nature is indispensable to the argument from Miracles. If these laws were not ordinarily uniform in their action, the interruption of their uniformity would have been no sign of God's hand. I read some time ago that on one of our great lines of railway a new system of telegraphic signals had recently been introduced. If I understood the description aright, as soon as a train passes one telegraphic station a signal is sent on to the next to indicate that a train is coming, and back to the previous station to say it has passed, and that the line so far is clear ; but there is another provision of a very ingenious kind ; there is a continuous current of electricity running through a single wire while everything is going well ; but if between two stations a train breaks down, it is the duty of the guard to sever the wire which runs within reach by the side of the line ; instantly the current ceases, and information is given to the next station that something is wrong. The regularity of the current is essential to its purpose, but its very purpose depends on the possibility of its being interrupted on special occasions. If it were not constant, the interruption would mean nothing ; if it could never be interrupted it would not answer its end. The laws of nature were not established simply that evidence might be given of the Divine origin of a revelation, by a supernatural suspension of their ordinary action ; but it is not unreasonable to believe that this was one object present to the mind of God when He created all things.

There is too a certain sense in which man interferes with the operation of natural laws, which may afford an imperfect analogy to the supernatural acts of the Divine will. The laws of nature working on through

unmeasured ages raised the mountains of Switzerland and covered them with eternal ice and snow ; but what natural laws were they which rescued Holland from the sea, and covered what had been shifting sand with rich pastures and populous cities ? The human soul, working through a physical organisation which moves in obedience, not to the necessities of law, but to the determinations of a free, unfettered will, wrestled with the forces of nature, and compelled the very ocean to hold back its mighty waters. Travel from end to end of this country, and you see on your right hand and on your left orchards and corn fields, and gardens bright with beautiful flowers and parks of velvet turf and majestic trees ; the laws of nature never produced all these. The free will of an intelligent creature found its way into the very heart of these laws, and without destroying or in any way modifying their uniform action, subjugated them to its own ends.

By what law of nature was the Town Hall in Birmingham built ? How came the stones to be there which form its massive foundations, and which rise tier above tier in its stately walls ? The tool which bored the rock from which they came was guided, no doubt, by muscles working according to laws as fixed and certain as those which the various parts of a steam-engine obey ; but look farther back, and you reach an intellect which was free to determine whether the muscles should put forth their strength or not. The gunpowder which filled the bore, the match which fired the blast, acted according to natural laws ; but how came the gunpowder there, and how came the match to be lighted ? You find your way back in every case to a power which the laws of nature do not control. The actual condition of the world shows that two sets of forces have been at work in it—the laws of nature, and the free will of man. We are utterly unable to say how it is that the determinations of the mind govern the movements of the body, and so give us control over the material world ; but we know that that control is ours. It is not absolutely true that even nature is bound fast in fate ; it is a vast mechanism whose movements can be changed and governed by the free acts of mankind. This being so, it is not unreasonable to suppose that the Divine will may also—in modes of which we know nothing, but with results which unambiguously reveal their cause—modify and check the ordinary action of the laws of the universe. And if you say, Yes, but the human will does not actually suspend any natural law, it only combines and organises the powers of nature so as to produce results which singly and left alone they would not produce, I reply that for anything we know to the contrary that may be the precise mode in which God may work Miracles. Since it is modest to believe that He has a control over the forces of nature such as we have not, it is quite conceivable, that without really changing the proper

action of any of them, He may so combine them as to produce effects which are perfectly supernatural because they would never have happened but for the decision of a supernatural power.

There is only one more objection to the credibility of Miracles which I have space to notice ; it is supposed to be altogether unreasonable that God should work these wonders for the sake of mankind.

Perhaps this conviction lies deeper and exerts a stronger influence against the argument for the supernatural evidence of Christianity than any other. I find difficulty in meeting it fairly, because for a very long time I have been unable to place myself in any strong sympathy with the minds of those who feel its force. The essential spirit of the Christian system accustoms one to form so lofty an idea of man, and encourages so profound a faith in the depth of the Divine love for our race, that it is not easy for me to place myself in the position of those who think that man is too insignificant for God to be disposed to interfere with the course of nature for our moral and religious good.

There was a time when Christianity was charged with degrading and dishonouring the soul of man. We were accused of representing the misery and weakness of humanity in colours too gloomy, and in forms grossly exaggerated. We were told that we were blind to the splendour of human genius, the beauty of human virtue, and the divine dignity of the freedom and strength with which the human soul can struggle and endure. There were very adequate reasons in the temper and language of some great theologians for this charge. But now the last asylum of human honour is in the ancient faith of Christendom.

It is our deliberate conviction that the grandeur of the whole material universe is nothing when compared to the integrity of a solitary soul tried by strong temptation, and that there is no beauty or brightness in the fairest flowers, or the most delicate colours of sunset, or in the star of evening, or in the shining hosts that glitter in the far depths of the midnight sky, comparable to the transcendent loveliness of a pure and kindly heart. We cannot measure the laws of nature against the free loyalty of an honest man or a gentle woman to the law of righteousness and love. It seems to us that it would have been worth while for the whole universe to have been created and to have existed for unmeasured centuries to develop the intellect and heart of a solitary child. And if you find it hard to believe that man can be so great, that his immortality is so glorious, that his moral character is of such significance in the judgment of God, do not reject or refuse to examine the only proof which can convince you ; but putting aside, if you can, this antecedent difficulty, look into the evidence which, in our judgment, demonstrates that your dignity is diviner than you supposed.

Remember that the Miracles of Christ were wrought not merely to

alleviate the miseries of the people of one country and of one age, but to bring God nearer to the human soul throughout all time. It was indeed partly His tender compassion for the actual sufferings he witnessed that led Him to heal the sick and to raise the dead. This was one of the consolations of His own grief. The poverty in which He lived was necessary, it would seem, for the purposes of His mission, and He was unable, therefore, to feed the hungry and give shelter to the homeless by the means which are always at the command of the wealthy ; but His own sufferings would have been greatly aggravated had He been unable in any way to relieve the sufferings of others ; and so he went about doing good, changing tears into gladness, and filling darkened households with light, saving others to keep His own heart from breaking. But the chief end of His Miracles was forcibly to impress mankind with the truth that God had begun to act in new and supernatural ways for the restoration of our race to purity and blessedness. You may think that our character and destiny are too unimportant for the Infinite and Eternal God to interrupt the ancient order of the world for our sakes—that He must care more for the common harmonies of the creation than for us—that He will not lift His hand in this wonderful way to rescue us ; but you do not know how He loves us. It is the fault of theology as well as philosophy that it has too often represented Him as too high, too calm, too passionless to be moved by the sight of human sin and misery ; but He has taught us to call Him Father, and our hearts when most wayward and wicked beat faster when we are told that we are His children still. And what will not a father do to save his child from sorrow ?—what will he not do to save his child from sin ? The time was when I wondered to see how violently the souls of strong men were agitated—how the very depths of their nature were broken up—by the loss of a little child while they had other children left to love. I could not understand their grief. If the house was no longer to be made bright and musical by one little face, and the laughter and the chatter of one sweet voice, there were others left to break the dreary stillness and chase the darkness away. But let the trouble come to you, and you will understand it all. And human fatherhood, with all its quivering instincts, and all the depths of its love, is but an imperfect type of the fatherhood of God. You cannot believe or comprehend it. Nor can your child believe or comprehend the strength and vehemence of your affection.

It is part of the revelation made to us through Christ that the heart of God clings to us, and cannot endure that we should make a final choice of evil rather than good, and forsake for ever the blessedness of our true home.

There are other creatures, no doubt, for God to love and care for ; but

the instincts of our own nature and the teaching of Jesus Christ both tell us that the suffering and the erring will receive the most thought, and call out the most pathetic tenderness. The shepherd left the ninety and nine sheep in the fold, and went out into the wilderness for the one that had gone astray. It was for the prodigal son when he came back again ruined and wretched but penitent, that the house was filled with music and dancing. It is about the child who has sunk into shame, and whose name is never mentioned in her hearing, that the mother lies awake thinking and crying all the night long. And these things dimly reveal to us the infinite compassion with which our Father in heaven bends over our race. To disturb the order of His house that He may rescue His children from evil is to the love of God a very light thing.

I have very little space left to speak of the value of the Miracles of Christ as part of the evidence of His divine commission, and of their relation to the substance of Christianity. It has often been asked, How can Miracles prove a truth? Truth must rest upon other grounds. It must appeal to reason, and be demonstrated by argument. Granted. It is a logical error to say that Miracles afford a direct proof of any Christian doctrine, or of the authority of any Christian law. Miracles are the manifestations of supernatural power. If you believe that there is an evil spirit in the universe as well as a just and merciful God, you will say that your conscience and understanding must determine by which of the two they are wrought. Few persons in our days who shrink from accepting the Miracles of the New Testament are troubled with the difficulty. If the Miracles are held to be the work of God, and if they gather round a man who professes to proclaim a divine revelation, you will conclude that they are intended to call attention to that man's mission, to illustrate its nature, and to sanction its authority. They prove that He brings you a message from Heaven; you receive the message, not because the Miracles prove it to be true, but because the Miracles prove that it comes from Him who will not deceive His creatures. If a friend in whom you have perfect confidence writes you a letter informing you of startling facts which have happened at home in your absence, you believe what he says because you trust in his veracity; but you examine the handwriting carefully to be sure that the letter is really his. You would have left the letter unopened, perhaps, for days if you had not seen by the direction outside that your friend had written it; you would never have believed the facts when you had read it if the handwriting inside had not confirmed the signature at the end. So our faith in the Christian revelation rests upon our faith in the veracity of God; but the Miracles called attention to the revelation at

first, and form to the end of time part of the proof that it came from Him.

Some men have said, Oh ! that we could have the pure morality and the lofty theism of the New Testament without these supernatural wonders which shock and repel the spirit and intellect of our times. But you cannot. The attempt was made sixty years ago by the critical School of Germany, of which Dr. Paulus was the chief representative, to remove the miraculous element from the Four Gospels without impeaching the general trustworthiness of the history. It completely failed. Frederick Strauss, in his great work, rendered this service to the Church, that he demonstrated beyond the possibility of appeal, that the Miracles cannot be separated from the history without breaking it up altogether.

They are not only wrought into the very structure of the writings of the Evangelists, they are an integral part of the idea of Christ presented to us in the New Testament. It has not, I think, been often noticed that not a single Miracle is to be found where we might have expected many—in the story of John the Baptist. He is spoken of as greater than all the prophets. He is the Elijah of the Christian history. If imagination had had any part in creating the New Testament narrative of the origin of Christianity—if we have in this book nothing more than a collection of devout and fanciful legends about Christ which silently grew up in the early Church after the Apostles were dead, and received their present shape from the conflicting theological tendencies of the second century—I cannot understand how it happened that not a single Miracle is ascribed to John. But when it is granted that the four Gospels are true histories, it is perfectly explicable. John preached the duty of repentance, and this duty the conscience of the nation enforced. He proclaimed that the kingdom of Heaven was at hand, and the eager hopes of the Jewish people, excited by the ancient prophets, and not extinguished but made more passionate by their sufferings and wrongs, welcomed the blessed tidings with enthusiastic delight. No Miracle was needed to prove that sinful men should forsake their sins ; or to excite the confidence of the Jews in the near approach of the Messiah. When our Lord commenced His ministry, He assumed a very different position. Only Miracles could sustain the personal claims He made to the religious faith of mankind. He declared that He had come to be a new fountain of spiritual life to the world, that He was one with God, that men were to rely on Him for the pardon of sin and for the baptism of the Holy Ghost, which was to renew and perfect their religious nature. To prove that God sanctioned these amazing pretensions it was necessary that Miracles should be wrought ; and nothing seems to me more wonderful than the manner in which every supernatural act

ascribed to our Lord blends and harmonises with His general spirit and character. It is a common argument for the historical trustworthiness of the four Evangelists that if their conception of Christ was not derived from a real life, but was created altogether by their own imagination or constructed out of the chaotic materials which had come down to them in the form of vague and exaggerated traditions, their genius was of a transcendent order. It is not, perhaps, sufficiently observed that the difficulty of their task was incalculably increased by the necessity of working miraculous events into their history. Though Miracles are thick in their pages, not in a solitary instance do they ascribe to our Lord anything that would degrade Him to the level of a charlatan, not in a solitary instance do they represent Him as exerting His wonderful power to diminish His personal sufferings. His simplicity and unselfishness are preserved throughout.

If He turns water into wine, it is because His gentle, genial soul, which never looked on human joy with bitterness, is unwilling that the gladness of a marriage feast should come to a sudden close. If He hushes the storm, it is because His friends are sore afraid. If He multiplies a few loaves and fishes so that there is enough for five thousand men, it is not because He has resolved to celebrate an ostentatious festival, but because the men are hungry and far from home, and no bread can be purchased near at hand. With what simplicity, with what an entire absence of ambitious display He touches the bier as it is carried through the gates of the city of Nain, and goes in alone—suffering only two or three of His disciples to be with Him—to the chamber where the daughter of Jairus is lying dead. Everywhere, in all circumstances, He is the Son of Man, meek and lowly of heart, who came not to be ministered unto, but to minister, and who thought it more blessed to give than to receive.

As the Miracles of Christ are an essential part of the New Testament representation of His character, so they are in perfect harmony with the Christian revelation of the Divine purpose and will. Christ came to achieve our deliverance from moral and spiritual evils of portentous magnitude. He proved His authority by supernaturally delivering men from the worst evils which afflict their inferior nature. In every case His Miracles were intended to alleviate fear of men, to promote their happiness, to console sorrow, to cure disease, to remove imperfection and infirmity.

In one solitary instance there is an exception to the rule. Christ uttered many threatenings against sin, but He never inflicted supernatural penalty on sinners; He illustrated His power to punish by causing an unconscious fig tree to wither—a fig tree which was the true symbol of the Jewish nation, covered with leaves but yielding no fruit.

I say that Christ's miraculous works of mercy are in harmony with all the Christian revelation. That revelation declares that God has not left us to escape as we can from the evils under which we suffer, but that He has wrought for us a supernatural deliverance. The Miracles of Christ were the symbols of His redemptive work. They are a revelation, fuller and more impressive than could be conveyed in mere words, of the true nature of His mission. To the apologist they are proofs of His claim to be a teacher sent from God ; to the theologian they are an essential part of the Christian revelation.

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NOTES ON ETIQUETTE & PRECEDENCE.

PART II.

THE first paper under this title dealt with some passages in the Memoirs of Coadjutor, afterwards Cardinal de Retz. We come now to the Memoirs of Mademoiselle de Montpensier. This lady was the daughter of Gaston, Duke of Orleans, brother of Louis XIII. Her life was curiously independent and adventurous ; she had a large fortune and great estates in her own right, and was, indeed, one of the wealthiest members of the Royal House. Her personal character was quite worthy of her wealth and rank ; she fought with vigour, and by no means without skill, in the wars of the Fronde, and even ventured to turn the guns of the Bastille upon the troops of her cousin the King, in defence of her other cousin, the Prince of Condé. She besieged and took the city of Orleans, and held it entirely on her own account. Her father, Duke Gaston, stood in mortal terror of her ; she had many battles royal with Cardinal Mazarin and the Queen Mother ; and even King Louis XIV. himself was much influenced by her. The story of her attachment to the Count, afterwards Duke, of Lauzun, the vicissitudes which marked it, and her ultimate secret marriage with him, must be reckoned amongst the most amazing and amusing narratives in court history. Our purpose, however, is not to sketch the life of the bold, witty, and daring Princess, but to write a few incidents bearing upon our special subject, for Mademoiselle de Montpensier was a great stickler for etiquette and the rights of precedence.

She showed this very early in life. A grand ball was given in Paris, to the Queen Mother and Cardinal Mazarin, who took with them the daughter of our Charles I., then an exile in France, with her Mother, Queen Henrietta Maria. A question of precedence arose ; complaint being made by the Queen of England that Mademoiselle de Montpensier had attempted to take precedence of her daughter, and that "the thing was planned between her and Monsieur" (the Duke of

Orleans). Mademoiselle tells in her Memoirs what happened :—"I went to the Cardinal and explained that the Princess of England was seated at play with Mademoiselle de Nemours ; that I had followed the Queen ; that when at the end of the gallery, I called her (the Princess) before entering, and we had walked hand in hand, which we usually did ; and that I could see nothing in all this to find fault with. The Cardinal replied, ' It was remarked the other day at the Queen's that you wished to pass before her.' To which Monsieur said, 'And supposing she had done so, would she not have been right ? We shall have enough to do with people dependent upon us for bread, if we permit them to go before us. What will they not want besides ?' This was repeated to the Queen of England, who wept very much at hearing it." Poor Queen ! her French relations did not use her very well. They kept her short of money as well as of reverence : she had once to lie in bed on a winter's day because there was no firewood, and she had no money to buy any.

Some years afterwards, in 1660, when Louis XIV. was going to be married to the Infanta Maria Theresa, daughter of Philip IV. of Spain, Mademoiselle de Montpensier had a great contest about privilege and precedence. Somebody was wanted to carry her train, a distinction reserved for royal persons. The Duke de Roquelaure offered himself, and was accepted. Then came a difficulty. If a duke carried Mademoiselle's train, dukes should also carry those of her half-sisters ; but no dukes offered, and the Court was much embarrassed. At last, after negotiations enough to settle the fate of a province, the matter was arranged. The Duke de Roquelaure was dispensed with, and Cardinal Mazarin appointed his own nephew to carry Mademoiselle's train, an arrangement which she says "offered her more advantages than all the dukes in the kingdom could have done." Then a marquis and count were picked out to carry the trains of the other Orleans Princesses—and so *that* difficulty was got over. But another and more serious one occurred. The Princess Palatine was to be present at the marriage, and *she* wanted to have a train. There was a commotion directly. "Madame d'Asez (says Mademoiselle de Montpensier) came to tell me that the Princess Palatine was to have a train, and to ask if I could not do something to prevent it ?" The sequel had better be given in Mademoiselle's own words :—

"At the same moment, Monsieur entered, and he immediately hastened to the Queen Mother, who replied to his remonstrances that she would take upon herself to assert that at the marriage of the Queen of England the Princess had had a train ; therefore it required no more to be said upon the subject. She then hurried to her daughter-in-law (the young Queen), and in her presence explained the whole matter to the King himself. His Majesty

replied that 'he would at once refer to Rodes, the grand master of the ceremonies,' which he did. The answer he received was 'that the marriage of the Queen of England had never been recorded, owing to the late King having forbidden it; but that at the marriage of Charles IX. it was only the Princesses of the blood who had worn trains.' Upon this, the Prince de Conti and Madame de Carignan observed to me, 'that if I were not there they should know very well what to do, but that I was their elder, and it was, therefore, for me to prescribe what I wished them to do, and that they would abide by it.' The Cardinal (Mazarin) came in, and we acquainted him with the affair, just as it occurred. While I was speaking, the King approached me, and I told his Majesty that I was supplicating the Cardinal to represent, in its proper light, that which concerned his Majesty more than it did me, for that I was nothing but what he permitted me to be; that I desired no honour, no grandeur, but such as pleased him; yet that there were others who supposed they might act quite independently of him. I added, that my cause being so just it was not very difficult to explain it; that I might even observe that I should not treat it lightly, for that I was in earnest and little disposed to put up with anything degrading, my disposition being naturally impatient of wrong, the least approach to which was sure to make me uncommonly eloquent; and this M. le Cardinal admitted."

Then the King sent Cardinal Mazarin to speak to the Queen Mother, giving it as his opinion that it was not according to rule that the Princess Palatine should have a train, and that therefore, she must take it off. On this command the Palatine faction had to yield. "The Queen Mother informed the Princess of the King's decision, when she gave way to the most passionate grief, which was shared also by the Queen Mother. The farce ended with her declining to be present at the ceremony at all, though she was ready attired for the occasion." Can the reader fancy this wonderful scene—a King, a couple of Queens, half-a-dozen Princes and Princesses, and a Cardinal, assisted by a "Grand Master of the Ceremonies," all quarrelling, scolding, negotiating, and "giving way to the most passionate grief," all about the length of a woman's gown at a royal marriage. However, the Queen Mother had her revenge. Mademoiselle de Montpensier was anxious to be kissed by the young Queen, as a testimony to her rank in the royal family. The Queen Mother manœuvred so as to prevent this, at which Mademoiselle was so extremely mortified that she dwells upon it at length in her Memoirs, as a grievous insult and injury. She argued the point, indeed, and quoted precedents in her own favour; but the Queen Mother triumphed, saying at last, "It is one of the whims of the King; he wishes his wife to assume an air that no Queen has ever done until now."

The Memoirs of the Duke of Saint Simon—one of the most amusing, and yet, in some respects, the most awful books ever written—contains many curious anecdotes relating to precedence, and the stiffness with

which it was maintained by the old French nobility. Saint Simon himself had a life-long series of quarrels on this head. He was a great advocate of the rights of dukes ; and these disputes had various ramifications. Sometimes, as in the case of the famous Marshal de Luxembourg, he appeared as a litigant against a duke of new creation, who tried to take precedence of those of older date. Sometimes he was engaged in conflict as to the right of the dukes to wear their hats at certain court ceremonies. At the death of Louis XIV., when all France was in commotion and civil war seemed possible, his first observation to the Regent Orleans was to remind him of a promise that the dukes should wear their hats on special occasions. His great controversy, however, was with regard to the illegitimate sons of Louis XIV.—the Duke of Vendôme, the Duke of Maine, and the Count of Toulouse. The King had given precedence to his bastards over the dukes, and the dukes, Saint Simon leading, resented it with the bitterest, and to us the most comical hatred. At last the King raised the bastards to the level of princes of the blood, which settled the question of precedence. Saint Simon devotes page after page, volumes in the whole, to the denunciation of this enormity, profanation, sacrilege, unheard-of atrocity, he calls it. So deeply did he feel it that he never rested until, after the King's death, it was undone by a vote of the Council, and M. du Maine and M. du Toulouse were deposed from princely rank. When the deprivation was announced by the young King, Louis XV., to the Parliament of Paris, called together to register the Royal decree, Saint Simon gives unmeasured expression to his triumph :—

“As for me (he writes) I am dying with joy. I was so oppressed that I feared I should swoon; my heart dilated to excess and no longer found room to beat. The violence I did myself in order to let nothing escape me was infinite; and nevertheless this torment was delicious. I compared the years and the time of servitude; the grievous days when, dragged at the tail of the parliamentary cart as a victim, I had served as a triumph for the bastards [he always speaks of them collectively by this opprobrious term] the various steps by which they had mounted to the summit above our heads; I compared them, I say, to this court of justice and of rule, to this frightful fall, which, at the same time, raised us by the force of the shock. I thanked myself that it was through me this had been brought about. I had triumphed, I was avenged, I swam in my vengeance; I enjoyed the full accomplishment of desires the most vehement and the most continuous of all my life. I was tempted to fling away all thought and care. Nevertheless, I did not fail to listen to this vivifying reading (every note of which sounded upon my heart as the bow upon an instrument), or to examine at the same time the impressions it made upon every one.”

At this Bed of Justice, Saint Simon had another triumph. The dukes claimed from the Parliament—the judges and lawyers were so called—

the deference of "the salutation," that is, the removal of their hats on meeting with a duke. The Members of the Parliament resisted the claim. At the Bed of Justice, the dukes occupied raised seats, along one side of the room, and nearly on a level with the royal dais. The Parliament sat on forms, arranged crosswise on the floor. The Chief President of the Parliament had to make a speech to the King, in remonstrance against the proposed decree; and while this speech was being made—for part of the time at least—the Members of the Parliament had to kneel:—

"This (writes Saint Simon) was the moment when I relished, with delight utterly impossible to express, the sight of these haughty lawyers (who had dared to refuse us the salutation) prostrated upon their knees, and rendering, at our feet, homage to the throne, whilst we sat covered, and upon elevated seats at the side of that same throne. These situations and these postures, so widely disproportioned, plead of themselves with all the force of evidence, the cause of those who are really and truly *laterales regis* against this *vas electum* of the third estate. My eyes fixed, glued upon these haughty bourgeois with their uncovered heads humiliated to the level of our feet, traversed the chief members kneeling or standing, and the ample folds of those fur robes of rabbit-skin that would imitate ermine, which waved at each long and redoubled genuflection; genuflexions which only finished by command of the King."

All Saint Simon's anecdotes, however, are not narrated in this tone of savage triumph. For example, let us take one of his stories of the Duke of Coislin, who was "a very little man," but who had a lofty idea of what was due to his rank as duke and peer. Once, when the Court was at Nancy, there was much difficulty in fitting the great persons in attendance with proper apartments. The Duke of Crequi, not liking those provided for him, "went in his brutal manner, and seized upon those allotted to the Duke of Coislin. This duke, arriving a moment after, found his servants turned into the street, and soon learned who had sent them there. M. de Crequi had precedence of him in rank; he said not a word, therefore, but went to the apartments provided for Marshal Crequi (brother of the other), served him exactly as he had just been served, and took up his quarters there." It is quite in keeping to learn that Marshal Crequi went and seized the rooms of the official whose duty it was to find lodgings, "in order to teach him how to provide quarters in future, so as to avoid all disputes."

There is another story of the Duke of Coislin, which not only illustrates our subject, but affords a choice exhibition of malicious humour. He went one day to the Sorbonne, to listen to a thesis maintained by a member of the great house of Bouillon, and therefore likely to draw a large and "distinguished" audience. The Duke of Coislin was "at

that time almost last in order of precedence among the dukes." Knowing that a number of them would probably come, "he left several rows of vacant places in front of him, and sat himself down." Presently in came M. Novion, Chief President of the Parliament of Paris—a judge of the highest rank. Novion, probably thinking no harm, seated himself in front of the Duke of Coislin." Saint Simon shall tell us what followed :—

"Astonished at this act of madness, M. de Coislin said not a word, but took an arm-chair, and, while Novion turned his head to speak to Cardinal de Bouillon, placed that arm-chair right in front of the Chief President, in such a manner that he was, as it were, imprisoned and unable to stir. M. de Coislin then sat down. This was done so rapidly, that nobody saw it until it was finished. When once it was observed a great stir arose; Cardinal de Bouillon tried to intervene. M. de Coislin replied that since the Chief President had forgotten his position, he must be taught it; and would not budge. The other presidents were in a fright, and Novion, enraged by the offence put upon him, knew not what to do. It was in vain that Cardinal de Bouillon on one side, and his brother on the other, tried to persuade M. de Coislin to give way; he would not listen to them. They sent a message to him to say that somebody wanted to see him at the door, on most important business; but this had no effect. 'There is no business so important' replied M. de Coislin 'as that of teaching M. le Premier President what he owes me, and nothing will make me go from this place unless M. le President, whom you see behind me, goes away first.'"

At last M. le Prince (the son of the great Condé) was sent for, and he, with much persuasion, endeavoured to induce M. de Coislin to release the Chief President from his prison. But for some time M. de Coislin would listen as little to M. le Prince as he had listened to the others, and threatened to keep Novion thus shut up during all the thesis. At length he consented to set the Chief President free, but only on condition that he left the building immediately; that M. le Prince should guarantee this; and that no "juggling tricks" (this was the term he made use of) should be played off to defeat the agreement :—

"M. le Prince at once gave his word that everything should be as he required, and M. de Coislin then rose, moved away his arm-chair, and said to the Chief President, 'Go away, sir! go away, sir!' Novion did on the instant go away in the utmost confusion, and jumped into his coach. M. de Coislin thereupon took back his chair to its former position, and composed himself to listen again."

The Duke of Coislin, it is added, was "much praised for the firmness he had shown." The Princes of the Blood called upon him the same evening, and complimented him; and so many other visitors came during the evening, "that his house was quite full until a late hour." Next day the King himself commended the Duke, and

sent an order to the Chief President to go to the Duke's house and beg his pardon! Fancy our Queen ordering Lord Chief Justice Cockburn to go and beg pardon for presuming to sit down in front of, say the Duke of Abercorn, "the last in order of precedence among the dukes!" Yet such were the notions entertained in France in the days of Louis XIV. that poor M. Novion had to do it, though, as Saint Simon says, "with shame and despair." However, by the Mediation of friends, he escaped the humiliation of actual apology. He did call at the Duke of Coislin's house; but the Duke arranged that "he would pretend to be out, and this was done." Perhaps, in reality, the Duke *was* out: he might have gone to sit in front of somebody else.

Another example—of precedence and profanity united. It was the privilege of dukes to assist the King at the reception of the Communion; and though not otherwise a pious prince, Louis XIV. was regular in his attendance at Mass. The mode of procedure was regulated by the strictest etiquette. "After the elevation of the Host—at the King's Communion—a folding chair was pushed to the foot of the altar, was covered with a piece of stuff, and then with a large cloth, which hung down before and behind." It was a point of dignity to hold a corner of this cloth:—"At the *Pater* the chaplain rose and whispered in the King's ear the names of all the dukes who were in the chapel. The King named two, always the oldest, to each of whom the chaplain advanced and made a reverence. During the Communion of the priest the King rose and went and knelt down on the bare floor behind this folding seat, and took hold of the cloth; at the same time the two dukes, the elder on the right, the other on the left, each took hold of a corner of the cloth; the two chaplains took hold of the other corners of the same cloth, on the side of the altar, all four kneeling, and the Captain of the Guard also kneeling behind the King. The Communion received, and the oblation made some moments afterwards, the King remained a little while in the same place, then returned to his own seat, followed by the two dukes and the Captain of the Guard, who took theirs." It might be imagined that in the presence of the consecrated bread, which these people believed to be the very body of our Lord Himself, no quarrel about precedence could arise; but it did arise, nevertheless. There was etiquette within etiquette, like the concentric balls of a Chinese puzzle. If a Son of France—a son or brother of the King—happened to be present, he alone took the right-hand corner of the cloth, and nobody the other; when no Son of France was present, the Duke of Orleans (the King's nephew) if he happened to be there, held the cloth without assistance. If Princes of the blood (cousins of the King) were present, and the

persons of higher rank were absent, then a prince of the blood held one corner of the cloth, with a duke to assist him. Says Saint Simon, "he was not privileged to act without a duke. The Princes of the blood, however, thought they were so privileged, and they contrived to "place themselves on the same footing as the Duke of Orleans." Accordingly, at the Feast of the Assumption, one year, "they managed so well that M. le Duc (son of the Prince of Condé) served alone at the altar at the King's Communion, no duke being called upon to come and join him. The surprise at this was very great. The Duke of La Force and the Marshal de Boufflers, who ought to have served, were both present. I (says Saint Simon) wrote to this last to say that such a thing had never happened before, and that it was contrary to all precedent. I wrote, too, to the Duke of Orleans, who was then in Spain, informing him of the circumstances. When he returned, he complained to the King; but the King merely said that the dukes ought to have presented themselves and taken hold of the cloth. But [he solemnly proceeds] how could they have done so, without being requested, as was customary, to come forward? What would the King have thought of them if they had? To conclude, nothing could be made of the matter, and it remained thus. Never since that time did I go to the Communions of the King."

The best comment, perhaps, that can be made upon this mingled parade of piety and precedence, is an anecdote which immediately follows, in regard to the religious convictions of Louis XIV. :—

"When the Duke of Orleans was about to start for Spain, he named the officers who were to be of his suite. Amongst others was Fontpertuis. At that name the King put on a serious look.

"'What, my nephew!' he said; 'Fontpertuis! the son of a Jansenist—of that silly woman who ran everywhere after M. Arnould! I do not wish that man to go with you.'

"'By my faith, Sire,' replied the Duke of Orleans, 'I know not what the mother has done; but, as for the son, he is far enough from being a Jansenist, I'll answer for it, for he does not believe in God.'

"'Is it possible, my nephew?' said the King, softening.

"'Nothing more certain, Sire, I assure you.'

"'Well, since it is so,' said the King, 'there is no harm; you can take him with you.'

Saint Simon's comment upon this incident is worthy of being repeated :—

"This scene—for it can be called by no other name—took place in the morning. After dinner, the Duke of Orleans repeated it to me, bursting with laughter, word for word, just as I have written it. When we had both well laughed at this, we admired the profound instructions of a discreet and

religious King, who considered it better not to believe in God than to be a Jansenist, and who thought there was less danger to his nephew from the impiety of an unbeliever than from the doctrines of a sectarian. The Duke of Orleans could not contain himself while he told the story, and never spoke of it without laughing until the tears came into his eyes. It ran all through the Court and all over the town, and the marvellous thing was that the King was not angry at this. It was a testimony of his attachment to the good doctrine which withdrew him further and further from Jansenism. The majority of people laughed with all their heart. Others, more wise, felt rather disposed to weep than to laugh, in considering to what excess of blindness the King had reached."

There are many stories equally wonderful, in Saint Simon's Memoirs, about these questions of etiquette and precedence—some of them personal to the writer himself, others relating to Louis XIV., his family, and Court; but space obliges us to put them aside. Some day, perhaps, the Memoirs may be taken up again, to show the character of the King and Court which occupied itself with this solemn trifling about "the infinitely little." An awful record might be compiled from Saint Simon's notes upon a society ostensibly the most brilliant in Europe at that day—under a King whom his contemporaries and posterity agree in calling "Louis the Great"—but in reality the vilest, most frivolous, corrupt, and degraded, and the most irredeemably scandalous and wicked that the world has ever known.

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THE REV. JOHN NESBITT, PASTOR OF HARE COURT.

IN a recent review which appeared in a London paper, it was remarked that biography constituted the eyes and ears of history. The truth of this observation is fully illustrated in the sketch which we propose to give of the youth of John Nesbitt, who afterwards was a famous Nonconformist preacher in Hare Court, London.* He was born in 1661, somewhere in Northumberland, and was expelled from the University of Edinburgh, when eighteen years of age, for taking part in demonstrations against the Duke of York, afterwards James II. While at the University he studied under John Wisheart, a name famous in the martyrology of Scotland; and amongst his fellow-students were Alexander Gordon and James Pringle, both of whom, in subsequent years,

* Successive Dissenting congregations continued to worship in this City Court for more than two centuries. In 1857 the members of the Church migrated to Canonbury, a suburb of London, and the present ministers are the Rev. A. Raleigh, D.D., and Rev. H. Simon.

were implicated with Nesbitt in the transactions which we are about to relate. These three youths—for they were all about the same age—joined the ranks of the Society-men when the University was closed, in 1681. The object of this association was to uphold the freedom of religious worship, and their deeds are honourably recorded amongst the annals of Scotland. At one of these meetings, held March, 1682, at Priesthill, Muirkirk, it was resolved that two of the students should be despatched to Holland for the purpose of acquainting the Protestant Churches of that country with the position of affairs in Scotland. The two selected were Alexander Gordon and John Nesbitt. These brave fellows accepted the appointment, and in due time reached London, from whence they intended sailing to the Brill, on the coast of Holland; but funds failing them, Gordon proceeded alone, and Nesbitt remained in London. It is necessary to relate these facts that subsequent events may be appreciated. The next thing that we know of John Nesbitt is his capture, and imprisonment in London for several months. At the period of his arrest he had been absent from Scotland fifteen months. Those were months during which the persecution of all godly Dissenters was at its height, and when the chartered rights of the corporations of England were declared forfeited to Charles II. From these two causes there arose a double plot—one for a general insurrection, in which many good men were very properly engaged; and the other, a plot for the murder of the King, in which a few rash, ignorant persons were alone implicated. When the latter plot was discovered, which is popularly known as the Rye-House Plot, the two were persistently regarded as one by the Court party, and thus a pretext was made for getting rid of many obnoxious, but noble men.

The precise nature of the charges made against Nesbitt have never been made public until now; and the facts throw light upon one of the most eventful periods of Nonconformist history.

When he was released from prison he went to Holland, completed his studies there, then returned to London, and in 1690-91 was chosen successor to the famous minister of Hare Court—the Rev. George Cokayn. Of the fact of his imprisonment Nesbitt was very proud, and frequently related it to his friends; but the circumstances preceding and following it were not known to the members of his congregation at the time of his death. His successor, the Rev. John Hurion, preached Nesbitt's funeral sermon in 1727, and therein attributes the persecution and confinement which he suffered to his taking part in a noisy demonstration against the Duke of York, when in Scotland. This is wholly incorrect.

The true story is contained in a bundle of miscellaneous papers relating to the Rye-House Plot, which is preserved at the State Paper

Office. There are the original examinations taken by a magistrate who was lucky enough to capture Nesbitt and his friends, and there too are notes of Privy Council meetings in the handwriting of Leoline Jenkins, Secretary of State, together with other documents, which supply the fullest information respecting the movements of John Nesbitt, and the causes which led to his imprisonment. Without troubling the reader with a specific description of each document, we shall set forth the result of our examination of them in a narrative form.

At the time of Nesbitt's arrival in London [Spring, 1682] all the gaols were full of Christian men and women; and the utmost distress prevailed amongst the families of those imprisoned. Nesbitt's first situation was that of usher in a school at Bethnal Green, kept by Mr. Walton, and his house was known by the sign of the "Blind Beggar." He was there only for a few months. Knowledge was at that time the royal road to gaol, and the parents of the scholars under Nesbitt's charge may have come suddenly to the conclusion that a very little knowledge was a dangerous thing for their sons; or it may have happened that the new Scotch tutor told the lads more about the sufferings of the Covenanters across the Border, than their parents cared for them to hear. About the month of August, 1682, Nesbitt was out of a situation again. It was at this time probably that he made the acquaintance of one who, more than any other, became endeared to him—and this was Mrs. Gaunt. She and her husband were wealthy, and they spent their whole time in visiting the gaols, relieving the necessities of the poor prisoners, succouring those who were made indigent by the imprisonment of their relatives, and assisting many a hard-pressed fugitive to escape to Holland. Nesbitt used to call her "Mother," and from her lips he received many precious words of counsel. It may have been through her influence that he was next engaged by one Matthew Richardson, of Stepney, to teach his children. For nearly twelve months Nesbitt resided in the house of Mr. Richardson without discovering that his host was living under an assumed name, and that he was really the Rev. Matthew Mead, one of the leading Nonconformist ministers of his day. Mr. Mead and his friends had been fined so frequently for preaching in conventicles that his congregation became scattered, and to save the remnants of his wife's property, Mr. Mead was hiding under an assumed name in a house at Stepney. The persecution he had suffered made Mr. Mead an advocate for insurrection; and while in his house Nesbitt became acquainted with the leading men amongst the persecuted and the disaffected. Robert Ferguson, the celebrated plotter, was the first to discover the genius of Nesbitt, and he was entrusted by Ferguson with the execution of many important commissions. Nesbitt was brought

into personal communication with the Duke of Monmouth, the Earl of Shaftesbury, Lord William Russell, Algernon Sidney, Lord Grey, and Sir Thomas Armstrong, besides many others whose names may not be so well known—such as Shephard, the wine merchant; Rumbold, the maltster; West, the barrister; and Keeling, the whitesalter. Rumbold, West, and Keeling were the chief promoters of the Rye-House Plot; and it is certain that Nesbitt knew of the existence of that conspiracy, because it was by a letter which he sent to Alexander Gordon that the assassination plot was ultimately discovered. Gordon having concluded his mission in Holland, returned to London, where he had an interview with Nesbitt, and then proceeded to Scotland. He was captured on board a ship in the Tyne, and Nesbitt's celebrated letter was found upon him. A man named Edward Aitken, made prisoner with Gordon, was afterwards executed. The letter was styled by the Privy Council "The Trading Letter," because the conspiracy was alluded to under the disguised phrases of trade. Thus he wrote:—"Trading was very low here; and many breaking which hath made the merchants such as they are to think that desperate diseases must have desperate cures; and that while they have some stock it will be better to venture out than to keep shop and sit still till all be gone. . . . most of them are fire-side merchants and love not to venture where storms are anything apparent. . . . venture they must and venture they will. . . . they know well what goods had proven prejudicial to the trade. . . . to endeavour the despatching the old rotten stuff before they order what to bring home." Many other phrases of similar character occur in the letter, which is too long for quotation. The signature was "Jo. N.;" and on a comparison with Nesbitt's handwriting now in existence, there can be no doubt that he was the author of the epistle. There was also this postscript—"Be sure that you direct not for Bethnal Green, but for me at Mr. Meads in Stepney near London." A copy of the letter was made for the Scottish Council, and the original was despatched by express to London. A few days after the receipt of the letter the spies sent out discovered the Rye-House Plot, and warrants for the arrest of the leading men who were supposed to be implicated were issued by order of the King.

The result may be briefly summarised. Lord Russell and Algernon Sidney, who never favoured it, were executed; the Earl of Essex was murdered in the Tower; and Sir Thomas Armstrong and several others were put to death. We must particularise more fully what happened to John Nesbitt. As soon as it was known that Lord Russell was in custody, and that warrants were issued for others of lesser note, the Rev. Matthew Mead, Zachary Bourn, a brewer, Ephraim Shrimpton, and John Nesbitt prepared for flight.

Zachary Bourn was a member of Mr. Mead's congregation, who became a bankrupt through the fines levied upon his goods for Nonconformity. Ephraim Shrimpton was married to one of Mr. Mead's daughters. He was a linendraper in the City, but failed from the same cause as Bourn. The escape of this party appeared to be a matter of little difficulty. Shrimpton, after his failure, was in the habit of going to Deal, hiring a boat, and proceeding to meet the homeward-bound Indiamen. From the captain and officers he purchased cotton or silk goods, which he resold at a profit in London. The plan agreed upon was for Shrimpton to hire a boat at Deal, ostensibly for the purpose of trade, and to run for some place on the coast, where the others, who were to travel overland, would meet the boat. Shrimpton carried out his part of the plan successfully. He went to Deal, engaged a sailing boat belonging to one John Holloway, and manned by three sailors—James Baker, William Rouse, and Josiah Norden. They sailed from Deal on Friday, June 29, 1683, but encountered so serious a storm at sea that they were obliged to put into Hallowell Wall, in Barnham Reach, over against Foulness—an island off the coast of Essex. From here Shrimpton and two sailors walked a few miles across country, to a fishing place called Bradwell, where the others were to meet them.

On reaching Bradwell, the unfortunate sailors, together with Mr. Shrimpton, were taken into custody by the Watch; and they found to their great surprise that the intended voyagers—Mead, Bourn, and Nesbitt—had also been captured. The local magistrate, one John Tendring, examined the prisoners separately on July 2nd, and the depositions were forwarded to the Secretary of State. The King ordered all the prisoners to be immediately sent up to London, under a strong escort. On their way they stopped one night at Chelmsford, and were lodged in the gaol.

On the afternoon of the 5th of July, Nesbitt was called before the King in Council at Whitehall. This was after an adjournment, for the whole morning had been occupied with the examination of prisoners. There sat around the table Lord Guildford, whose life was "sullied by cowardice, selfishness, and servility;" the Earl of Rochester, "a consistent, dogged, and rancorous party man"—a hater of Nonconformists; the Duke of Ormond, a faithful politician of the old Cavalier party; the Marquis of Halifax, celebrated as the political "Trimmer;" the Earl of Sunderland, "in whom," says Macaulay, "the political immorality of his age was personified in the most lively manner"—"an unprincipled and faithless politician;" James Duke of York, the cruel, crafty, unforgiving Papist; and "Charles by the Grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith." One other is there, a political cipher—Leoline Jenkins, to whose hand we

are indebted for a record of the proceedings. There sat Charles, with a look of terror on his face, his eyes shaded by the feathers that flowed over the edge of the low crowned hat he wore, and his face set in a frame of long, flowing hair. Upon his shoulders there hung a short black velvet cloak, richly embroidered with silver lace, and on the left arm a star worked in gold and diamonds. A costly lace scarf, drooped over a silk vest, and deep lace fringe edged a shirt of cambric, which was displayed from the elbow to the wrist. The chief affairs of his state had long been pleasures; and at the Council Board, during the examinations of prisoners, he toyed with a little spaniel which nestled in his lap. His councillors were like him, attired in richly ornamented and picturesque suits, one important article being the bag breeches, tied at the knee with coloured ribbons. A striking contrast to the voluptuousness of their dress was presented in that worn by John Nesbitt. There was no doubt about his religious profession. It was stamped upon his physiognomy, as well as his clothes. His hair cut close stood up in short bristles about his head. A close-fitting sad-coloured tunic, buttoned under his chin, enveloped his body; and if he was guilty of so great an extravagance as to wear a collar, it was certainly not white after sleeping in Chelmsford gaol. He wore trunk breeches also, but of a dingy hue—possibly threadbare about the knees; and concealed in their capacious circumference were fragments of a book, making up a complete Bible. Perhaps it was through some uncourtly phrase in the Book, which came flashing upon his mind, that he was able to bear himself, though a youth of only one-and-twenty, like a veteran Covenanter, who knew his earthly doom was sealed. On each side of the prisoner there stood a pikeman, with iron armour on his back, breast, and head: stern-visaged men, whose souls soared no higher towards heaven than the top of their pikes—some 16 feet. There was not one in that Council Chamber who was worthy of untying a shoe-string of the youth who stood a prisoner before them. England could have better spared the King than John Nesbitt. He stood before one at whose word he might have passed to the scaffold; and the word was hanging on the lips of the King more than once. To the questions that were put concerning himself he answered humbly; but when they wanted Nesbitt to tell what he knew about the insurrection, not one word could be obtained from him. Then the King, angry that a poor youth should beard him in that way, threatened him with death; but John Nesbitt stood like a piece of grey granite—unmoved, undaunted. His first examination concluded, he was remitted to the custody of a messenger for one night. Next day he was brought up for the second time. Upon this occasion "The Trading Letter" was read in his presence. He was accused of being the author, but declined to answer the question.

A second letter found on Gordon, bearing his signature, was then read, but still Nesbitt refused to acknowledge the authorship. At the close of his examination, the King angrily ordered Nesbitt to be committed into close custody at the Marshalsea. This prison stood in Southwark, and it was exclusively used for the confinement of Court offenders. There, in some close cell, Nesbitt lay for nine days, and saw no earthly face but that of Slowman, the gaoler. Still he was not alone. His Bible had not been discovered, and by that sacred Book his room was filled with the form of Him who is the comforter of the prisoner as well as King of kings. Charles in his palace, with his mistresses, his courtiers, his grandeur, and his power, was not one-millionth part the king that his poor prisoner was in the Marshalsea. The third interview which he had with Charles was a memorable one for the annals of England. This took place July 15. At that Council the first business was to sign the warrant for the execution of Lord William Russell. After that was done, Nesbitt was called in, and he saw at a glance that the King and Council were not in a humour to be trifled with that day. He was asked point-blank whether he wrote "The Trading Letter," but refused to answer. The Rev. M. Mead was next called; and in answer to a question declared that he had never seen Nesbitt's handwriting. For the third time Nesbitt passed from the Council room in triumph. Six days followed of close and solitary confinement, and during that time two things occurred which aggravated the position in which the prisoner was placed. One Lieutenant Williams, while searching the shop and house of Mr. John Noyes, linendraper, at the sign of the Red Cross, in Foster Lane, found a letter upon the counter, containing this phrase—"I am afraid things are worse than can be suspected concerning J. N. being so closely confined as none can be permitted to see him."

Mr. John Noyes was thereupon taken into custody, and lodged in the Gate-house prison. The other untoward incident was the arrival from Scotland of a special messenger, escorted by soldiers, bringing the examination of Alexander Gordon, touching "The Trading Letter," taken before the Earl of Linlithgow and the Scottish Council in Edinburgh. Gordon in this examination solemnly declared that the letter in question was written by John Nesbitt, of London, then in custody.

A few lines will suffice to complete the story of Alexander Gordon. He was formally examined before the Lords of the Committee of Council, the 25th September, 1683, the executioner with the Boot being present; and the unhappy youth was so frightened at the preparations made to torture him, that he betrayed the author of "The Trading Letter." Upon another occasion the Earl of Linlithgow directed the Boot to be applied, and Gordon instantly became mad. He was remitted to custody, where he remained until the accession of William III.

Upon the 21st July, the fourth time that Nesbitt stood before the King, the letter found in Mr. Noyes' shop, and the statements made by Gordon, were read to him, but still he persisted in his refusal to say anything that would criminate his friends. It was not until the end of September that Nesbitt was summoned, for the fifth and last time, to the presence of the King. But on four separate occasions his case was discussed in his absence, and upon each day fresh instructions were issued to procure evidence against him. One great difficulty which they had to contend against was that no one could be found who would identify his handwriting; and although messengers were despatched several times to Stepney and to Bethnal Green, they returned unsuccessful. At one Council meeting a letter was read from the Bishop of Edinburgh, containing charges against Nesbitt, but what their precise nature was will probably never be known, as the letter is not preserved. But the notes of the Council meeting would lead to the inference that the Bishop was confounding him with one of his namesakes in Scotland. Nesbitt, in answer to questions, denied all knowledge of an attack which was made upon the Bishop, and protested that he took no part in the burning of an effigy of the Pope, upon a well-known occasion in Edinburgh. At a Council meeting in the middle of August, there are these notes on the proceedings of the day:—"Margaret Nesbitt to have access to her brother in presence of a keeper." The news of his arrest was a long time in reaching his parents; but upon its becoming known to them they dispatched his sister to visit him.

All the efforts of the King to prove Nesbitt's handwriting were futile; and as a last resource the papers were submitted to Mr. Attorney-General Sawyer for his opinion as to the advisability of proceeding without witnesses. In his reply, he says Nesbitt's "letter contains treason enough," but it was not advisable to proceed without "two witnesses, not only to prove his hand, but to swear to the interpretation."

On the 1st September, at another meeting of the Council, the King directed that a messenger should be sent to Scotland, with instructions to the Lord Advocate to find out two witnesses to prove Nesbitt's hand; and if he succeeded Gordon was to be sent to London to give evidence against Nesbitt. But the Lord Advocate was unable to obtain the desired evidence; and when his failure was reported to the King, he again ordered—the memorandum now remains on the notes of the Council meeting—"that Mr. Secretary endeavour to find out some proof of Nesbitt's hand" in London. The final reference to Nesbitt appears in an order to Slowman, the gaoler, dated September 30, in which he is ordered to bring his prisoner Nesbitt to Whitehall, at four the next afternoon, to see the King. No notes of that interview exist. In all probability it

ended as the four previous ones had done, in a respectful but firm refusal to say or do anything to betray his friends. He had then been in close confinement for three months, exposed to all the privations to which poor prisoners were subjected at the hands of cruel gaolers. In after years, referring to his imprisonment, Nesbitt was accustomed to say that he was sustained throughout the whole time by a small copy of the Bible, which he managed to keep from the eyes of his gaoler. He became noted for his knowledge of the Scriptures; and this was probably the period when he stored his mind with sacred truth. His imprisonment closed the most important period of his life; and his whole after-course was tinctured with solemn recollections of that time. The Marshalsea was full of prisoners during all those three months, but Nesbitt was the only one about whom special instructions were given. Whether he was chained in his room or not, we shall never probably know. It is not at all unlikely that he was. The room he occupied was one specially constructed for the safety of great offenders, and the light came struggling through the grated windows in just sufficient measure to enable him to read his precious book. The gaoler must have thought him the best behaved prisoner ever under his charge; but he little suspected the secret source of consolation which he possessed. It was afterwards remarked by his critical hearers that there was no minister in London who could quote verses of Scripture so appropriately as he could; but then no other had had the opportunity of making the Bible his sole study during three months' solitary imprisonment. The exact length of his confinement is matter of conjecture. Hurrion, in his funeral sermon, says it lasted four months, and the notes of the Council meetings prove that it was a few days over three months.

We have already mentioned that in 1690-1 Nesbitt was chosen pastor of Hare Court. He preached to that congregation for nearly thirty years. Towards the close of that period let us picture the thoughtful preacher sitting in an old wainscotted chamber, all the appliances of a well-furnished study about him; and trooping before his face, just separated from him by that small Bible, the companion of his prison life, come those who were his friends in early youth. First amongst them is Mother Gaunt, long since dead, burnt at Tyburn by order of James II. for sheltering some fugitives after the defeat of Monmouth in the West. Her end was the fitting crown of her life. As she walked to the place of execution, through a crowd of sympathising spectators, she said—"Charity is a part of my religion as well as faith. I rejoice that God has honoured me to be the first to suffer by fire in this reign. I am a martyr for that religion which is all love." She laid the straw about the stake in such a way that she might burn

quickly : and by a fiery chariot she passed into the world above. Next comes the form of one full of all kingly grace—he who would be King of England, as he was King in the people's hearts ; but his head fell on Tower Hill, and so his ambition ended. Round about him are many whom Nesbitt must have seen in this life—Russell, Sidney, Argyle, Alderman Cornish, Sir Thomas Armstrong, Walcot, Rumbold, and many another. These all gave their lives for the cause in which he had suffered imprisonment. This crowd of friendly shadows lingers before him, and then the scene changes to a room in Whitehall, and a spectral King, who betrayed his country and his people, and died unmourned. The England of Nesbitt's manhood bore no likeness to the England of his youth ; and we now can hardly conjure up such scenes as he witnessed. But to such men as he was we owe now the possession of those glorious privileges which we enjoy—privileges which we can only estimate at their real value when we contrast the present with the past.

After the lapse of a term of thirty years, during which Nesbitt was actively engaged in the work of the ministry, his mind gave way, and for five years he lingered on the border of that land which separates this world from the next. He died in 1727, when sixty-six years of age, and was interred in the Bunhill Burial Fields.

JOHN B. MARSH.

THE SCIENTIFIC TEST OF PRAYER.

[Our American cousins have certainly learnt the art of "putting" things. We have read half-a-dozen elaborate articles in reply to the scheme of Dr. Tyndall's friend for teaching the value of prayer, but we do not think that in any one of them the absurdity of the proposal has been shown so forcibly as in the following "Letter to the Editor of *The Contemporary Review*—by One of the Unprayed for." It appears in a recent number of *The New York Independent*.]

SIR,—I have hired one of the nurses to write a word for me in frantic appeal to the public. I am one of those unfortunate creatures deposited for the time being in the hospital ward that is to be shut out from prayer.

I understand there are some doubts about the management of the world, and a Mr. Tyndall has brought the Lord to his judgment-seat. Will God appear? That's the question. Will He take any sort of notice of this here meddling? Anyhow, I protest against being used in this experiment. I can't help feeling shaky about it. You see, to be under fire at Balaklava was where you could see the guns ; and

though I left a leg down there, I'd rather go in again than to lie here a whole week, thinking about Dathan and Abiram and Lot's wife and all the rest of the blasphemers.

You see the doctors came along one morning with a Professor Tyndall. And he says, says he: "Now, my man, we are going to have an experiment—the greatest experiment that was ever tried; and we want you boys in this ward to help us. We have found out a great many strange things lately, and have about used up the world and the universe; and now we are going to see if there is any God. And, to do this, we want to turn on all the head of prayer we can to Ward 10, and shut it off for one week from Ward 11. And then you see what a lovely test it will be. If all the patients in No. 10 are well, and all of you in No. 11 are dead, or pretty near it, we shall be sure there is a God, and praying a good thing. But, if you are as well off as the other boys, we shall tell the world to stop praying altogether. Now isn't that grand? Doesn't it stir your enthusiasm, my dear fellow?" "But," said I, very humbly, "suppose—suppose it should go right, Professor; wouldn't it go wrong for *me*? And, if it goes wrong, it will surely be wrong for me."

But he showed me how grand a thing it was to be a martyr to science; and, seeing I had but one arm and one leg, and was half a martyr to my country, I agreed to give t'other half to science. I have here a written document that, in case of disaster, my bones (that's what's left) shall not be touched by the doctors nor strung on wires, but decently buried; and no matter how it goes, they will say three masses for my soul. But here comes in the difficulty. Good Lord, sir, I can't help praying. I've prayed more in the last two days than in all my life before. Never thought much about it when I had a chance any minute; but to be cut off from God and just shut into outer darkness for a whole week, I'd liefer be Daniel in the den, and stand a chance of asking to have the lions kept off. It's hotter, this is, than the furnace where they put Shadrach. Why, sir, I'm suffering infernal tortures, and the week hasn't begun yet. I think, indeed, the way to convert the whole world would be to just try this experiment on one continent at a time. Keep it up for a good year, and the continent where prayer is shut off will come off so religious the devil will stand no chance. But sir, another difficulty troubles me. My, dear, old, devoted mother writes that she will not come into the arrangement at all. "What! my son," she says, "shall I, who have prayed for you every day of your life—shall I stop now, just when you most need prayers? I will do nothing of the sort; and to please these heathen, too! I shall pray for you every minute of that wicked week, and shall not be able to sleep for my prayers." So you see that our ward is likely to get the most prayers,

after all ; and the best ones, too. This bothers me. I have promised these men not to pray myself, and to come honestly into the arrangement ; and yet I can't find it in my heart to ask my mother not to pray for me. John, over in the next cot—he's a Catholic, too,—he says this arrangement is leaky any way. Who's going to stop the Virgin Mary and all the saints from praying for us? He says he used to work for a Dr. Bastian before he was taken sick. And the Doctor wanted to turn creator ; and he started the business of breeding young worlds in some bottles. But this man Tyndall and his friend Huxley said the bottles leaked at the top and let in spores. He thinks this experiment will leak at the top ; and you can't stop the blessed saints from praying for us anyhow. And John says Dr. Bastian got up so much mildew and fungus around the house that it grew on their bodies ; and that's what ails John now. He's afraid of more mildew from this experiment. But he says, Go ahead. After you have been a year in a laboratory you can stand most anything, from blow-ups to bad smells. And, while these people are praying for No. 10, won't they be praying that we may *not* get well? Or else, if it's their wish the other way, will it not really be praying that we *may* keep up with the other ward. The Professor said he had no doubt we should get along just as well, and there should be extra care about our medicines and nursing and food.

He thinks the Lord never turns to right nor left, any more than a railroad engine running on rails. Seems to me the Lord has not laid down so many rails to run on, but he fills everything and is the life of all things, and is "one God and Father over all and through all and in all." Anyway, that's what the Bible says.

But I don't exactly know what these men are at. Do they mean to pray for the absolute total health of No. 10? Are they going to ask that the patients be just cured of one disease, or be made perfectly whole? Because, you see, here am I, with most a half of me gone, and I've got ailments in my liver and my kidneys, and my eyes are crossed, and I'm so bald, and not over well shapen at the outset ; and, if *all* these things are to be rectified, I should like a chance. And John says he can count eleven distinct diseases he has himself. If No. 10's are to be made perfect they will be the only whole beings on earth, I reckon. But, sir, I never prayed for none of these things. I never thought of asking God to work miracles for me ; and, if anybody else did, more's the pity. I did ask the Lord, if He thought it best, to cure me. And I didn't expect He'd speak right out with yes or no ; only I thought He'd speak in His own way. I have asked Him lots of questions in my life, and says I : "Lord, *I'd* like it so and so. But I don't know very much about it, and you do ; and if you think as I do I shall be glad." And, sir, it always does me good to talk with God.

It makes me kindlier and patienter like, and troubles are not near so heavy. And nobody can fool me out of this, that a man's house goes a deal pleasanter when it goes with prayer. I don't pray for a new arm and leg, sir; because it stands to reason, if prayer would bring such things to pass, it would just establish our wills instead of God's will, and everybody would pray for himself and become a Christian just to get favours, and so all would be hypocrites. If this business could come to line and plummet, it would spoil the whole thing. Isn't it better to have to always keep in "not my will but Thine be done, O Father." I pray, too, because it does me good to pray. It makes me easier to say, "I thank you," even if things come to me regular ways, and not special. I work for what I get; but I get God's things, and I like to own it. And, when He puts out the night lights, I always like to do to Him as my boy did to me—nestle up. And, sir, maybe I'm wrong; but hearing these men talking has made my head very busy. And thinks I: See here, if I want to help a friend a thousand miles away, I've a deal of confidence I can reach him by material forces, and I go by cars or I speak by the wires. Now, if God's Spirit fills all things, why can't I reach my friend by spirit forces just as easily? I believe I can. I pray for them as I work for them. And I think I can reach them a deal quicker through God than through iron and wood and dirt. There is nothing keeps my heart so full of my friends as praying for them. "Is prayer a power?" says the Professor, as he talked over me. Says I: "Yes, sir. It's a power backward on me, and I guess it's a power forward." "All matter," says he, "attracts all matter; and every atom has a power on every other atom, all through the universe." Says I: "Maybe it's so with all spirits. Maybe prayer is a force. Why does not all spirit affect all spirit, and so man influence the Infinite Spirit?"

Well, sir, this has been a powerful week to me, and that prayerless week will be an awful power. But my consolation is, I don't believe the Almighty will come to the court. Such prayers are no power.

But why not experiment on Dr. Tyndall himself and some of his friends? Let him set himself up for a week for folk to pray that he may be sick. Why not, as well as to leave us poor fellows to stay sick? How do you think he would feel if he thought all the world was just downright earnest to give him a cot and make him comfortable in a hospital? I reckon he'd think it was a chemical test before the week was out. Maybe the Lord has some special reasons for answering that prayer. But I can't help thinking that He will take care of us.

Your humble servant,

WM. GRAY.

THE RELIGIOUSNESS OF POLITICAL DISSENT.

A HIGHLY esteemed Congregational minister was recently expressing to a friend of ours his anxieties about some supposed signs of spiritual feebleness in the Churches, and attributing the evils he lamented to the political spirit which was abroad, and especially to the agitation for disestablishment. The allegation is not a new one, and there are numbers who believe it true, but it has been met so often that it might almost seem a waste of time and strength to fight the old battle over again. It is based, we are convinced, not only upon a thoroughly ascetic conception of the religious life, which regards seclusion from the world as a higher form of Christian virtue than wise and God-like service in it; but it is in contradiction to the facts of the case. The least active and satisfactory members of the Church are, for the most part, those who have a pious horror of strong political views and decided political action; but there are not a few of them with whom, if they came to be closely examined, it would be found that the vulgarity of political agitation was much more offensive than its unspirituality. It is "fashionable" Church members who are afraid of everything that savours of earnestness and enthusiasm, who are so anxious to preserve correctness and respectability in their religion as in everything else that they set their faces like flints against all extravagancies, who are unable even to comprehend much less to enter into the great spiritual conflicts of the day, whose cry is that the preacher should always prophesy unto them smooth things, and whose great concern is that their religion should not impose too much self-denial upon themselves, nor wear too severe an aspect to the world, who are the real weakness of our Churches. It is the love of fashion, fed and fostered by the great commercial prosperity of the day, not political earnestness, which is the true cause of any declension over which we have to mourn. It is high time that the truth were fully spoken on this point. There are good men who esteem political struggles as a mere partizan warfare, exciting angry passions, and tempting the combatants to adopt means in order to secure victory to which no high-minded man, and least of all a Christian, would stoop, and who cannot see their brethren enter into the strife without anxiety and alarm. They deserve credit, at least, for conscientiousness, and their warnings, so far as they are directed against the tendency of politics unduly to engross thought and attention, and even to seduce some into the use of dishonourable means to secure party triumphs, are entitled to all weight. But, unfortunately,

they are taken up and echoed by those who find in them consolation for their own shortcomings and negligences, and even ground for a self-righteous congratulation that though they may not be quite as earnest and self-sacrificing as they ought to be, at least they are not like those extreme and violent politicians. They are the prosperous and luxurious members of our Churches, who see worldliness in the unshrinking loyalty to truth which leads their brother into the toil and annoyances of political conflict, but do not seem to suspect its existence in the self-indulgence which characterises their own life ; who find nothing to condemn in the expenditure of hours on the pleasant trivialities of the drawing-room, but would be very severe if the same time were given to the advocacy of some great political principle ; who do not seem to perceive the unspirituality of pride, or of the love of idle display and foolish extravagance, alas ! almost as common in so-called Christian as in other society ; but are very much shocked at the bigotry which would venture to attack an institution in which so many good men are interested. They are apparently unable to comprehend that those who are engaged in ecclesiastical controversy, and whom they are so swift to condemn, are acting under an imperative sense of duty ; that they feel just as much reluctance as their censors possibly can to place themselves in antagonism to Christian brethren whom they esteem and love for their works' sake ; that they shrink from the turmoil and strife, the fierce excitements and the miserable heartburnings too frequent in political life, and are only induced to encounter what is often extremely distasteful by the conviction that necessity is laid upon them, that this is the way in which they are called to serve the Gospel, and that woe is unto them if they refuse the call. All that they know is that these political Dissenters hold what are called extreme opinions, and cling to them with a disagreeable tenacity ; that they say things which excite the anger of opponents, and draw down upon themselves a good many hard words ; and that they spend considerable time and strength in work which, in the judgment of their critics, ought to be employed in a higher kind of service, and which involves them in conflicts which must greatly detract from their influence. All this appears to them very unspiritual. It is, at all events, extremely unfashionable ; and if we are disposed to think that this is really the greater offence of the two, we may be excused when we note how rare it is to hear the objection urged against any but those who advocate advanced and unpopular opinions. A successful Dissenter entering Parliament, and especially if he will take his position among moderate men, is considered by them to be acting strictly within the line of his duty, and they will even congratulate him on the position he has thus been able to win. It is those only who take part in agitation over whose declension from spirituality such loud lamentations are raised.

Too much has been conceded to this class and to the idea of religious life which lies at the root of these judgments. If political earnestness is prompted solely or chiefly by personal ambition, if it is directed to unworthy ends or works with improper weapons, if it is inspired by passion rather than principle and seeks the victory of a party rather than the triumph of the right, or if, accepting the maxims of a low morality, which has been only too prevalent in political struggles, it is content to advance even right ends by mean and discreditable acts, it becomes, no doubt, eminently irreligious. But this is only what may be said of any pursuit in which a man may be engaged. The dangers of commercial are not less than those of political life, and possibly those of social life are even greater still. The tone of principle is at least as often lowered and the purity of Christian character and profession as much tainted in the counting-house or the drawing-room as in the political assembly. It is for the true Christian to remember that everywhere in the world he has to maintain a hard fight if he is to show himself a good soldier of Jesus Christ, and that the one principle holds in relation to every field in which the conflict may be waged, "If a man strive for the mastery, yet is he not crowned except he strive lawfully." By all means condemn violence, uncharitableness, meanness, infidelity to truth, and worldliness in political life, as they would be condemned anywhere. But do not assume that they are inseparable from it—that they are always found there and nowhere else, and therefore that an earnest politician cannot be a devout Christian, and that the increase of political activity in the Churches necessarily implies a decay of vitality and a loss of purity and power.

It would be easy to strengthen the force of these remarks by pointing to men in many of our Churches whose religious zeal is just as conspicuous as their political earnestness, and who, in fact, give abundant proof that the latter is the offspring of the former. But we must pass on to the point on which we desire particularly to insist in this article, which is the vindication for the political action of Dissenters supplied by the present position of the Established Church, and the influence which it is exerting upon the mind of the nation. We may put it even more strongly, for we are prepared to contend that the evils arising out of the union between the Church and the State have become so flagrant as to lay us under imperative obligation to labour for the dissolution of an alliance fraught with such mischief. We are frequently told by Evangelical clergymen like Mr. Ryle, as well as by mere politicians like Mr. Vernon Harcourt or Mr. Knatchbull Hugessen, that Dissenters suffer no injury from the existence of a State Church—will gain nothing by its removal. The statement is not absolutely true. It is hardly possible that there can be a

National Church without wrong being done to Nonconformists: it certainly is not so in England. Here they suffer in the loss of position and advantages which belong to the favoured sect, in exclusion from offices, especially in the universities and endowed schools, for which membership in the Church is a necessary qualification, and generally in their exclusion from some important spheres of national life, with a number of attendant humiliations and annoyances which it is not requisite to specify in detail. A curious and suggestive commentary on one of the most recent of these statements—that of Mr. Vernon Harcourt, at Oxford, where he told his audience that no Dissenter lost anything by not belonging to the State Church, is furnished by the action of the School Board at Smeeth in the dismissal of its teacher, and the correspondence with the Education Department growing out of it. The schoolmaster was confessedly a good teacher, his one fault was that he attended a Nonconformist chapel. The Rector, who is also Chairman of the School Board, says that he was appointed on the understanding that he was a Churchman, and charges him with a want of candour. On this point, however, we must wait for his reply. No doubt the Rector and his Church friends believed that they were appointing a supporter of their system, though it is quite possible that they may have received the impression without any improper concealment on the part of the teacher. The thing that concerns us is that these Churchmen, acting in a public capacity, managing a national institution and controlling funds raised by general taxation, thought themselves justified in creating a sectarian test for the schoolmaster, and that the Education Department practically confirmed their action, so far at least as to say, that it was not a distinct contravention of their rules. It is idle, in the face of such a fact, to pretend that no injury is done to Dissenters. It is true that a School Board, on which Congregationalists happened to be in a majority, might have appointed a Congregationalist as schoolmaster, allowing their denominational feelings to determine their choice; and had the Smeeth Board done no more than this we could not have found in their conduct anything more than a very common weakness of human nature. But here is an avowed determination carried out to the bitter end to exclude a man from an office whose duties he was discharging in a satisfactory manner, solely because he was a Dissenter, and this intolerance we unhesitatingly ascribe to the arrogant and exclusive spirit engendered by the State Church. The Rector, looking upon himself as the authorised religious instructor and overseer of the parish, would not feel that he was at all transgressing the proper limits of his office in insisting that the schoolmaster should belong to his Church and conform to his will. A Dissenting minister makes no such pretensions, and we cannot conceive it possible that he

would ever attempt to make the appointment or dismissal of a teacher in a public school contingent upon any such conditions. Of one thing we feel certain, that if any Nonconformist Board ventured on such a course the Education Department would regard their action in a very different light, and would not be ready to pronounce that it did not seem to be "in contravention or failure to comply with the regulation according to which a School Board is required by the Act to be conducted."

But while such an occurrence is itself an indication among many that the Conformist and Nonconformist do not yet stand precisely on the same level, and that certain benefits would accrue to Dissenters from disestablishment, in the opening to them of positions from which at present their religious principles debar them, in the abatement of prejudices, which must always tell to a certain extent against those who stand aloof from a national institution and in preparing the way for social equality, we do not attach any great importance to these, or think that they alone would justify strong action on our part. Our fathers bore much worse things, and we can bear these; and if the system, though pressing unfairly upon us, was doing good work for Christ, we might possibly feel that, as it was only personal injustice of which we had to complain, it was better to endure the wrong rather than interfere with the efficiency of a Christian institution. We are free to admit that in our judgment any sectarian advantages which Dissenting Churches as such might gain from the overthrow of the Establishment, would not repay them for the toil and sacrifice necessary to success. But while the reminders of this we sometimes receive are singularly ungracious as coming from the supporters of a Church which has yielded nothing except to hard fighting, and which, if she had her own will, would have left us to-day with a tolerable list of grievances requiring redress, we wonder that those who give them do not perceive that they have a double application. If we have so little to gain for ourselves, we ought surely to receive credit for acting on other than selfish motives, possibly even for being inspired by sincere patriotism or earnest piety.

The truth is, that though the list of Dissenters' grievances is nearly exhausted, the Christians' grievances against the State Church remain untouched, and it is in regard to these that Nonconformists cannot, so long as they remain citizens, divest themselves of responsibility for the character and actions of a Church which still remains a national establishment. We assert that the Anglican Church, by giving to the nation a false representation of Christianity, hinders the growth of religion; that by tolerating the existence of antagonistic parties among her clergy and yet retaining the Act of Uniformity, and requiring from all subscriptions to the same formularies, she has lowered the tone of

public morality, and scattered widespread the seeds of scepticism ; that she has sacrificed the very interests she was established to promote, and that unbelief and superstition have derived their most powerful impulse from her influence and found their ablest emissaries among the ranks of her clergy ; that her Erastianism has destroyed the possibility of discipline, turned her membership into a nullity, and the appointment of her ministers into a mere piece of jobbery, caricatured some of the most sacred Christian institutions, and made it a matter of doubt whether there is such a thing as truth or certainty. When a Church which professes to be the teacher of a nation returns conflicting answers to every question that may be proposed as to the teaching of the Gospel ; when the highest offices are the reward of political success, part of the prize which falls to the lot of the leader of a parliamentary majority, and those of a humbler order are bought and sold in the auction mart ; when the cure of souls is made a family appanage and passes from father to son in the same way as any part of the estate, and all this is done in the name of religion, Christianity has grievances sufficiently serious and numerous to allege against a State Church. These are the things which are counteracting the influence and destroying much of the work of the godly men who are to be found in her pulpits, and which compel all who love truth more than personal ease to feel that, whatever be the sacrifice, they must show themselves its faithful servants by seeking to remove one of the most formidable hindrances to the development of its power in the land.

This may seem to be strong language, but it is not stronger than may be found in the writings of earnest men of all parties within the Church, and certainly not stronger than is warranted by the facts of the case. It hardly too much to say that the right idea of the proper function of a Christian Church and her teachers has been all but obliterated in many minds by the influence of the Establishment. Nothing could prove this better than some of the pleas set up by its defenders. The favourite argument of late has been that we owe to the Church the presence of a refining, civilising, and benevolent influence, in the person of an educated Christian gentleman, in every village of the land, and we are conjured not to deprive the poor of so inestimable a blessing. What the country parson is to his parishioners is thus set forth by Mr. John Flint, who has come out as a critic of Nonconformist statistics and a champion of the Establishment in the *Times*. Speaking of the villages and hamlets of the agricultural districts, he says :—

“ The people know nothing about Conformity or Nonconformity. The parson christens their children, he sees to their education, he prepares them

for confirmation, he marries them, and at last, perchance, it is his sorrowful duty to read over them the last commendatory words of the Church. He is the pastor of his people, his education has enlarged his mind and quickened his sensibilities, he lives upon tithes, and can, therefore, boldly declare the truth, for "he fears not any man." He does not depend on the pew rents of petty shopkeepers, who, if told the truth about short weight, would walk out straightway in a body. No, sir, he has no reason to speak flattering things to tickle the fancies of his hearers. A severe winter, with its long black nights, when all the roads and narrow lanes are blocked up with snow, sickness breaks out among the people, they are in woeful distress. To whom, in their misery, do they turn anxious eyes? Surely to their pastor. There is no one else to come to their aid; there may be no resident gentry. A little port wine, a little rice, a little sago, perhaps a thick blanket may be necessary. The Parsonage supplies them all."

A very touching picture, certainly, of the village clergyman and his work. Its impression would be deeper if we could free ourselves in reading it from the feeling that we were listening again to the mellifluous tones of the distinguished Pecksniff, who had borrowed a little additional unctuousness from Mr. Mould, the undertaker, for that exquisite touch about the parson's sorrow at the funeral of poor Hodge, and a good deal of bitterness from some distinguished Church defender for that old and very groundless sneer about dependent preachers and dishonest shopkeepers. Here, however, is the ideal of a country clergyman. We will not inquire how far it is always realised, what we object to is the ideal itself as a picture of a minister of Christ's Gospel. This gentleman is simply a State functionary, endowed with a certain income for the purpose of discharging certain professional duties. He may be very energetic, very regular in attention to the rites he has to celebrate, very benevolent in his spirit and conduct, and if he be so he is a model clergyman. Yet so far as we gather from the picture drawn with so tender a hand and intended to commend him and his work to the nation at large as worthy of honour and support, he may have done little or nothing in the way of winning souls for Christ. He is a representative of the Church's authority, a performer of the Church's rites, an almoner of the Church's bounty; whether he is a faithful expositor of that truth which the Church exists to teach, is apparently of such subordinate importance that no reference is made to it at all. We do not wonder at the omission, especially as the writer evidently thinks it a point in favour of these rustics that they know nothing about Conformists and Nonconformists, which, if it really means anything, means that know nothing of the creed they are expected to believe, and that their religion is comprised in submission to the clergyman and attention to the ordinances of the Church. That a Christian minister, dwelling among such a people, should aim at anything higher

than the performance of these functions, that he should seek to stimulate thought and quicken feeling by the preaching of Christ's truth, that he should lead them to search the Scriptures for themselves, to prove all things and hold fast that which is good, does not seem to enter into Mr. Flint's conception, or, in fact, the conception of any of the school which he represents. They are not troubled at the absolute intellectual stagnation and spiritual indifference of these districts, they seem to think it a natural and desirable thing that these peasants should cherish implicit faith in their pastors and be as "dumb driven cattle" in their hands; they glory in what ought to be regarded as a disgrace, that in those districts where the National Church reigns supreme the people know nothing at all about Conformity or Nonconformity. That an opinion should prevail among intelligent men that a Church which thus provides a body of religious functionaries, partly policemen partly relieving officers, and locates them through the country, has discharged her proper duties, is itself a condemnation of the system of which it is one of the fruits. To such men Tennyson's "Northern Farmer" must surely be the ideal of a Churchman, and his stolid belief in the clergyman the climax of virtue.

"An I hallus comed to 's church afor my Sally wur deädl,

An a 'eerd un a-bummin awaäy like a buzzard-clock ower my yeäd;

An I niver knaw'd what a meän'd but I thowt a 'ad summut to saäy,

An I thowt a said what a owt to 'a said, an I coomed awaäy."

In face of the facts, however, it is impossible for any one to take higher ground, and contend that the Church has educated even that part of the people who accept her ministry in any definite system of belief. Her clergy point to her as the "pillar and ground of the truth; but if we ask "What truth?" we can extract no definite answer from the discordant chorus that breaks upon our ears. She cannot be a teacher, because her own sons are not agreed as to what she has to teach. She has creeds, indeed, and one of them at least she enforces by the most terrible anathemas; but the ingenuity of one part of her clergy is employed in showing that they have no definite meaning, while another part are equally zealous to show that they have a meaning the very opposite of that which all plain men would ascribe to them. "Before a man can persuade others to accept him as a guide," says Mr. Froude, "he must know his own mind and be ready with a YES or NO on the question with which his hearers are perplexed;" and this is as true in relation to a Church as an individual. Now, on all the points of theology in which men are most interested, the Anglican Church confuses them by giving every possible variety of answers. The clergyman in one parish may be insisting on the rights of his priesthood while his brother in the neighbouring one may be denouncing the whole

theory of a human priesthood as the most mischievous of all heresies. The one is decorating his altar and giving to his service all the pomp and circumstance of the most elaborate ceremonial, proclaiming the presence of Christ in the Sacrament, and calling upon the people to render humble adoration to the Divine mystery, while the other is bearing his testimony against these corruptions of the Gospel and departures from the simplicity of Christ. Nor has either parish any guarantee that such teaching as it has will be continued; for with a change in the incumbent may come an entire reversal of the situations, and the parish which has been favoured with Protestant doctrines may be handed over to the superstition of Ritualism, while its neighbour, on the contrary, may be brought out of its darkness into "marvellous light."

Can any man question the effect of all this on the country? However an unthinking, comparatively unintelligent generation might tolerate a state of things which is a scandal to religion, it is impossible that it can be regarded with indifference in an age like the present. Mr. Gladstone drew a most gloomy picture of the condition of religious belief amongst us in his recent speech at Liverpool, and we fear it is not more gloomy than true. It would be unjust to attribute to a single cause what is undoubtedly due to several; but it is certain that the Established Church has shown herself unable to contend against the sceptical tendency; that, on the contrary, it has been strengthened and accelerated by the writings of many of her clergy; that in addition to the direct help it has received it has been still more indirectly aided by the conviction, fostered by her internal controversies, that there is no certitude in relation to any religious truth, and that some of the leaders of the Rationalist movement support the Establishment as the best safeguard against the dogmatism of the sects. The grand desideratum of many, at present, is that religion should be reduced to a kind of decorous respectability, including a certain amount of church-going and almsgiving, with the cultivation of social and domestic virtues, but divested of all that claims to control faith and action, and above all of that earnestness of feeling which has made it so excessively inconvenient and disagreeable. They do not see how to get rid of it altogether, and therefore they seek to curtail its power within the narrowest limits, and they hope that, if thus confined, it may even be made useful. But in order to this its teachers must be taught to know their proper places, and must not suppose that they are to be the instructors of an age which has outgrown the superstition of the past, and is no longer foolish enough to believe that it is of any importance what creed a man believes, or whether he believes any creed at all. To such men the Establishment is the perfection of wisdom, for

it secures them just what they ask. Among its clergy, indeed, there are dogmatists, that is, men who hold definite opinions and assert them; but it restrains their excesses, and though it very properly allows them to say what they believe, it has means of correcting them whenever they presume so far as to suppose that it cares either as to the truth or falsehood of their teachings, and asks it to pronounce a judgment upon the point. It is true, too, that creeds still exist, and these of course, are objectionable; but they have become obsolete documents, every man deals with them as he will, and so much latitude is enjoyed that practically they do not interfere with the exercise of free-thought. When those who have no faith in the distinctive truth of the Gospel reason thus, and regarding the Establishment as the most efficient instrument for the working out of their ideas, resolve to uphold it, they are wise in their generation. But the same instinct which guides them in their sympathy should lead us, not as dissenting sectaries but as Christian men, to protest against an institution which, under the pretext of advancing and giving a national recognition and support to Christianity, is, in fact, paralysing its energy and undermining its influence.

If this latitudinarianism, which statesmen and politicians are for ever extolling as the peculiar glory of the Anglican Church, acts as a preparation for scepticism, it does the work of Romanism just as effectually on the other, and that in two ways. First, it puts the most effective taunts into the mouths of Romish priests, who point to its lawlessness, its inconsistency, its indifference to truth, its strong inclination to unbelief, as a fruit of Protestantism, and, not without effect, urge their hearers to seek a refuge from its negations in the authoritative teaching of the "Catholic Church." With more subtlety and more success, the sympathisers with Romish doctrine within the Church are using their liberty to lead numbers back to mediæval superstitions. "The more robust forms of Protestantism," says Mr. Froude, "furnish few converts to Popery. Anglicanism, a limb incompletely severed, remains attached to the old system by veins and ligaments which allow passage to the *virus* of sacerdotalism: it has always been the favourite nursery in which Rome has sought and found recruits, and has been singularly ineffectual in making converts in return."

That the Bennett Judgment will intensify the malignity and extend the action of the virus cannot be doubted. Whether it has altered the character of the English Church may be a question, but at least it has more clearly manifested its spirit and tendency, and has shown how far it is possible for the Romanising party to go without an actual transgression of the law or a forfeiture of their own position as clergymen. It is true that the Court has decided that the Church does not expressly teach any but a spiritual presence of Christ at the Lord's Supper, but it

has also decided that if the clergy choose to teach that there is a "real, actual, objective" presence, it will not curtail their liberty. The Court, in the exercise of a very refined legal subtlety, and with a "statesmanlike" regard to the actual state of the Anglican Church, and the effects which were likely to follow an absolute decision that the Articles really mean what they say, and that, as they explicitly declare that the body of Christ is given, taken, and eaten in the Supper, only after an "heavenly and spiritual manner," they exclude any presence by whatever terms designated which does not answer to this description; that the distinction between the "objective" and the "visible" is purely illusory, and that the one, as much as the other, is contrary to the Church laws. But all this does not affect the practical result. Mr. Bennett and his friends teach after the old fashion, possibly with all the less caution because they know now exactly where the Court draws the line, and know also that they can assert their own views quite as easily by keeping within as by going beyond it. This, surely, is a state of things on which Nonconformists cannot look with indifference. They, at least, are under no misleading influence, disposing them to underrate the significance of the Judgment. They can appraise at their true worth those affirmations of the Protestant character of the Church's formularies, which seem to reconcile the Evangelicals to the permission given to the clergy to treat them all as futile, and to continue still the inculcation of Romish doctrine. Old and cherished associations, strong attachment to the Establishment, the doubts and perplexities which naturally make men hesitate as to the adoption of a new and untried line of action—the numberless influences which surround the Evangelical clergy and disturb their judgment, do not affect Nonconformists. They should have a clearer vision and greater freedom of action, and both are necessary if they are to do their duty in the crisis through which the nation is passing. Our Evangelical Protestantism is in grave danger from two foes, apparently in opposition to each other, but really working to the same end, and both deriving their strength from the encouragement given to them by the Establishment. Under such circumstances, then, it is clear to us that it becomes a religious duty to engage even in political agitation for the removal of an institution which might well take up the confession of its own liturgy, and admit that it has done and is doing the very things it ought not to have done, and is leaving undone the things it ought to have done. To our own knowledge, there are earnest Evangelical Churchmen who will not leave the Establishment lest by so doing they should weaken any counteracting influence that is within it—who are looking to Nonconformists to save Protestantism from the peril to which it is exposed. A policy of silent waiting to allow the rival parties in the Establishment to work out its

destruction would no doubt be easy, but it would not be safe, nor honourable ; above all it would not be Christian. To wait till the error falls by reason of its own weakness is the last course that can be recommended to any Christian on religious grounds.

MR. MORLEY ON NATIONAL EDUCATION.

THE remarkable speech of Mr. Morley at the meeting of the Education League at Bristol will no doubt have been read and its importance appreciated by those of our readers who are interested (and who are not?) in the great controversy to which it relates. In itself it is worthy of notice, as a clear and distinct statement of a policy in which all who are determined that the schools of the country shall not be turned into sectarian agencies may unite. It is important, further, as the frank and manly acknowledgment of one who, as long as it was possible to do so, believed in the possibility of establishing a system of unsectarian religious teaching, but is forced to confess that his hopes have been disappointed, and that experience had proved that "there were so many difficulties about the subject that they ought, as earnest, religious men, to support secular teaching in schools, by doing which he thought they might find that common ground for action which Englishmen liked to have." We are not at all surprised that Mr. Morley has been led to this conclusion. He has found, as many others have found too, the logic of facts too strong to be resisted, and he is not ashamed to avow a consequent change of opinion. The Nonconformists who dissented from our policy had more faith in the good intentions of the clergy than we had, and supposed that they were as anxious as themselves to remove from the schools everything of a sectarian character, and simply to give the children such elementary, religious, and moral teaching, based upon the Bible, as all parties might have approved. Experience has demonstrated the falsity of such hopes, and Mr. Morley, like an honest man, refuses to fight under false colours, or to strive for an ideal when it has become manifest that it cannot be realised, and that his efforts to secure it are really helping to bring about a state of things which he most earnestly deprecates.

We cannot see that any one has any right on this account to taunt him either with vacillation or inconsistency. He never meant that our national schools should be under the control of the clergy, and when he found that this would be the practical result of the course he and his friends were pursuing, he did not hesitate to change his tactics. Our only surprise is that he and others were so credulous, and have not seen this before. It has been so clear to us that their efforts to secure an

unsectarian system were not only fruitless but mischievous, and were in fact doing the work of the denominationalists, that is, of the two great priesthoods, who wish to use the national schools as their instruments, that we have been astonished that they have not before this been led to the same conviction. We hope, however, that Mr. Morley may be regarded as a representative of many more, and his speech be accepted as an indication that the schism in the ranks of Nonconformists, which of course has weakened our efforts, but to which our enemies have attached much more importance than really belonged to it, is at an end, and that we shall enter on the new conflict before us, which will evidently be a severe one, as an undivided party. Mr. Morley has sketched a programme, prepared, as he told his audience, in conjunction with Mr. Mundella, Mr. Caldecott, and Mr. Dale, on which all sections of Nonconformists may unite. It enunciates no theory, it does not touch on the point to which the celebrated "Declaration" refers, it only deals with practical amendments; but if those can be secured, Denominationalism will be effectually checked. The exact bearings of the scheme thus proposed we purpose to discuss more fully afterwards. In the meantime, we only add that Mr. Morley's movement marks the dissolution of an unnatural alliance, and, taken in conjunction with the resolution of the Wesleyan Committee, may be hailed as a sign that Nonconformists are at length alive to the danger which threatens them, and are prepared, instead of discussing abstract principles and ideal schemes, to unite in a determined struggle against a common foe.

NOTICES OF NEW BOOKS.

Daniel—Statesman and Prophet. Religious Tract Society.

A USEFUL handbook to the historical part of the Book of Daniel. The writer has adopted the plan of a continuous narrative, interspersed with explanations, illustrations, and investigations wherever the story requires them. The circumstances and times in which the Prophet lived are reproduced in a lively and interesting manner, and in this way light is thrown upon difficulties which puzzle the ordinary reader. The labours of Pusey, Hengstenberg, and others are, of course, abundantly utilised, and the manual will be valuable to those who are unable to make use of more scientific and elaborate treatises. The chapter on "The Saviour in the fire,"

in which the personal action of Christ in the Old Testament dispensation as the "Angel of the Lord" is discussed, and that on the lunacy of Nebuchadnezzar, are full of useful matter. In the course of his story the author is careful to reconcile apparent discrepancies, to correct erroneous translations, and to point out incidental evidence in favour of the much controverted authorship of this book. The style is in some places somewhat jerky, on account of the author's habit of stringing together so many short sentences of equal length; but that does not affect the practical utility of the work.

Angels and Heaven. By THOMAS MILLS. Hodder & Stoughton.

THE fact that this book was written solely

in consequence of a great domestic grief makes us disinclined to criticise it; we trust that the author found what he sought—solace for his spirit in the revelations of which he writes. He has with great perseverance and exhaustiveness dealt with most, if not all, of the angelic manifestations recorded in Holy Writ; and though we fail to see anything new or striking, and though the book is far too discursive, there is much that is pleasant reading. With his belief in spiritual apparitions in modern times we should no doubt agree if we were acquainted with the “credible witnesses” to whom the author refers.

Morning and Evening Walks with the Prophet Jeremiah. By the Rev. D. PLEDGE. Marlborough & Co.

THIS book is a “continuation of a series of meditations in which the author has been engaged from the time that his physical infirmities rendered it necessary that he should resign the pastoral office.” We feel that under these circumstances we can hardly find fault; but we may be permitted to express a wish that Mr. Pledge had been able to preach these sermons: they would be better preached than printed. Yet they are devotional and appreciative; and it is plain that the author at any rate has enjoyed his walks with Jeremiah.

Prose and Verse; or, Leaves from a Diary. Hamilton, Adams, & Co.

THIS is a collection of “Essays, Thoughts, and Reflections on Literary, Moral, and Religious subjects; with Prayers and Poems.” It is an amusing book, but it shall speak for itself. Here is a specimen of a “Thought”—“Some men are better than they seem, and others seem better than they are.” The sage aphorisms—“Observation is an important aid to science,” and “All knowledge is acquired by little and little,” are to be found in an “Essay.” In a “Reflection” on the “Choice of a Pastor” we are told “It is almost an axiom with me that what is done hastily will not endure.” Here is a specimen of a “Poem”—

“The man who would a scholar be indeed,
In youth must sow the best of mental seed.
Then culture will mature and bring it forth,
For culture is the cause of mental growth.”

And another—

“There’s music in a sigh,
And also in a tear;
There’s music in the eye
As well as in the ear.”

Shall we forbear? No, we must quote one “Thought” more—“Some books are like the ‘gourd’ of Jonah; rapid in their growth, brief in their life, and sudden in their death.” And we may add, it would be better if some books never had the chance of dying at all, especially those in which a good man prints his self-complacency.

The Death of Lucretius: a Poem. By JOSEPH SHIELD. Provost & Co.

IN his very modest preface the author of this poem disclaims all idea of competing with Mr. Tennyson. We will therefore remark on one difference only between Mr. Shield’s treatment of this subject and the Poet Laureate’s. The latter has accepted the usual legend of the love potion; the former has built up a legend of his own, founded on the idea that all materialists with strong poetical tendencies will naturally and inevitably go mad. In support of his theory he cites Hamilton’s *Metaphysics* (Vol. I., Sect. i.—x. *passim*), and Comte Veramont de Charnay’s approximation to insanity. We presume that the Count was a trifle less poetical therefore than Lucretius, and that the materialists of the present day need not be apprehensive. There is nothing very striking in the poem either in metre or in language, though the similes are sometimes fairly good, as when, for instance, speaking of the followers of Epicurus, he says they are—

“Like mad sailors,
Who, in mid ocean, leave their ship adrift,
And land upon a desert rocky island,
And laugh and boast awhile, rejoiced to feel
The strong immovable earth beneath their feet.
But soon they sit them down, lean arm on knee,
Fixing their eyes on the surging main,
And never more shall water pass their lips,
They never more shall sail with common men,
But ever sit like stony statues gazing
Upon the sea, until they fall to dust.”

Nevertheless and notwithstanding, we think Mr. Shield may be a materialist without fear of consequences.

The Limits of Scientific Enquiry. By NATHANIEL HAYCROFT, M.A., D.D. Hodder & Stoughton.

THIS pamphlet is an inaugural address

delivered before the Leicester Literary and Philosophical Society at the beginning of the present session. It is clearly thought out and brilliantly written. The dignity of science and its weakness also are sketched with no feeble hand. Beginning with the statement that "Truth cannot be contradictory," but "is always one and homogeneous," Dr. Haycroft proceeds to enforce the necessity of the most rigid accuracy in scientific induction; then deals in detail with the limits of science as applied to such matters as law, cause, life, &c., and concludes by a brilliant eulogium upon the achievements of science and the possible glories of its future. We heartily commend the pamphlet to those who hope for the growth of exact science hand-in-hand with reverent faith.

Histoire du Synode Général de l'Eglise Réformée de France. Paris, 6 Juin—10 Juillet, 1872. Par EUGÈNE BERSIER. Two vols. Paris: [Sandoz et Fischbacher.

THE meeting of the General Synod of the Reformed Church of France in the Summer of 1872 was an event of great significance not only to the members of the French Reformed Church, but to all Protestant Christians. M. Bersier, in these two handsome volumes, has given a permanent record of its discussions. The official Report issued by the Secretaries of the Synod was too brief to be satisfactory, and M. Bersier in preparing his own Report has used, in addition to that of the Secretaries, notes taken by himself upon which he based a series of articles in the *Journal de Genève* on the proceedings of the Synod. It appears, too, that several of the principal speakers published reports of their speeches revised by themselves; these have been inserted in their proper place.

The value of the book is greatly increased by an introductory sketch of the History of the Reformed Church in France by M. Bersier himself. This sketch is distinguished by all those qualities which have won for the author a reputation in England hardly less honourable, though less extensive, than that

which he has in France. Exquisite clearness of thought, a firm grasp of great principles, and a style absolutely perfect in its flexibility and grace, characterise everything that bears M. Bersier's name. To those of our readers who want to know the general outline of the history of the French Reformed Church, and who have not time to read a large volume, M. Bersier's introduction, which does not cover more than fifty or sixty pages, will be delightful reading.

While we cordially acknowledge the value of the service which M. Bersier has rendered to contemporary ecclesiastical history by the preparation of these volumes, we cannot help asking when we are to have the book which he has promised us so long on the Gospel of St. John. We trust that passing controversies have not turned him aside from what should be the supreme literary work of his life.

Disciple-Life. By the Rev. D. MACCOLL. Glasgow: Maclehose.

THE wealth of the four Gospels is inexhaustible, and Mr. Maccoll has shown in this volume that his "Work in the Wynds" has not dulled the intellectual and spiritual discernment necessary for the discovery of their latent teaching. The root-idea of the book is that in the intercourse of our Lord with the first disciples, we may see illustrated the way in which various types of men are still affected by their relation to Christ. He has worked out this conception with great ingenuity and sagacity. The book is in parts very striking, and throughout eminently instructive.

Sermons by the late Rev. Patrick Thomson, M.A. Edited and Prefaced with a brief Memoir by J. RADFORD THOMSON, M.A.

AT Chatham, Manchester, and Bristol there must be a large number of persons who cherish the memory of Patrick Thomson with affectionate and grateful reverence. He illustrated an excellent type of the Congregational Ministry. His sermons were not brilliant, but were eminently calculated to develop a grave and

earnest religious life. Those contained in this volume have been selected by his son, the Rev. Radford Thomson, and he has written a brief and modest memoir of his father, which is prefaced to the sermons.

Education of the Heart: Woman's Best Work. By Mrs. ELLIS. Hodder & Stoughton.

AT a time when projects for the higher education of women are occupying so large a share of the public attention, a second edition of this book comes most opportunely. Mrs. Ellis has long established her claim to speak to and for the women of England, and in this work, which is, of course, addressed mainly to mothers, she offers practical suggestions which cannot fail to help them, and that not a little, in what Mrs. Ellis points out so forcibly to be their special function. She affirms with good reason that the care commonly bestowed on the education of the heart is far from equal to that bestowed on the training of the intellectual faculties; and while she joyfully welcomes the popular movement in favour of improving the education of women, she would also do her best to initiate a popular movement—unobtrusive indeed and silent in its working—to supply that deficiency in nursery and home nurture for which no intellectual culture can compensate. To mould the character of boys and girls is the handiwork of the mother rather than of the father; the “higher education” will, we trust, supply women more universally with the first requisite for the efficient accomplishment of this purpose, viz., intelligence (which, by the way, according to Mrs. Ellis, is not manliness); and when they have got so far, or even if they have not, the wise, earnest, striking counsels of this book will wonderfully help them in training up happy and loving sons and daughters, noble and true men and women.

Aspects of Authorship; or, Book Marks and Book Makers. By FRANCIS JACOX. Hodder & Stoughton.

WE should like to see this well-known author's common-place books, with all their fearful, wonderful classification. *Author*, however, is a title which he disclaims, and modestly prefers to call himself as

book-maker, quaintly observing that “if anything more than another conciliates him towards his books, it is that there is so little of his own in them.” They are the result of years of labour, during which he has been, we are sorry to hear, for the most part confined to his room, and has thus been driven to find solace and relief among his bookshelves. He excuses any lack of freshness and vigour on the ground, not of paucity of pains, but of plenitude of pills. But Mr. Jacox is hard upon himself; he is a capital caterer, and he has collected with discrimination and served up with taste, a savoury repast of choice gossip anent literary lights, past and present—and we cannot but feel that sheer impossibility alone has saved the lights of the future. His speciality evidently lies in the power of welding together quotations and anecdotes in such a way as to produce an unusually harmonious whole. We say *unusually*, for it is a rare thing in our experience to pick up a book of this kind casually—as we think, for a moment or two—and to find ourselves unconsciously reading on and on, through anecdote and quotation, quotation and anecdote, without that feeling of satiety which such a style of composition almost invariably induces. If this is not an effectual recommendation, we know not what is.

The Missionary World, being an Encyclopedia of Information, Facts, etc. relating to Christian Missions. London: ELIOT STOCK.

SOME industrious editor has put together in this volume nearly twelve hundred paragraphs, covering nearly six hundred pages, double columns, illustrating the State of the World without the Gospel, the History of Missionary Societies, the Results of Missions, &c., &c. By means of the Table of Contents and the Index, it is possible to find facts connected with any topic that a speaker on Missions may desire to illustrate. Dr. Mullens, Dr. Underhill, and Mr. Bryce (Secretary of the Wesleyan Missionary Society) append their names to a commendatory Preface. The work will be a great prize for men who have to give missionary addresses to Sunday-schools.

CONGREGATIONAL REGISTER.

N.B.—Communications for this page should be sent direct to the Editor (27, Paternoster Row, London, E.C. 4), before the 15th of each month.

DECEMBER—JANUARY.

CHAPEL FOUNDATIONS
LAID.

- Dec. 11. HULL, Holderness Road, by John Maw, Esq.
Dec. 11. BRENTWOOD Sunday-Schools, by F. Wells, Esq.
Dec. 26. BRAMPTON, Chesterfield, by Henry Lee, Esq.
NEW CHAPELS OPENED.
Dec. 10. NEW BARNET.
Dec. 17. TOTTON, Hants.
Jan. 5. GLASGOW, BRIDGETON.

CALLS ACCEPTED.

- Rev. G. P. Jarvis (of Limerick), BOOTLE.
Rev. J. Parnaby (of Hull), MIDDLESBOROUGH-ON-TEES.
Rev. J. Ross, LYME REGIS.
Rev. W. Jabb, CASTLE GREEN CHAPEL, Bristol.
Rev. J. Richards (of Woolwich), NEW HAMPTON.
Rev. H. J. Senior, HOPE CHAPEL, Wigan.
Rev. J. B. Pike (of Plumstead), MERTON.
Rev. E. L. Griffiths, CEFN-MAWR, Denbigh.
Mr. J. Preston (Forster-Burder Scholar of New College), GREAT HARWOOD, Lancashire.
Mr. F. C. Skegg, Associate of King's College, CLARE, Suffolk.
Rev. W. E. Peel, HEXHAM.
Rev. R. A. Redford (of Hull), STREATHAM HILL.
Mr. J. Pattison Wilson (Airedale College), BAMFORD, Rochdale.
Mr. Thomas Bagley (Hackney College), BANDURY.

- Mr. T. A. Penry (Lancashire College), ABERYSTWITH.
Rev. David Thomas (Stockwell), PORTSEA.
Mr. W. E. Copeland (Bishop's Waltham), YARDLEY, Hastings.
Rev. J. H. Snell (Swindon), ADELPHI CHAPEL, London.
Mr. S. R. Noble (Lancashire College), ROYTON.
Mr. Alexander Bell, B.A. (Lancashire College), COCKERMOUTH.
Mr. Samuel Lambrich (Lancashire College), OXFORD STREET, Leicester.
Mr. P. M. Eastman (Hackney College), OXFORD ROAD, Putney.
Rev. Robert Nobbs (Nottingham), VINE'S CHURCH, Rochester.
Rev. R. J. Sargent, PONDER'S END.

ORDINATIONS.

- Dec. 11. Rev. John Barnes (of Cheshunt College), FAREHAM, Hants.
Jan. 7. Rev. John Clark, WALSALL.
Jan. 2. Rev. Henry Baker, KILMAINHAM.

RESIGNATIONS.

- Rev. G. Allan Collart, RYDE, Isle of Wight.
Rev. G. P. Jarvis, LIMERICK.
Rev. J. Richards, WOOLWICH.
Rev. J. B. Pike, PLUMSTEAD.
Rev. Percy Strutt, GREVILLE PLACE, St. John's Wood.
Rev. W. Guest, GRAVESEND.

DEATHS.

- Dec. 23. Henry Bateman, Esq.
Malachi Fisher, Esq.
Jan. 3. Rev. D. W. Jenkin.
Jan. 15. F. J. Sargood, Esq.

ERRATA.

In our last number, the hymn, "The New Jerusalem," was, through some inexplicable accident, printed without the writer's corrections. The two most flagrant errors occur in the third and fourth verses. For "Their monarch leans on them," (v. 3), *read* "Their monarch beams on them." For "Those happy courts supreme," (v. 4), *read* "Those happy courts supernal."

The Congregationalist.

MARCH, 1873.

A REVIVAL OF RELIGION: ITS RELATION TO THE WORK OF THE CHURCH.

MOST Evangelical Nonconformists, when they speak of a Revival of Religion, think first of all of a wonderful manifestation of the power of God among those who are outside the Church. They are oppressed with a sense of the guilt and the peril of those who are present every Sunday at religious worship but who have never yet repented of sin, or received the supernatural life; they think, almost with despair, of the crime, the sensuality, the drunkenness, and the profanity of our great cities; they confess that in the presence of the desolate heathenism of millions of the English people who live in the open and habitual neglect of religious duty, the ordinary agencies of the Church are powerless; and when they pray for a Revival of Religion they are chiefly anxious for the restoration to God of those who have never seen His face, and who are in danger of eternal death. The magnificent triumphs of the love and power of God over the irreligion and unbelief of the last century have filled the imagination and produced a profound impression on the hearts of devout and earnest Christian men, and if they could only witness such triumphs as these again, their largest desires would be satisfied.

But as I tried to show last month, there is very much in the life of the Church itself which should lead us to pray God to grant us a fresh baptism of the Holy Ghost and of fire; and if He answers our prayer, the first revelation of the "exceeding greatness of his power" may be among those who already believe. And yet, if the religious earnestness of the Church were deepened, if Christian men, generally, entered into the conscious possession of the blessedness which is their inheritance in Christ, if they lived in the light of God, if in the strength of a more

vigorous faith they overcame the world, and if from an intenser spiritual life there sprang a more vivid sense of brotherhood among all Christian people, it is practically certain that vast numbers of men who are now indifferent or hostile to the Christian Faith would be moved to penitence, and would confess the authority of Christ.

In the present paper, therefore, I propose to consider the relation of a Revival of Religion to the evangelistic work of the Church.

During the last fifty years, and especially during the last five and twenty years, there has been an unprecedented development of religious activity among the Evangelical Nonconformists of this country.

We have erected an enormous number of churches. Many of these, no doubt, have been built simply from a desire to make our places of worship more beautiful and more pleasant. The old meeting-houses have almost disappeared. They were consecrated by such pathetic and sacred associations that it is difficult to think of the disappearance of some of them without keen regret. But most of them were so gloomy and so comfortless, that it was only natural that the congregations which worshipped in them should desire to replace them with buildings somewhat fairer to look upon, with more light and more air, and with conveniences of which our fathers never dreamt, but which have become almost necessary to ourselves. It is hardly fair, perhaps, to say that the new churches which have been built on old sites, and which provide no larger accommodation for worship than existed previously, are proofs of religious activity. In many cases they only show that there has been an increase of wealth in the congregations that use them, an increase of architectural taste, and a desire to lessen the heat from which they suffered in July, and the cold which made them shiver in February.

But in nearly every part of the country there have risen during the last quarter of a century a very large number of churches where there were no churches at all before. These are genuine proofs of religious activity, and in their erection our congregations have showed astonishing energy and a splendid generosity. Nor has it been merely in the building of new churches that the religious activity of Evangelical Nonconformists has been manifested. They have originated and sustained a singular variety of evangelistic agencies. They have largely extended their missions in heathen countries; they have begun to manifest a genuine interest in Christian work on the continent of Europe. In the great towns they employ a large number of missionaries and Bible-women. In the rural districts they sustain evangelists. They have developed and improved their Sunday-schools. The children of the most wretched of the poor have been gathered into ragged-schools. There is hardly any class of the population for which they have not organised a special evangelistic agency. To deny or to depreciate the

energy and liberality with which all these forms of religious activity have been maintained, would be grossly unjust.

But if a Revival of Religion came it would make our religious activity more intensely religious.

One of its first effects would be to inspire us in all our evangelistic work with a fervent zeal for the glory of God. We are not troubled as we should be by the sins of men against God. Our own loyalty to Him who is the Prince as well as the Saviour of men, is not so hearty that we are agitated, wounded, and pained by the resistance which is offered to His authority. He claims the obedience and the homage of all mankind—He could not surrender this claim without violating that eternal law of righteousness which constitutes Him the ruler of our race. To recover their obedience and homage He laid aside His glory, and endured all the temptations and troubles of this mortal life, and the mysterious and awful death in which He atoned for the sins of the world. Ever since His ascension to the right hand of God, He has been striving to secure the triumph of that Divine kingdom which He has established among men, and to secure the doing of God's will on earth as it is done in heaven. The struggle has lasted for centuries—the struggle between Divine authority and human disobedience. The resistance to the power of Christ assumes many forms: sometimes it appears in open hostility to the Christian faith, and an unqualified denial of the right of Christ to the submission and obedience of men; sometimes in the flagrant violation of those moral laws which He is resolved to avenge with all the resources of His omnipotence, if He cannot constrain us to obey them by His love; sometimes in a cold indifference to His claims on human trust, affection, gratitude and reverence; but on every side we see that men are refusing to acknowledge Christ as their true King. He has been enthroned, but vast provinces of His empire defy His power and habitually break His laws.

If a Revival of Religion came, we should be moved to indignation by this foul revolt. We should feel the enormous ingratitude of those who refuse to submit to Him. Their refusal would seem to us the supreme crime of which men can be guilty. We should be deeply and intensely in earnest in our endeavour to assert the claims of Christ to the obedience and honour of the human race. The Spirit of God, if He came to us with power, would kindle throughout the Church a fervent loyalty to the throne of Christ, and we should vehemently long for His final victory over the sins of men, and the secure and universal establishment of His kingdom.

The Church would also be eager that men should be redeemed from

sin and from eternal death, in order that the power and glory of God might be manifested in their redemption. There is no revelation of God known to us so bright or so wonderful as that which is seen in the restoration of sinful men to holiness and blessedness. The majesty and beauty of the material universe, the splendid gifts which God confers upon men of genius, even the unstained purity of the angels of heaven, do not so fully reveal the Divine glory as the rescue of human nature from the chaotic confusion, the darkness and the sorrow into which it has sunk in this world, from the more appalling terrors which threaten it in the world to come, and its elevation to the sanctity, power, and everlasting honour and joy which are possible to it in Christ. What a fair and a noble poem is to a poet, what a great picture is to an artist, what a nation rescued from internal disorder and from foreign enemies, is to a statesman,—*that* a redeemed and regenerated soul is to God; it is the triumph of His love, His wisdom, and His power. A Revival of Religion would make us long, and long passionately, for the revelation of the Divine glory in the salvation of all mankind.

It would also inspire us with a deeper compassion and more brotherly love for those who are as yet unsaved. The very pity of Christ for the human race would become ours. It was not the iron hand of duty which forced Him down from His throne to achieve the redemption of men; He came to us under the inspiration of an infinite love. He could not endure to see our shame, our misery, our peril. Even in heaven His love for us made our sorrows His own; and the dark shadows of our awful destiny fell across the glory in which He dwelt with the Father. He was "moved to compassion" by our sad estate, and He longed to deliver us from it. If the Spirit of God came to us with power, we should be inspired with the same compassion for our race. How great a change would instantly pass upon very much of our Christian work if we were possessed and penetrated with these transcendent spiritual forces. Now, very much of our preaching and teaching is very formal and mechanical. There is little heart in it and no enthusiasm. We are often animated, even in religious work, by no higher aim than to do something by the influence of Christian truth, to sustain natural virtue with the strength that comes from supernatural motives, to lessen the temporal sorrows of mankind, and to alleviate, by the brightness of Christian hope, the sufferings which are the inalienable inheritance of our race. We are inspired by philanthropy rather than by earnest Christian zeal. If a genuine Revival of Religion came, all our religious work would become really religious, and we might anticipate from it larger religious results.

With the increase of spiritual earnestness in the Church there would be an increase in the number of those engaged in religious work. To

be appointed to a class in a Sunday-school, to be sent into a tract district, to be entrusted with the charge of a cottage service, would be coveted as a distinction. Men would not have to be driven to evangelistic work by appeals to conscience; they would long for it, and would never weary of it. The spirit of St. Paul would return to the Church, the spirit which moved him to say, "To me is this *grace* given that I should preach among the Gentiles the unsearchable riches of Christ."

Nor is this all; there would be conferred upon Christian people those divine "gifts" which are necessary for effective Christian work. Zeal itself is a great spiritual force. But with intenser zeal we might expect that men who have now neither a vivid apprehension of spiritual truth nor the faculty of speaking to others about what God has already revealed to them, would receive from the Holy Ghost both "knowledge" and "utterance." Those who have but a dim and cloudy vision of the glory of Christ, would receive sight, and the dumb would begin to speak.

The work which is done already would become more spiritual, more earnest, and more effective; and many who are at present either unwilling or unable to do anything, would have both the disposition and the power to work.

A Revival of Religion would bring with it a great increase of earnest prayer for the salvation of men.

We may not understand the reasons which underlie the great law of the Kingdom of God, that the deliverance of those who are in danger of eternal death should in any way depend upon the intercession of those who are already redeemed. It is not necessary that we should understand. Perhaps this is only one of the forms in which a still deeper law is revealed—the law which made it necessary that God Himself should become man and offer Himself as a sacrifice for the sins of the race before our redemption was possible. But to Christian men the authority of the law is beyond dispute. In the Divine household "the elder Son," who had never "transgressed at any time" the Father's "commandment" intercedes for His brethren who are in the "far country," and "who have wasted their substance in riotous living," before it is possible for them to come home again; and only as those who have returned and been "set" once more "among princes" prolong the intercession of Christ on behalf of their brethren who are still in misery and want, are their brethren restored to honour and joy. It is not enough that we should work for the salvation of men; we have to pray for it too.

There may also be some who are unable to understand how it should be possible that with a fuller revelation to the heart of God's love for

all men, and His great desire to pardon their sin and to give them eternal life, prayer for the salvation of men should become more importunate. It looks paradoxical. The more we know of God's infinite compassion for the human race, the more vehemently we entreat Him to pity and to save. I do not care to attempt a solution of the paradox. Every Christian man knows that as the love of God for all men is more gloriously revealed to him, he prays more earnestly that all men may be saved. With a Revival of Religion we should receive such a revelation of the Divine love as would fill our hearts with infinite joy, and give new energy and faith to all our intercessions.

We should also feel that God was very near to us. With too many of us prayer is an appeal to God, who is "afar off." We cry to Him out of the depths of a great darkness. Our cry is the cry of despair rather than of trust. He listens even to this. But if He came to us as He comes to the Church when it is filled with the Holy Ghost, we should speak to Him with a freedom, with a joy, and with a confidence, which as yet, perhaps, many of us have never known.

Above all, a Revival of Religion would create throughout the Church that sense of absolute dependence on the power and grace of God which is the indispensable condition both of earnest prayer and of effective spiritual work. It is in this, as it seems to me, that we are chiefly defective. The very machinery which we have created for the evangelisation of the world comes between us and the living God. A physician, if he knows his profession, will treat his patients successfully whether he has a devout trust in God or not. The builder can rely on the known properties of stone and iron and wood. It is not necessary to pray in order to secure the action of the law of gravitation. Natural forces are uniform in their operation. Fire always burns; friction always creates heat; cold always freezes. But in those high provinces in which the Church has to work we have to deal not with natural, but with supernatural forces; not with unvarying laws, but with Divine volitions. The regeneration of every individual soul is of the nature of a miracle. It is not the natural effect of the presentation or apprehension of Truth. The direct action of the Spirit of God is indispensable. It is only as the promise of Christ, "Lo, I am with you alway," is fulfilled that any words of ours can produce any spiritual effect. In a time of Religious Revival, the Church has a vivid sense of the supernatural character of all spiritual work, and assumes naturally and habitually that relationship of dependence upon God in the absence of which it would seem to be contrary to a law of the divine kingdom that the Divine presence and power should be revealed. As the true life of the Church is a "life of faith," its work, to be effective, must be a "work

of faith." It may be that of late years Christ has been unable to do any "mighty works" among us "because of our unbelief."

But if faith in Him returned—and it would return if the Spirit of God were poured out upon us—we should see once more that the Gospel is still the very power of God unto salvation, and instead of the doubtful struggle which for forty or fifty years we have been maintaining with the sin and irreligion of the country, thousands and tens of thousands would be "pricked to the heart," would cry out, "What must we do to be saved?" and, acknowledging Christ as Prince and Saviour, would receive from Him the pardon of sin and the gift of eternal life.

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THE CHURCH, THE BODY OF CHRIST.

"Now ye are the body of Christ and members in particular."—1 COR. xii. 27.

THE Lord Jesus Christ still lives on the earth. The human body in which the Word was made flesh and dwelt among us for a while, passed (when the glory of the resurrection and of immortality struck upon it) away into the heavens, and "a cloud received Him out of our sight." But the eternal Word, having come down into this world, *abides* in it. He has made unto Himself another body, which lives in the world by Him, and in which He lives, to do the will of Him that sent Him, and to finish His work. There is accordingly no rent or chasm breaking the continuity of this one book of the New Testament. It is one vast and perfect picture of the grace, work, suffering, and triumph of the Lord Jesus in the world, both as He *was* in the flesh and as He *is*, and *will be* in the Church. The life of the Lord Jesus Christ in His *mortal* body is mirrored in the four Gospels, so that we behold His glory, "the glory of the only begotten of the Father, full of grace and truth." It is the life of the same Lord, still continuously present, and working in the world; fashioning His Church, irradiating it with His Divine glory, quickening and nourishing and arming it for His Divine and redemptive ministry, that is mirrored in the Acts of the Apostles and the epistles. And of the long history of the Church, the *immortal* body of Jesus Christ, with its Mount Tabor brightness and its Gethsemane darkness, with its fierce trials, its cruel warfare, and the grandeur of its triumph, its cross, and its resurrection morn—the mystic symbols of the Book of Revelation give solemn and certain, though shadowy, presage.

The doctrine of the Church is, in our time, a subject of frequent and earnest discussion. It will be more so. Modern society can have no

assured peace till it is rightly understood. Christian denominations all heave in wild unrest from controversy on this doctrine, which is yet vital to their existence.

Now, by the doctrine of the Church I mean the doctrine which defines its nature, authority, and mission; which defines accordingly the principle that underlies and determines its constitution, the power that creates, sustains, and rules it, and the specific objects it is established to effect. That we may be assisted to understand it, I wish briefly to unfold some of the essential truths set forth in the description, the figure of the Church given in my text. A Church of Christian brethren is here affirmed to be the body of Christ. I have called this a figure, but it is no mere metaphor or poetical analogy: it is a similitude, which sets before us the Church of Christ in the exactest form in which human thought can realise or human speech reveal it. The frequency, the amplitude, the definiteness, and the certitude with which the Church of Christ is named and described by the Apostles as the body of Christ, show how, in the most real senses, in which a *living body* may exist—i.e., a body which lives by the indwelling soul, is built up of many members that share one life to which all again contribute, and then both manifests the spirit and instrumentally does the will of him whose body it is—in those most real senses in which a body is known to be or can possibly exist, the Church of Christ is His body.

The human body, accordingly, is an image which portrays in the realm, and by the visible symbols of sense, the imperishable and spiritual body, changeless, save in growth, through successive ages of time, in which our Lord dwells, and by which He works in the world.

It is true that this image is used to denote and to describe the large fellowship of individual Churches with each other: and I would that Independent Churches realised, in its infinite beauty, the truth of a Catholic communion of Churches in which all should be members one of another, and in which, by their inspiring fellowship of sympathy and magnificent combination of force, they should exhibit the glory of the whole body of Jesus Christ, the fulness of Him who filleth all in all. But more frequently the image describes the individual Church, each being, in its sphere and measure, what all of them in their harmonious correlation with each other should be—the body of Christ.

The Apostle is here addressing "the Church of God which is at Corinth," and of the members of that Church he says, "Now ye are the body of Christ and members in particular."

If, therefore, we consider what a human body is, we shall discover in our text the three essential truths that are of the highest moment to be known concerning the Church of Christ.

I.

If you think what a body is, you learn that it is composed of living members, *each* of which, however, has no life in itself, but a life out of and above itself all of which, moreover, have one and the same life that is common to all; and which, again, are fitly joined together and compacted into the one body of which they are members, by that higher indwelling life of the body of which they severally partake, and by which they live.

Take the hand: it lives, it has feeling and motion, but not of itself. If it be severed from the arm, or if the myriad subtle threads of life, the nerves, which run through it and interlace it with the body, be broken, then the hand no longer palpitates with quick touch and nimble energy:—it is senseless and motionless, like chiselled stone. And in death, when life has gone from the whole body, the hand, like all else, will freeze into stiff and snowy coldness, and wither into dust as surely as the hard snow-drift melts into the fields.

The eye lives, it shines with the light of life and sees the life of light, but that life is not in the eye. Remove it from the socket, or let the soul go hence, the eye, indeed, is just the same, yet what is it?—a dull liquid lens, soon to waste into sad and loathly earth. So with every organ, limb, member of the body; its life is beyond itself—within the body of which it is a part, and by that hidden higher life alone it fulfils its functions and continues to be. Till the play of that mysterious, pulsing energy which we call life flows into every one of them, they are but dead, idle matter strangely fashioned, and, when it ceases, they are again only clay—nothing more.

Now, know from this, that in the spiritual mystical body of Christ, every member of it lives not by himself but by the indwelling *Spirit* of that body, and the Lord is that Spirit.

"I live," saith the Apostle, "yet not I, but Christ liveth in me." Faith is the receiving of the Lord Jesus Christ into the heart; and His entrance there is the quickening dawn of the eternal life. "He that believeth in Him hath life," for he has received Him whose presence is the spring and breath of life everywhere.

Have I spiritual life? have you, my brethren, spiritual life? *that* life, I mean, by which the soul is awakened with every sense—though feeble at first as a child's—that opens for me, makes me see, hear, and know the unseen solemnities of the spiritual world; and by which the soul is endowed with every faculty that fits me to act in that world. Then that life of life, touching with Divine inspiration the whole soul and forming it into a new creation, is born of Him who liveth in me.

Unto God and the spiritual world no human being has life of him-

self, any more than the hand or the eye has the mystery of vitality in itself. In respect of this higher Divine life, the Lord Jesus Christ is the life, the soul of the spirit, as, in respect of our mere human life, the spirit is the soul of the body.

Now, observe, there is accordingly one life in me and in you. Diversities many there may be in nature and circumstances, but the life eternal is not broken. We all live in One, who is Christ, and He lives equally in all of us. The members of this body are many: how various, how different they are! The hand to touch, the eye to see, the heart to beat! What endless diversities are here tuned to the full exquisite harmony of a living body. But though they be many, there is one spirit flashing through each. There is one life that possesses each, fills each with its proper sensibility, and fits it for its proper function. The same life that brightens the eye and receives through it the picture of the world without, quivers in the lip, speeds lightning movements into the hand, and vibrates with the sharp and pleasant touches of feeling. So, brethren, are we separate—different as are the members of our body, yet all of us are instinct and alive unto God, by the presence and action of *one* Spirit, which is the Lord's.

And hence it comes that these members of Christ, being many, are yet one body; for by the one Spirit are we all drawn and knit and baptised into one body. Is it not the soul quickening each organ and part of the body which fitly frames and sweetly accords them to each other, so that they are made parts of one perfect system, to the welfare and vital glory of which they contribute? They are all held together, and, by the secret anointing of the grace of life upon each, they are, in a manner, *baptised* into a marvellous unity. They work together and are compacted together by the living action of each part; but each part lives, and the integrity of the whole is secured by the one life, which dwells in each part and rules the whole body. Now, from this mystery of the body we learn it is thus the Lord Jesus Christ who gives life to each member of His body, knits His living members into a higher fellowship of life, fashions and tones them for the reciprocal services and vital sympathies of fellowship, and cements and rivets them together by the mighty, yet spontaneous, harmonies of His own life, and preserves them in the indissoluble unity of His true body by the guardian energy of that life.

There is no unity but in life. Dead things moulder; they separate into atoms. Living things reveal the splendour and completeness of innumerable parts, linked and growing together in that unspeakable unison—the unity of life.

But what life so grand, so marvellous, in the unity it creates, as the life eternal, fashioning from the dust of dead humanity that mystical

and spiritual body, built up of regenerate souls—the Church, which is the body of Christ?

While the spirit of *our* body lives within it, it cannot die, nor can its members be dissolved. So, therefore, whilst the Lord lives in *His* body, we are assured *it abides eternally*.

II.

But, secondly, we are now led to consider another truth concerning the body of Christ.

What is a body? A living organisation, we are told. Be it so. What is a living organisation? Wherein does an organisation differ from that which is not organised, and a living organisation from that which is not living? Wherein does a body differ from a clod, which is matter unorganised; or from a crystal, which is matter organised, but not alive? In two things does it severally differ from each of these: from the first, in that each part of the body has a specific place in the body, and holds a definite relation to every other part of it; and from the second, in that all its parts act with mutual and sympathetic influences upon each other. A body is not a clod, of which the parts may be torn asunder without hurt; nor is it a crystal, whose parts, indeed, are definitely arranged and cannot be disturbed, but which yet have no vital sympathy with each other.

Now, let us recollect, the Church is a body—a living organisation, organised by and for the highest life in the universe, therefore holding and revealing that life, and living by it in every part.

Shall it, then, be the disorganised chaos which some conceive a Church to be, in which the members are crowded together, but have no definite, acknowledged relation to each other, in which none of them has a definite place to fill or a specific service to render? No! there must be governments and administrations in the Church that order may be there. There must be diversities of operations, of office and work, so that each member may find his proper place, and do a work suited to his gift and the measure of his grace.

The manifold members of the human body all conspire to develop and strengthen that body of which they are members;—but the work of each is different. Every member is not an eye, or a hand, or a foot; but every member holds its right place, and discharges a right, needful service there, contributing its share to the good of all the rest and the welfare of the whole. “Now ye are the *body* of Christ.” Oh! that this noble doctrine of the Church were justly appreciated by us. To have life from Christ is to be a member of His Church, and to partake of its life; but to live there is to work—to work in that definite sphere and office, humble or exalted, in which, according to the judgment of the

Church and in obedience to its government, I may best promote the good of the whole body, and aid in the fulfilment of its Divine mission.

Now, we rise to view the higher truth which opens on us. There are, I have said, vital affinities and influences that act and react from each part of a living body on all the others. There are ceaseless currents of sympathy which make them to participate in each other's state, so that they sicken or strengthen with each other. Health is the music of these thousand chords of sympathy when they blend in unison. Disease is the jar and discord which one false note creates. No one member of the body can suffer, as the Apostle reminds us, but "all the members suffer with it," and, if one member be honoured, "all the members rejoice with it." And this is the image of the Church, the body of Christ, in which we are planted by the life we draw from Him. In this spiritual body we are not members *with* one another merely, just because our names are registered alongside of each other in the Church roll, or because we sit near each other in the one sanctuary. In far deeper and more real ways are we associated with each other as fellow-members of Christ's body—the Church. We are, as the Apostle says, members *one of another*; we live in each other's life. We share a common life which flows through the whole body, and which we do verily affect, so that this common life is strong and glad because of our health, or is sickly and sad because of our disease. No member of the Church, any more than of the body, is isolated from his fellow-members, and can be indifferent to them: he gives and he receives. He is dependent upon the character of his spiritual associations for much of his present spiritual condition; for they play upon him and within him as certainly and constantly as the brightness or the gloom of the atmosphere upon the world, or as the flow of blood and nervous energy within the body. And as he gets he gives; others receive of him as he receives of them.

Now, this correspondence and mutual sympathy of all the living members of the Church is to be viewed under two aspects.

First, that which is unconscious, constant, and necessary; and secondly, that which is conscious and intentional, because exerted with forethought and earnest, it may be, regular effort.

Of the first kind of influence we are all witnesses, and we all feel its power. I have known of one Church—and blessed is the memory—the presence of whose members, the tone of their voice, grasp of hand, and smile, touched and warmed the drooping heart, like the light of spring and the blossoming of flowers. To meet them in the street was to have a breathing of the better world. Ah! how ceaseless, marvellous, is the play of men one upon another, especially in the higher fellowship of the Spirit. To approach and know some men amid the black frosts of this world, is like entering, from a dark winter night, a room

warmed by the rosy cheerfulness of the fire and many lights. Others, again, by their very neighbourhood, chill and damp you, like the drizzle and dreariness of a dark November day. In a Church some men have an elevating, inspiring force, like a gladsome breeze which carries you on its wings. Others spread a deadly shivering cold about them, like icebergs out at sea.

Oh ! bethink you, this influence *goes out* from every one of you every moment upon all who come in contact with you, and through them may affect myriads besides. It is unconscious, indeed, and inevitable, because it is the going out from the man's soul by every outlet of utterance and expression he has, of that which is really in him. The fire breathes warmth, the ice-field breathes cold ; and your heart, as it is fire or frost, breathes in like manner on all around you. Not for yourself you live, my brother. Have you won strong faith and calm hope by the wrestling of much prayer and the discipline of much trial ? Rejoice, your gain is not your own alone. I cannot come near you, but the virtue comes out of you. My faith kindles with your enthusiasm, and is strong with your endurance ! The bright, dove-like patience, the heavenly peace which I have seen glowing on white faces, whiter than the pillow they lay on, has brooded on my heart, and stilled it years and years after the holy vision had passed away. But there is the terrible counterpart of this truth. Have you grown worldly, selfish, unbelieving ? Has the mildew of long spiritual negligence clouded and corroded your Divine experience—your love and your joy ? Has some evil passion nestled in your heart and made it dark and unclean ? Has the fever of sin wasted and burnt your soul ? Would, we might exclaim, that deadly thing were shut up within yourself, and spread its blight on no one else ! Ah, no ! it may not be : that selfishness of yours checks and chills the Church's zeal ; that worldliness of yours creeps like a wintry fog over your home and your brethren in the Church ; its prayers are leaden, and mount not to heaven, for the lack of your faith. *That* sin lying in your spirit goes out from you as a thick cloud or as a pestilence, and sheds its darkness and poison on those nearest to you, and bounden to you by the closest ties !

Would that we were profoundly sensible of this perpetual influence, for good or evil, which each exerts within the Church of the Lord Jesus Christ. Its health or its sickness, the fulness of its energy, the fidelity of its service, the Sabbath of its peace, or the dread opposite of all these, depends upon what each member is and does towards his fellow-members.

But we cannot be placed in this fellowship with such a responsibility, and yet conceive that the fulfilment of that responsibility hinges upon the purely necessary and unconscious influence of our character and is to be completed thereby.

No! that responsibility reveals a duty, and Christian duty must always be done by wise and earnest thought, devising the means of its accomplishment, and by firm resolution patiently carrying out what is thus devised. We must have a definite place in the Church and fulfil the ministry of that place for the good of the whole Church. We must have as a supreme object of thought what the Apostle describes as "the same care one of another." The welfare of the whole body of which we are members—the good of all our brethren, must be our daily solicitude and prayer. And not idly, but with persistent holy labour should we accomplish our duty. What endowments have we? Are we rich in knowledge, in wealth, in spiritual faith and experience? For what has God given us these *gifts of His grace*? For ourselves, to hoard that they may rust in selfish and indolent possession? Has God blessed any man with aught, save that in noble use of His glorious gifts he may bless others, and be thus doubly blessed? Nay, we may rise higher, and ask, Has God aught Himself which He does not with the joy of an infinite love, give to bless us?

Here then in the Church are we knit together, that we may thus fulfil each other's need. The young, the weak, the ignorant, the poor, the sick, the troubled;—why are they with you, but that the old, the strong, the wise, the rich, the healthy, and joyful may minister unto them of their blessed fulness, and do it regularly with wisdom and with patient constancy? And, strange to say, they who give shall get even more than they give; for to fill another's need is to have our own need filled up by Him for whom we have done it!

Let then no one unite with the Church but for this common labour, this mutual help, this fellowship of care, and love, and blessing. Organise your members like the organisation of a living body. Let your young members feel the steady inspiration, and the strong defence of the older brethren. Let the strength of the whole body fold round and nourish each part of the body. Let the tempted find succour and safety in the many hearts uplifted to shield them. Let the ignorant be taught, the hungry be fed, the feeble be encouraged: and in this glorious ministry of a true brotherhood of sympathy and mutual service may the whole body, fitly joined and compacted by that which *every* joint supplieth, according to the effectual working in the measure of *every* part, make increase of the body unto the edifying of itself in love.

III.

And now, finally, having learnt the formative principle of the body of Christ, and the law of its organisation, we yet have the highest truth to learn concerning it from our text. Why has Christ formed His Church? For what object does He inhabit and inspire it? The answer is here.

It is His body. "Ye are the body of Christ." For, what end or purpose serves the body of any one of us? Why does it exist? Is it not to utter the mind, do the will, reveal the character of him whose body it is? The body is the glass through which the mind appears, an instrument by which it works. And for this very end, so transcendently excellent, does the Church exist. Like that mortal body which the Lord took upon Himself, this spiritual and mystical body, living by His Spirit, has no other reason or cause of being, save to show His glory, to reveal His mind, to accomplish His work. Shall the Lord now speak in this world among men? Ah! those lips that spake as never man spake are silent here. Has He then no tongue—no lips to speak for Him? Brethren, "ye are His body." And know that in your neighbourhood there are no lips but yours by which the Lord will proclaim His Father's love, will show the evil of sin, and draw men to Himself.

How vast the work the Lord has undertaken! It is not simply to heal the sick, and to comfort the sorrowful—blessed philanthropy!—which the Church, in the Master's name and by His Spirit, has wrought in the world ever since He came to dwell here,—miracles of mercy in Galilee! repeated in every land where the Church, the body of the Lord, has been seen among men. The work of the Lord is greater far than this: it is the redemption of the souls of men from the curse—the death of sin. For that, in His mortal body He suffered and was tempted, laboured without wearying, and finally, though sinless, became sin and a curse; yea, and for that, with ceaseless quest and care, with suffering and strife, with toils and martyrdoms numberless, He still works in His spiritual body the Church. Shall I know that ye are indeed the Body of Christ? I can tell, if it is your meat and drink to do His Father's will and to finish that work the Father gave Him to do.

Shrink not even from sacrifice in this service of Heaven for earth. Could we see the glorified body of Jesus—were the heavens now to open, and could we gaze upon Him that sitteth upon the throne, "a Lamb as it had been slain," should we not see His wounds there, in hands, and breast, and feet? And shall *this* body of the Lord upon the earth have no wounds, no marks of sorrow, no nails of the cross, no drops of a Gethsemane anguish? How then shall I know it to be His body, unlike to that He wore here awhile, unlike to that He now wears for ever in heaven? Nay, how can the body of Christ, save by much sacrifice, much weariness, and loss, and anguish, speak out to men, and reveal the travail of His soul, the yearning compassion of Him who dwells in it?

Speak! work! suffer! These are your vocation, your honour, for Christ. And yet more, His body was the home of prayer. His soul

passed ever through the gate of prayer to His Father in heaven. Not for Himself alone, but for this world lying in the wicked one, His hands were outstretched, and His voice was heard on the mountain-deserts by night. He stood an intercessor here, as yonder in heaven, for man. And in His body, the Church, He still prays on earth.

Have you known the fervour of His intercession? Do your outstretched hands and your entreaties plead with God for man? Ah! that body of Christ which thus prayed to God for man in loneliness by night, walked in the beauty of holiness among men by day. The face that wept with tears shone with glory too. So let this Church wear before men the dignity of His righteousness and the gentleness of His grace. Let prayers for men mix with holy service for them, and the glory of the only begotten of the Father, full of grace and truth—fairer than the old Shekinah brightness—o'ershadow you and honour you as being in very truth the body of the Lord. "Let the beauty of the Lord our God be upon us. Establish Thou the work of our hands upon us. Yea, the work of our hands establish Thou it."

J. B. PATON.

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AN EASTER HOLIDAY.

SIR HENRY HOLLAND, in his delightful memoirs, tells us he commenced, very early in his career, the practice of taking a yearly holiday, and he congratulates himself, looking back from a point which cannot in the course of nature be far from its close, that he never permitted the pursuit of wealth or of aggrandisement to interfere with his rule of relaxation. It was but reasonable, he considered, that the craving after rest and recreation, which is the natural, healthy product of close daily application to professional duties, should, if possible, be allowed a modicum of gratification; and he was probably right in the opinion that the few days or weeks which the man of business can snatch from his imperious occupations cannot be better spent than in travel. A change of air and diet is, in most instances, an excellent alternative, freshening and sweetening the blood; whilst a change in scene and associations is sovereign to disperse the cobwebs which clog the brain, and to exterminate or arrest the growth of the crop of care and importunate pre-occupations which a year's struggle with the anxieties to which all flesh is heir is but too often wont to engender. Though the confines of the United Kingdom offer abundant choice of excursion ground, and they who pass over Europe, and, for the matter of that, the whole world beside, before making themselves acquainted with the natural beauties of their own land, are liable to the reproach of hurrying past

home scenes well worthy of notice, and promising certain enjoyment, in toilsome pursuit of distant marvels ; yet it is to the short excursions which lie within easy reach on the other side of the English Channel that it is the intention of this paper to point the way. And this for several reasons.

First of all the weather, at Eastertide and the early spring generally, one of the seasons of the year at which most of us can compass a short leave of absence, is apt to be far less favourable in our islands for an excursion, especially on foot, than in the sunnier land of France. It is of course true that this season, on the other side of the Channel also, is liable to much variation and uncertainty ; but there is a far greater probability of holiday weather in March and April in France than in cloudy Britain, and when the sun does shine there he shines with more power and greater constancy. In the next place, to many tourists the cost of an outing is an important element in its feasibility ; and as regards this item English railways and hotels and hired carriages contrast very unfavourably with those of France, even though since the war the prices of all articles have been very considerably raised, especially to travellers. Again, the habitual tenor of continental life demanding the existence of cafés and restaurants even in the meanest villages ensures to the tourist the means of cheap refreshment and shelter in a clean, tidy, cheerful room, during a heavy or a rainy hour, and this without the slightest fear of encountering rudeness or incivility, however coarsely he may be attired, or small the sum he may expend. Good bread, excellent butter, drinkable coffee and cider, and an excellent omelet may generally be obtained at a very moderate charge at the meanest auberge. In the larger villages, and those lying along the main road, even good beer is beginning to be common ; delicious chocolate is everywhere procurable. Nor are such weather-bound hours to be set down to the count of time lost, as would be the time spent under similar constraint in an English publichouse. It is in the restaurant and the café that the stranger has the fairest opportunity of observing the men and manners of the country ; and the scenes presented to him there are destitute neither of instruction nor of amusement. Decidedly every one of Her Majesty's subjects should, if possible, make himself familiar with the beauties of England, Scotland, and Ireland ; with Ullswater, Loch Lomond, and Killarney ; with Helvellyn, and the Highlands and the Hills of Kerry ; with Snowdon, and the Vale of Llangollen ; but we fear the prices of accommodation in those and the like charming spots are rather on a scale for great lords, dons, and rich capitalists, than for pedestrians who have to squeeze out the few pounds necessary for their brief excursion from a clerk's, a student's, or a skilled artisan's wages ; and it is for these mainly that we are now writing.

It being premised that no one in search of pleasure, unless a perfect seaman or a Stoic, will put to sea in a gale of wind, the ports of Normandy, save Dieppe, and those of Brittany are most conveniently reached from Southampton. The steamers are roomy, swift, and excellently found, and to Havre the passage is performed in the night, by which means economy is made of the few days of our holiday ; and tolerable sailors are enabled to pass in sleep the major part of what is to almost all persons a time of weariness and discomfort.

In case the traveller consigns himself to a berth in the airy cabin amidships (if he has taken a first-class ticket), before the noise and bustle of starting and the motion of the vessel on her way have dissipated the genial somnolence which a light, digestible dinner at eight or nine p.m. ought to have induced, he ought to be successful in courting sleep, nor to awake before the coast line of France is dimly visible in the morning haze. Dressing over, for the comfortable and leisurely performance of which operation no appliance is wanting in the South-Western Company's steamers, a few turns on the paddle-box, well wrapped round in a Scotch plaid, without which no traveller's kit is complete, and he will find himself within two or three half-hours of land, hours which may be agreeably spent in a substantial breakfast, and in tracing the line of the advancing cliffs, and the embouchure of the Seine. Havre itself, with its suburb of St. Adresse, not to mention the Baths of Trouville and Etretat, within one or two hours by either boat or voiture, offer sufficient attractions to detain the traveller at least till the evening, when he may take the train to Rouen, there to rest the night. If the month be not earlier than May he may perform the journey thither more agreeably by steamer, but the boats do not ascend the Seine from Havre before the summer opens. If a day be given to the unrivalled architectural splendours of Rouen, Elbœuf may be reached by a penny boat up the Seine early the next morning, and Louviers by diligence by noon, whence the robust tourist may reach Gaillon on foot by the nightfall of the third day. A walk from Gaillon to Cœur de Lion's favourite fortress, Chateau Gaillard, Sancy Castle, will still allow time to reach Mantes that evening from a point higher up on the railway in the direction of Paris, whence it will be necessary to set face homewards. Mantes is at the embranchment of the line from Paris, and by turning down the western arm of the bifurcation, Evreux, Caen and Bayeux may be visited, and Havre reached by steamer once more, either from Caen, Honfleur, or Pont au de Mer, in time for the midnight boat at the conclusion of the sixth day. The whole trip should not have cost more than five pounds at most, and in case the traveller speaks French fluently may be made to cost much less. As the travelling, for the most part, will have been

performed by rail, two words of counsel may be of service to the inexperienced.

Third-class carriages, on continental railways, are perfectly tolerable, and there is always an early morning train about 6 a.m. By acting on these hints the tourist may economise time and money without making any serious sacrifice either of comfort or the number of the hours he usually allots to sleep; for night begins in French country towns, unless summer is at its height, soon after nine, and the tourist loses nothing by retiring early to bed; whilst, by being early *en route* in the morning, a march is stolen on sluggards—not to mention the gain in fresh air, and the absence, in summer, of excessive heat and dust. Finally, in case economy be an object, the second-class accommodation on board the steamers of the South-Western Company would still be endurable, even were there not a strong probability that by far the major part of the time on board would be spent in the unconsciousness of sleep.

Interesting, however, as are the great industrial cities of Normandy, whether we regard their splendid Cathedral Churches, their quaint old streets fast disappearing before the improving spirit generated by increasing wealth, and guided by sanitary science, to the joy perhaps of the reformer, but to the grief and irreparable loss of the antiquarian, the artist, and all lovers of the picturesque, it is to the quiet old towns of the Cotentin, and to the more open country of Brittany, that the pedestrian would probably prefer to turn for his week's *voyage en zig-zag*. The Auray and even the Rance have, or seem to our partial eyes to have, a freshness and a breeziness for which the superior size and volume of the Seine are no compensation, and the wild heaths of Lokmariaker and Carnac, independent of their objects of antiquarian interest, possess incomparable charms for the Rambler. We propose to devote a future paper to the skeleton of a ten days' or weeks' tour in these districts.

A HEAD MASTER.

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THE CHRISTIAN NAME.

"*Christianus mihi nomen est, Catholicus cognomen.*"—ST. AUGUSTINE.

THE Syrian Antioch, standing on the left bank of the swift Orontes, where the mountain-chain of Lebanon is crossed by the mountain-chain of Taurus, was beautiful for situation, the praise of the whole earth. Its noble scenery, its delicious climate, the quick wit and easy manners of its people, made it one of the favourite resorts of emperors and philosophers, the affluent and the minions of their luxury. Within

a wall twelve miles in length, it held, in the first century of the Christian era, close upon a million inhabitants. Peopled mainly by Greeks and Jews, it was the seat of a Latin colony, and, under the Roman rule, it grew into a stately luxurious city; its harbours were crowded with the ships of all nations, its streets with the merchants of every race. It ranked as the third city of the Empire, only Rome and Alexandria taking precedence of it. It was familiarly known as the *Rome* of the East.

The persecution which arose on the death of Stephen drove many of the first believers in Christ to this stately populous city; and among them certain islanders of Cyprus, associated with certain inhabitants of the African Cyrene. Jews by blood or faith, they were, in all probability, Greeks by birth;* and when they were come to Antioch, † "they spake to Greeks as well as to Jews, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord." Here, in Antioch, by the labours of these Greek islanders and African colonists, the Gospel first found its full scope and entered on its true mission; for here it was first freely offered to men of every race, and began to gather them into a sacred unity. From the very beginning, indeed, the Apostles had been commissioned to go into all the world and preach the Gospel to every creature. St. Peter had been taught by special revelation to hold no man common or unclean. Nevertheless, during the ten years which had now elapsed since the ascension of Christ, no serious and organized endeavour had been made to extend the Church beyond the limits of the Synagogue, and to bring all kindreds within its pale. So that the middle wall of partition which had separated Jews from Gentiles for ages, and which had been allowed to stand untouched ten years after "the Saviour of all men" had pronounced its doom, was at last broken down, not by wise and strong Apostles, but by a few unknown islanders of the Mediterranean Sea. Once more weak things and foolish were preferred before noble things and mighty. Men unknown to fame, and not men whose praise is in all the Churches, were the first to discover the very spirit and genius of the Christian Faith, the first to learn and practise its catholic and all-surmounting charity.

When tidings of this unlooked for and undesired development of the Faith reached the mother-church at Jerusalem, it acted with singular prudence. Doubtful as these Jewish believers may have been as to the wisdom or lawfulness of the step their brethren had taken, they resolved to investigate before they condemned,—a justice

* For Cyrene, though situated on the African coast, was a Greek city. This is the "*aromatic Cyrene*" of Catullus.

† Acts xi. 19, 21.

not always to be had in the Church of later days. They sent Barnabas, himself a Levite of Cyprus, Jew by blood but Greek by birth, to examine what the men of Cyprus and Cyrene had done, and the grounds on which they had taken so unprecedented a course. Barnabas, a benevolent man and full of faith, recognizing the "grace of God" in the work achieved by his brethren, was glad, and exhorted them to persevere in it with full purpose of heart. Instead of seeking to check a movement which had originated with obscure and unauthorized men, he fostered it and endeavoured to guide it wisely. He went in quest of Saul of Tarsus, himself a recent convert to the Faith, and for a whole year these two great orators and organizers assembled with the first Gentile Church, heading the new movement and teaching much people.*

It was in Antioch, and during the year in which Barnabas and Saul sojourned in it (A.D. 43), that the disciples of the Lord Jesus received the name by which they are universally known at this day: *The disciples were called Christians first in Antioch.*† Hitherto they had called themselves, as indeed they long continued to do, "saints," "brethren," "disciples," "believers"; their enemies had denounced them as "Galileans," or "the sect of the Nazarenes." But the new name given them in Antioch prevailed over all other names—at once in the Gentile world, though not in the Church itself till the post-Apostolic age. Within twenty years from this date we find King Agrippa confessing. "Almost thou persuadest me to be a *Christian*, ‡ or protesting, if we accept the more modern translation of the sentence, "Lightly art thou persuading thyself that thou canst make me a *Christian*." In his first Epistle, St. Peter refers familiarly to the name, "I any man suffer as a *Christian*, let him not be ashamed, but let him glorify God || in this name." Before the close of the century, the cry "*Christiani ad leones*" had rung through the amphitheatres of the Empire; § nay, we are told that even in the earliest of the persecutions, the one question put to disciples haled before Roman magistrates was, "Art thou a *Christian*?"

Now it is curious to note that "this worthy Name by which we are called," dear to us and sacred though it be, has attracted very little attention. We doubt whether a single essay on its history and significance is to be found in English literature. If such an essay be extant, it has not been our good fortune to light upon it. Yet the fact that the historical origin of words and names illustrates their meaning has of late years been generally and emphatically recognized. Even those of us

* Acts xi. 22-26.

† Acts xi. 26.

‡ Acts xxvi. 28.

|| 1 Peter, iv. 16.

§ So also in Tacitus (Ann. xv. 44.) we read "*vulgus Christianos appellabat.*"

who have little culture, on due provocation call ourselves Aryans, Anglo-Saxons, Britons, Englishmen, and know that by each of these words there hangs a tale which throws light on our national character, language, and traditions. It might therefore have been expected that, as of all our titles we prize that of "Christian" most, as moreover we cannot doubt that the origin and genesis of the title must put shades of meaning into it which it would be well for us to distinguish, no effort would have been spared to trace and define it; that we should not now have been left to ask for ourselves, (1) Whence did the Name come? (2) What does it mean? and (3) What is the special significance imported into it by the time, place, circumstances in which it originated? As, however, the task has been left to us, as, to the best of our knowledge and belief, no answer has been given to these questions which is at once popular and precise, and still less any that is learned and exhaustive, let us try to answer them as best we may.

The extreme difficulty of arriving at any accurate and thorough answer to them impresses us at the very outset of our task. For, obviously, we must look mainly to the Scriptures of the New Testament for guidance; and, quite as obviously, the New Testament furnishes us only with slight hints and slender clues. Familiar as the word "Christian" is to our lips, it occurs in the New Testament only three times, only in the three passages already cited from the Epistle of St. Peter, from the confession or protest of King Agrippa, and from St. Luke's account of the founding of the Church at Antioch; and of these only the last will yield much assistance to our inquiry. Nevertheless, if we piece together the hints of Scripture and the historical facts which confirm and explain them, we may evolve from them a tolerably clear and accurate reply to each of our three questions.

1. *Whence did the Christian Name come?* Who invented and applied it? If no authoritative, no infallible, answer can be given to this question, it is at least possible to give it an answer of a high degree of probability, and such as no scholar will be likely to dispute.

And, first, it is not probable that this Name was assumed by the disciples of the Lord Jesus, either on their own motion or by Divine direction. The words, "And the disciples *were called* Christians first in Antioch," if they imply anything as to the origin of the Name, imply that it was given to them from without; that they did not invent it for themselves, but received it from their neighbours. This implication is confirmed by the curious fact already mentioned, that for many years after the disciples were called Christians by their neighbours, they themselves did not adopt the name. In no single instance of which we have any record did the Apostles, to the end of their lives, address an epistle

or harangue to the "Christians" in this city or that. To the last they addressed themselves to "the brethren" or "the saints," and speak of "disciples" and "believers."* In the Acts, indeed, King Agrippa uses the word; but Agrippa was not a believer, and therefore his use of it proves nothing as to the usage of the Church. St. Peter, too, speaks of believers suffering "as Christians;" but the context shews that he is using, not their language, but that of those who reviled them. What his words really mean is, "Let not the *heathen* call you 'thief' or 'murderer,' but if they call you 'Christian,' reviling you for Christ's sake, do not be ashamed of that; but rather rejoice, glorifying God that you are counted worthy to bear this honourable name." In short, there is no proof that the Church itself ever adopted this title till the beginning of the second century. But had they invented the Name themselves, or had it been given them by Divine direction, would not the early believers have claimed and used it on all occasions? The fact that, so far as we know, they never employed it, goes far to prove that it did not originate within the Church.

To this conclusion only two objections are taken. It is objected, first, that so inoffensive, nay, so honourable an appellation would not have been conferred on the disciples by their enemies. *They* would have invented a more opprobrious name, a name expressive of scorn and shame. The objection shews a plentiful lack of "historical imagination;" no one acquainted with that age and able to picture it to himself would find any force in it. The citizens of Antioch would not hold Christ in any esteem, nor think it an honour to bear His name. They would see in Him nothing but a notorious criminal, who had expiated a guilty life by an infamous death. Had they wished to express contempt for His disciples, how could they have expressed it more curtly and effectually than by calling them "Christians," that is, followers of a Jew who had been put to death on a cross?

A second objection turns on a point of criticism. The Greek verb which we render by "*they were called*" in the sentence, "They were called Christians first in Antioch," has more senses than one. At times it undoubtedly means "to appoint or nominate by Divine direction." "If, therefore," argues Dr. Clarke, "the name was given by Divine appointment, the name Christian is from God," not from man.† And, of course, *if* the name were of Divine appointment, it *was* and is, of God; but that "if" is precisely the matter in dispute. Happily it is a point which even those who have no knowledge of Greek may decide for them-

* Nor is the name to be found in the Epistle addressed to the Corinthians by Clement of Rome, the first of the Apostolic Fathers.

† The point could hardly be worth arguing, were it not that the opinions of Benson, Doddridge, and many minor commentators, agree with that of Dr. Clarke.

selves. The Greek verb in question (*κληματιζειν*) meant originally "to traffic, to do business," and it is easy to see how the original meaning of it would come to be modified in two ways. First, among the Greeks, as once in England, men were named from their respective occupations, as, for instance, Philip the Armourer, Philip the Sandal-maker, Philip the Poet; just as when we say, "John Carpenter" our forefathers used to say, "John, the Carpenter, or where we say, "John Butler," they used to say "John, the Butler," or when we say, "John Smith," they used to say, "John, the Smith." Their trades were their *callings* or *vocations*, that after which they were called or named. Because men were named from their occupations, the verb which once meant "to do business" came to mean "to name" or "to call," and was used in such sentences as these, "He shall be *called* great," "She shall be *called* an adulteress."

The meaning of the word was modified in another way equally obvious. For a king's "business" is to give orders, judgments, directions; a god's "business" is to rule, to decree, to ordain. Hence, when the word was used of kings or gods, its original meaning of doing business was modified in a new direction: it was taken as signifying "to judge, to order, to appoint, to ordain, to decree." Plainly enough, therefore, and by such obvious changes as all our common words undergo, out of the original use of this verb there grew up two different senses: sometimes it meant "to ordain or nominate by Divine direction," and sometimes it meant simply "to name or call." The question is, of course, In which of these two senses is the verb used here? If the name of God were in the sentence, the verb would no doubt imply that "Christian" was a title conferred on the disciples by the Divine Being. But the Sacred Name is not in the sentence; we have no right to import it into the sentence: we can only fall back on the simpler and more common use of the verb, and conclude that the disciples were called or named "Christians" by their neighbours of Antioch. And this conclusion is put beyond doubt by the fact that the disciples, for more than half a century, did not adopt the Name. Had they held that it came from God, we may be sure that they would have worn it proudly, that the Apostles would have habitually employed it, and that it would have been the most common and familiar of names in the Church itself. If the verb in dispute mean anything more than "named" or "called," it can only be this, that Christians are men who make Christ and the affairs of His kingdom, as indeed they ought to do, the *daily business* of their lives, their *calling*, their *vocation*.

We may conclude, then, that the Christian Name was invented and applied to the disciples by the citizens of Antioch. But by which class of them; the Jews, the Greeks, or the Romans? Certainly not by the Jews. They would never have coined an appellation so honourable;

for "Christian" is from "Christ," and "Christ" is the Greek form of the Hebrew "Messiah." For the Jews to have called the disciples *Christians* would have been to admit that Jesus of Nazareth, whom the disciples worshipped, was the true Christ, the true Messiah, the Anointed One of God,—an admission to which the Jews would have preferred death. *Galileans*, or more commonly *Nazarenes*, was the name for the followers of Jesus, Galilee being the most abandoned province of Judea, and Nazareth the most abandoned village of Galilee. "Nazarenes" is the name by which Christians are known in the Talmud; the Arabs call us *Nazzari* to this day, and the modern Jews term us *Goiim* (that is, *heathen*), at least in their private intercourse with each other.

If, then, God did not ordain this Name, if neither Jews nor Christians invented it, it could only have come from the heathen races dwelling in Antioch. A more probable origin for it could hardly be conceived. For the Gentiles of Antioch could not confound the disciples of Jesus with the Jews, as the Roman people long did, since the Jews disavowed them; and here, at Antioch, not Jews only, but Greeks, were added to the Church. The labours of the Cypriots and Cyrenians in this city mark the commencement of a new historical era. So many Gentiles were now gathered into the Church, that its distinctive claims were forced upon the public attention. The Gentiles of Antioch saw, and saw with no small surprise, that those whom they had hitherto regarded as an obscure Jewish sect, were hated and renounced by the Jews, and were uniting in their fellowship with men of every race. And these Antiochenes, as we learn from secular history, were of a lively and wicked wit, very free in their speech, full of quips and jests, and sarcasms, and wonderfully apt in inventing names and nicknames. More than once they pitted their sarcastic wits against the mighty Emperor himself, and were thought to have had the best of the conflict; more than once their wicked tongues set the whole city in an uproar, and kindled a fire which could only be quenched in blood. A people of so keen and lively a wit were the very people to find a new name for the disciples. When they found that the followers of Jesus could no longer be confounded with the Jews, they would be on the watch for some distinctive mark, some peculiarity of opinion, or manner, or speech, out of which they might coin a distinctive appellation for them. Hebrew names, such as Nazarenes or Galileans, would have little force for Greeks or Romans; for what did *they* know or care about the petty provinces and villages of Judea? "Disciples," "believers," were titles too general or too complimentary for their tongues; nor would *they* hear much of such names as these, which were common only *within* the Church. The one thing they *would*

hear, both from the disciples themselves and from those who hated them, was the name of Christ. From the Jews they would hear, "These men accept Jesus, the Nazarene, as *the Christ*." From Gentiles who had any knowledge of the subject they would hear, "These men have no god but *Christ*." While from the disciples themselves they would constantly hear the name of *Christ* in their discourses, their hymns, their prayers. About the first description we have of the disciples from any heathen source depicts them as men of an inoffensive life, who met on the first day of the week "to sing hymns to Christ." This incessant homage to Christ was the most marked distinction of the disciples, as it was also the very spring of their life. Nothing, therefore, can be more probable than that the Gentiles of Antioch, wanting a new distinctive name for them, should seize upon that which was most characteristic in their language and worship, and call them *Christ's men*, or *Christians*.

The leading Gentile races of Antioch were the Greeks and the Romans. Can we, to carry our inquiry to its ultimate point, determine with which of these the Christian Name had its origin? The question is a curious one, and in some sense of no moment whatever. For in all social and literary respects the Romans and the Greeks were now one people. If from the political point of view the Romans had conquered the Greeks, Greece had avenged its defeat by giving them models and masters in all that pertained to mental culture, moral speculation, and social life. In their view of the Church, Greek and Roman would be at one; both would treat it with the same light scorn, in so far as it represented a system of thought and morals; both would confront it with an equal hostility so soon as it interfered with social comfort or the public interest. And, therefore, whether the Name came from the Romans or the Greeks, it would express the same conception. Still, our interest in this Name is so great that we search eagerly for any light that may be thrown upon its genesis or history; and the word itself, if we closely examine it, yields some light. It is, indeed, one of the most remarkable words in the human vocabulary. *Christian* (*χριστιανός*) is the Greek form of a Hebrew title with a Latin termination. Just as the superscription suspended from the cross of our Lord, "This is the King of the Jews" was written in Greek, and Latin, and Hebrew, so, also, all three languages contribute to the Name by which the disciples of Christ are known throughout the world. "Christ" is Greek for the Hebrew "Messiah;" and to this Greek word a Latin termination is appended in order to form the Name by which His followers were first called in Antioch. "Christian" follows the rule by which the party and political names of Rome were formed: "Christians" from "Christ," as "Herodians" from "Herod," "Pom-

peians" from "Pompey," "Cæsarians" from "Cæsar."* And, therefore, there can be little doubt that the name came originally from the Latin or official quarter of Antioch.

This much, then, may be taken as tolerably certain: that the name "Christian" did not come from God, at least by direct inspiration or appointment; that it did not arise within the Church, but outside it; and that it is not of Jewish coinage: but that it did come from the Roman or Romanized citizens of Antioch, and that, as the Romans were then and there wholly under the influence of Greek culture, it carries in it an historical meaning which is to be interpreted by Greek and Roman habits of thought.

ON MIDDLE-CLASS EDUCATION.

ARTICLE I.

THE subject of Middle-class Education is, at this time, one of the greatest importance, and one to which it is most needful that earnest public attention should be called, both on account of the neglect from which it has suffered in times past, and the vastness of the consequences to which a proper consideration of it may lead in the future; for our primary education has hitherto been better than the education given in the secondary schools to the majority of the boys not intended for the Universities, and the middle classes in England have received an inferior education to those of most Continental countries. The chief reason for this has been that while other nations have organised their education, and adapted it in some measure to the wants of the community, we have not done so. The endowments of our Grammar Schools have attracted those schoolmasters whose degree is some guarantee of their having something to teach, however little, it may be of their ability to teach what they know; but they have thrown much of the education into the hands of private adventurers, whose chief qualification for their work is their readiness to lower their standard to meet the unintelligent wishes of parents, who are too apt to demand little more than a commercial education and bodily comfort. They have done this by rigidly adhering to the old classical routine of past generations under a new phase of circumstances which has diminished the demand for it, for in many cases the educational requirements in the neighbourhood of the Grammar School in a country town have changed, while the education offered has remained the same.

* To the Antiochenes, who did not know the dogmatic and religious import of *Χριστός*, it would seem a *nomen proprium* from which a party name might well be formed.

The increase of wealth has enabled men whose sons in former days might have received the higher culture at the country school, to send them to schools at a distance, where they may have more competition and greater social advantages. Even struggling professional men, to whose children education is capital, prefer, if possible, to place them in a less stagnant atmosphere. Still the head-master of the country Grammar School continues to teach, or to profess to teach, classics, if not to the town-boys, to one or two boarders—even, as was the case at Reading, if no more would come, to one boy. It is painful to think how many men of high culture have passed lives of dwarfed and stunted usefulness, because they have been placed in these false positions, to which they were originally allured by the guarantee of a certain income combined with gentility which the endowment offered them, and still more painful to think how their gentility combined with their rigid pedantry has served to lower the education of the neighbourhood in which they have been placed. The Endowed School has commanded no respect in the town or neighbourhood in which it is situated, and yet has prevented other good schools from being established, because private speculation has not ventured to compete with the stability of an endowment. Labourers' sons have been better educated than the sons of the farmers who employed them; for the farmers would not send their children to the primary schools, because they were of too low a social grade; or to the endowed schools, because they did not secure good arithmetic.

Even the larger Grammar Schools have done little for the average boy. The pupil who was not destined for the University, or purposing to pass any examination, has hitherto obtained little culture, either from the head-master or his assistants.

The head-master, whose reputation, income, and pleasures mainly depend on his preparing boys in the first classes for the Universities, has usually little missionary feeling for the rest of the school, whose parents will be quite satisfied if their sons can write well and know something of arithmetic. The assistant-master, always destitute of training for his profession, rarely has the qualification even of intellectual tastes. He has drifted, under the pressure of a need of ready-money, from a University life which has probably been unsuccessful, into a profession which he regards with distaste, and which, for some years at all events, he cherishes hopes of leaving either for the Church or the Bar. His utter ignorance of methods of teaching is not always compensated for even by an accurate knowledge of the subjects he has to teach; and with his prospects of leaving the profession he is not likely to devote much time to mastering them, even if he be aware of his own ignorance.

Under such influences and guidance, the education of youths destined to leave school at sixteen has been a torso, a series of *culs-de-sac*. They have been started on many journeys, knowing that none of them had any destination which they should ever see. They have gained indeed something from their more fortunate companions, a little sweetness and light perhaps, but too little sweetness in proportion to the sour, and too little light to have any enduring influence on their darkness. They have attempted to learn two or three languages, and know little of the philology and nothing of the literature of any of them. A confused notion of the Ten Thousand marching so many parasangs a day, and of Cæsar exhorting his troops, is all their reward for many hours of toil, often endured with painful, stubborn conscientiousness. The day they leave school is regarded by them as the commencement of an entirely new phase of existence, with which their former life has no connection whatever. In all probability they will never open a classical book again; they have learnt nothing of science, nothing of their own literature, or indeed of any other, little or nothing of history, little or nothing of geography in any scientific manner. It is unlikely that they even know the names of the great contemporary authors of their own country, or are aware that there is such a thing as difference in style.

If this be a true picture, it follows that it will have had some influence on our social life.

It would be very easy to exaggerate this influence, and fairly to estimate it would require the discrimination of a George Eliot. But I venture to think that the following results may be more or less traced to the failure in the education of the middle classes:—An extraordinary want of sympathy between the professional classes who gain their livelihood chiefly by means of their educational advantages, and the commercial classes who have early in life been absorbed in business; an undue eagerness on the part of those youths who have any desire for culture, to push forward into the overstocked professions, not, I believe, so much because they dislike the drudgery of office work, as because they know they will not find congenial associates among their fellow-clerks; the heavy dulness and the failure of rhetorical power in the House of Commons, into which, with few exceptions, the man of plodding industry and long purse, and with brains which his school has failed to cultivate, alone finds entrance; the vulgarities and personalities of Town Councils; the vulgarity of our cheap literature. To these may be added the rude, barbarian notions of life entertained by the squirearchy, whose chief idea is "on each succeeding fine day to kill some new thing;" the gross materialism of some favoured politicians, whose chief notion of life is material comfort; the helplessness

of the more retiring, who shut themselves up in ceiled houses, rarely moving from the bosom of their families, where none can dispute their word, ignorant and careless of municipal duties ; the incapacity of men of different views to sympathise with one another ; the readiness of men to range themselves for good and all under a leader, rather than to think out each succeeding subject for themselves ; the fulsome and meaningless rhetoric which often passes for good preaching ; the zeal of the country clergy to vote for those who hold their own views rather than for the best University professors ; the confusion between the true and false rationalism, nay, the very abounding of the false rationalism itself ; the vague popular notion of religion among those who are looked on as the religious, as though it were a matter of church-going, almsgiving and contentment, a notion which has the not unnatural result of making those whose circumstances hinder them from the display of these virtues range themselves among the irreligious.

Such I venture to consider some of the outward and more tangible results of the failure of Middle-class Education. But the originator of "Mrs. Grundy," besides portraying in that delicate satire the motive power given to the minor details of action by the supposed opinions of their next-door neighbour to those who have no more catholic principles, has declared that—

"Evil is wrought by want of thought
As well as by want of heart."

How much evil in this country, who can tell? Evil from ignorance of sanitary laws and of political economy, from thoughtless almsgiving, thoughtless estimate of character, thoughtless management of children ; evil, too, from want of tact and sympathy, from want of the power of placing ourselves in the position of others, a power which a knowledge of literature bestows by the cultivation of the imagination and the taste.

And again, of how much evil is dulness, the sister of idleness, the cause? Let any one call to mind the middle-class families in his neighbourhood. In how many of them has at least one son fallen from his social position into vice, or marriage beneath his station, for want of cultivated tastes to employ his leisure hours, and to introduce him into refined society? And again, do the middle classes associate together at present in any very satisfactory manner? Why, the great novelists, who portray the manners of the day, are full of satires on the pretentiousness, the discomfort, the heartlessness of their social pleasures,—the yearly gatherings of more people than their rooms can hold, which are called balls, and where no one would dream of entering on a rational conversation ; the dinner party, where the host descants on his wine before the curate or the minister, to whom cir-

cumstances make it an impossible subject, if they thought it a fruitful one, while the hostess is silent till she can discuss her servants in the drawing-room. Politics may be discussed with animation, and even the local school-board, or the last sermon, at such gatherings; but attempt to touch the higher regions of literature, and you find yourself a bore.

How much, too, has been lost to the national character by the want of some common subject which the middle classes might have learnt, and learnt well. Long after they have ceased to read classics or mathematics, professional men, even of the most ordinary kind, will brighten up sometimes over a passage, or the recollection of a passage in Horace or Herodotus, Virgil or Cicero. What dreams of essay societies, and social gatherings not ostensibly literary, lit up with the feast of reason and flow of soul, may one not entertain in that golden era when the middle-class gentleman shall have learnt how to read his Shakespeare, and his Milton shall have been well-thumbed, and the best treasures of his native tongue become truly household words! What dignity might not education add to our municipal bodies, vestry meetings, and boards of guardians! And yet one is almost ashamed to scoff at these bodies, when one thinks of their fellows among the middle classes who despise them and will not share their labours, while they themselves have no higher ideal of life than the increase of wealth for the sake of their families if not for themselves, whose conversation too often consists in appraising everything and everybody. And yet, indeed, it is in ignorance they do it. No other idea of life has ever been brought before them.

It must be borne in mind, too, that ours is a climate that enforces much sedentary occupation. When the man of business returns from his work, as a rule he must read something. Too often it is the *Times* newspaper only. And it is much to be feared that he often reads it straight through with a persistency worthy of a better cause, not excluding the advertisements. Very likely he has no books, except (to quote a Commissioner's words) a few gilt-edged books on the drawing-room table, which are moved only to be dusted.

Our insular character and our intense national prejudices, meantime, are the laughing-stock of Europe. The writer has heard a middle-class Englishman abroad call foreigners "fools" because they could not speak his language, he himself being ignorant of any other tongue than that native one on which he prided himself, and one letter of which at least he could not pronounce. He has sat at a theatre in England between a German and an Englishman, and heard the German laughingly enjoy parodies on well-known passages from Shakespeare, unintelligible to the Englishman, whose practical mind was wondering how the eminent comedian "breathed in that box."

And the middle-class Englishman prides himself on this mental condition—on that common-sense which Sir W. Hamilton has defined as universal ignorance.

But again, the disadvantages at which Englishmen are beginning to find themselves in practical matters, in comparison with other nations, are best set forth by Dr. Matthew Arnold, in his report to the Endowed Schools Inquiry Commissioners, in which he asserts that "on the Continent the professions are the stronghold of science and systematic knowledge; in England, they are not; while the immense business class, which is becoming so important a power in all countries, is in England cut off from the aristocracy and the professions, and without governing qualities. Our public schools give high spirit, dignity, a just sense of the greatness of great affairs; our middle-class schools give neither social nor governing qualities, nor intellectual power. A diplomatist of great experience, not an Englishman, but much attached to England, who, in the course of the acquisition and construction of the Italian lines of railroad, had been brought much in contact with young men of business of all nations, told me that the young Englishman of this class was manifestly inferior, both in manners and instruction, to the corresponding young men of other countries. He had been brought up on a lower plane. And the Swiss and Germans aver that in every part of the world their men of business, trained in their *Realschulen* and *Polytechnicums*, are beating the English when they meet on equal terms as to capital; and that, when English capital is superior, the advantage of the Swiss or German in education tends more and more to balance their superiority. A German scientific book, of any sort, is much more likely to be translated into French than into English. In Germany, where French is obligatory, as with us, in the schools, and where English is optional, one cannot hear without a little mortification the two languages classified as, the one, the *handel-sprache*, the other, the *cultur-sprache*; English is the *handel-sprache*, learnt for mere material and business purposes; the *cultur-sprache*, learnt for the purpose of the mind and spirit, is French."

This is a sample of the report made by the able and accomplished scholar who was sent by the Commissioners to investigate the system of education in France, Germany, Switzerland, and Italy.

If it be thought that the Apostle of Culture may not be quite an unprejudiced witness, it is very easy to produce corroborative evidence of the superiority of Middle-class Education abroad.

One great reform is being wrought in our chief schools at present—the introduction of English, and especially of Shakespeare, as a subject of instruction. The French language is taught from the bottom of French schools to the top, and German is similarly treated in Germany.

Yet, again, neither in France nor Germany can any one engage in the office of teaching without previous training; in France, the main function of the normal schools is to form teachers for the public schools; in Germany the would-be schoolmaster must have passed a year of probation at a public school, working with different classes, or else at a normal seminary. Moreover, the office of teaching enjoys much more consideration, though perhaps it does not bring in more emoluments abroad than it does with us. It is possible for a schoolmaster to have a career and a competency as an instructor merely, without, as in England, combining the functions of the clerical office, the hotel-keeper, the treasurer, secretary, disciplinarian, and administrator. A man may be a very good teacher, and know very little about the price of butcher's meat or the best methods of feeding hungry boys economically. Yet, if he would make a respectable income in England, where it is not easy to command respect without it, it will pay him much better to study such subjects as these than properly to prepare his lessons for his class, or to acquaint himself with new methods of teaching.

To those who have not studied the subject it may seem startling to be told that we are thus a quarter of a century behind Germany in our Middle-class Education. If they will recall the names of the great works on literature and theology, they will see how much we owe that great nation in these subjects. The great work on Shakespeare is that by Gervinus; it would be difficult to say how much of Dean Stanley's fascinating volume is due to Ewald; our Greek and Latin lexicons and grammars are usually "based" on the German; many of our editions of the classics are little more than larger German editions, abridged for this practical nation. We are accustomed vaguely to look upon German theology with suspicion; yet, how much that we hear from our pulpits is merely an epitome of Stier, and what student of theology must not load his shelves with German volumes? Lastly, are we not beginning to learn from our German neighbour the "Game of War"?

Dr. M. Arnold was not the first Englishman to sound the note of warning that we must advance the intelligence of the middle classes. Dr. Donaldson, one of the few English scholars who has attained a European reputation, had already described, in uncompromising language, the middle-class Englishman as "the tool of bigotry, the echo of stereotyped opinions, the great stumbling-block in the way of a general diffusion of higher cultivation in this country." And if we are to find a remedy for this state of things—and who will for a moment believe that when Englishmen are convinced of the truth of it, and especially of the practical consequences of it, they will not seek to find a remedy?—we must seek it, first in rousing the popular enthusiasm for the higher culture, and then in organising our Middle-class Education,

as the Commissioners are now doing. But without the former the latter will be of no avail. It is no use offering wares where there is no market, and we have now ceased to believe that any public reform can be wrought without the will of the people. At present the Scotch and Germans and Swiss take a far keener interest in their children's intellectual progress than Englishmen do. The head-master of one of the largest public schools in London, who yearly examines about 300 boys for admission, recently informed the writer that almost the only parents who show a rational interest in their children's educational career are Germans and Jews. The writer himself can testify of one of the largest provincial schools, that the boys admitted into it from the middle classes are always far worse prepared than those from the lower who have been trained at the National Schools.

On almost every page of the blue-books recurs the complaint of the indifference of parents. And if we are to remedy this indifference, we must take it into consideration in determining both the matter and manner of instruction to be offered in the second-grade schools, which boys are to leave when they are sixteen years old. For we have not only to provide a gymnasium to train boys' faculties, but to give them a zest and taste for improvement afterwards, that they may not die with the *Times* newspaper in their hands. What we have to pray for is for some Arnold to do for the middle classes what the great schoolmaster did for the upper, only that we want him rather to give a stimulus to an intelligent love of culture as a lofty duty, than to elevate the moral tone. It may fairly be said that the latter work has been already, in a great measure, done; we may not yet be reaping the full harvest from the memory of his noble example, but certainly school-life is very different in moral tone to what it used to be. There is no complaint on that subject, either in the report of the Public Schools Commission, or in that of the Endowed Schools. But the duty of right thinking, with a view to the difficult art of living well, and deciding rightly on public questions, still waits its apostle, at least in schools. And every hour, as difficult questions thicken round us, makes the want more critical. And more, the lower classes, in spite of frightful odds, are beginning to tread on the heel of the middle.

A HEATHEN NATION EVANGELISED.

OUR publishers, Messrs. Hodder and Stoughton, have recently imported from America one of the most valuable contributions to missionary literature ever issued from the press. It is the history of the well-known Mission in the Sandwich Islands, by the Rev. Dr. Anderson, late Secretary of the American Board in Boston.* This history possesses a special interest. It describes the work of just fifty years; the Mission was wonderfully complete in its agencies, its progress, its results; it found the Hawaiians savage heathen; it left them a Christian nation, organised into Churches under a native ministry, with a constitutional government, an elective franchise, a charter of freedom, a free trade, an increasing literature, and with a small but definite place among the nations of the world. By what means was this wonderful transformation produced? Whence came this new religious, social, and civil life? It came through the Gospel of Christ, lived and preached by the Puritan Christians of New England, who were sent as "messengers" by their brethren to those savage lands.

The Sandwich Islands lie in the North Pacific, midway between California and Japan, and just on the edge of the tropic of Cancer. The large islands are four in number, of which Hawaii proper contains the great volcano of Mauna Loa, and Oahu contains the commodious harbour of Honolulu. The group was discovered by Captain Cook in 1778, and it was in one of the bays of Hawaii he lost his life. The people were then, and for forty years afterwards, a wild, barbarous race. They lived on the arum root called taro, so common in Polynesia; their huts were miserably small; they wore almost no clothes; dogs and pigs were their only animals. Possessing many noble qualities, they were subject to an iron rule by their chiefs, who could appropriate fields and persons at their will. Marriage laws were set at nought by both sexes, and infanticide was so common that before long the race must have become extinct. Drunkenness and violence filled the islands, fed by the rum and muskets with which the English and American whalers paid for the fruit and vegetables and fresh meat for which they visited their shores. One thing happened during the early years of the present century, which proved a preparation for better things, and the benefits of which they are enjoying to the present day. The tribes inhabiting these islands had formed petty independent kingdoms under

* *History of the Sandwich Islands Mission.* By the Rev. Rufus Anderson, D.D. London, Hodder and Stoughton. 1872.

several rulers. But Kaméhaméha I., an able warrior and wise king, having been attacked first by one chief and then another, in self-defence defeated them all, and by 1809 brought the entire group under his authority.

As in other Polynesian groups, the religion of the race consisted in honouring a few gods, who were believed to rule over the various affairs of their life. The images of some were carved of wood; those of others were adorned with the small scarlet feathers which throughout these groups were emblems of royalty, and which only the gods or princes were allowed to wear. The most prominent feature of their religion was the *tabu* (whence comes the English word first brought home by Captain Cook); this was a system of restrictions as to places, persons, and articles of food, which could not be broken through under pain of death. After the people began to know more of the world, they felt these restrictions press very heavily; they saw foreigners break through them without injury or punishment from the gods; many individuals, in eating with foreigners, also broke them with impunity, and doubts arose, and opinions were expressed so strongly against the *tabu*, that at last multitudes resolved to get rid of it altogether. Only an occasion was needed, and that was furnished by the death of Kaméhaméha in 1819. Then the widowed queen, pressed by her son and by the people around her, consented to its abolition. With the help and countenance of the chief priest, the system was flung away; the maraes and their idols were burnt; there was wild joy, followed by lawless and guilty revelry, and the nation was left without a religion at all.

Yet had they a God and Father, though they knew Him not. During the forty years in which they had known white men, none told them about Him. The white men found them savage, heathen, and vicious; they only made them more debased and vicious still. Only one man, among them all, seems to have cared for the higher interests of the people, and considering the day in which he lived, he deserves to be held in peculiar honour. This was Vancouver, who first visited the islands as an officer of Cook's squadron, and subsequently in independent command. He spoke to the king about idolatry; he urged him to worship the true God; he also refused to pay for his ship's supplies in rum and gunpowder; and gave to king, and chiefs, and people, wise and kind advice about many things in the life which he saw among them.

They appreciated and honoured Vancouver highly; and it may be that his words were like good seed, dormant long, but at length fruitful. Be this as it may, God was watching over His children; and while they were blindly going their own way, and flinging away the gods whose laws had vexed and wearied them, He was bringing to them the light

and the freedom, the purity and the rest of His great salvation in Jesus Christ. The first band of missionaries sent to Hawaii by the American Board was on its voyage when the tabu was destroyed. In April, 1820, they arrived in Cook's Bay, anticipating that, as with the English Mission in Tahiti, many years of instruction would be needed before the people would give up their gods as no longer worthy of their trust. Their astonishment may be conceived when they heard that that side of their work, its negative side, had been already accomplished, and that they had a clear stage before them in preaching the Gospel of Christ. They were received with pleasure; they fixed on suitable stations; and all, missionaries, physician, schoolmasters, and printer, were soon busy with their work. Only the former found nothing to do. That they had to build decent houses, to make simple furniture, and lay out a garden, was a matter of course. It was also natural that self-seeking, vicious foreigners should calumniate them, and seek to have them sent away. But God was their helper, and put the calumniators to shame. While the latter were declaring that the missionaries had come from America to seize their lands, that Tahiti had been ruined by such men, and that the King of England would be angry if they were not at once removed, it happened that Mr. Ellis arrived from Tahiti with Messrs. Tyerman and Bennett, and two native teachers, and that the captain who had brought them was also bringing a royal yacht as a present to the young king from George IV. Mr. Ellis soon acquired the peculiarities of the Hawaiian, preached openly in the native tongue to high and low, described the story of Tahiti, which the teachers confirmed; and not only gave to the missionaries the benefit of the experience hardly won by his brethren, but drew towards them the regard and the confidence of the Hawaiian chief and people, whom they were anxious to instruct. He was privileged to baptise the first convert, who was no less than the Queen-mother, and preached her funeral sermon. Immediately after he sailed with his family for England.

It was a striking feature of the early course of the Hawaiian Mission that it made many converts among the members of the royal family and the nobles of the islands; also that many of these converts, high in position, remarkable for intelligence, and distinguished for the consistency of their lives, were women. It was amongst them that the great natural endowments of the chiefs and people were manifested. First among these was Keopuolani, the widow of the late king. She was of the noblest blood in Hawaii, and her person was held sacred. Even as a heathen, she was of gentle disposition, was very kind to all around her, and was never the means of putting any one to death. She was diligent in her Christian studies, and though her son, the young king, and others sought to draw her from her teachers, she remonstrated with firmness

and avowed her determination to follow the new religion. She died in 1823, at the age of forty-five; and was the first native convert baptised and buried on the islands. Kaahumanu had been the favourite wife of Kamehameha, and was a woman of very superior mental endowments. She was by his will associated in the government with his son Liholiho, and on the departure of the latter to England, where he died, she was appointed regent. Both she and her able minister Kalanimoku became decided Christians, and by their wise administration contributed to the order and peace of that transition period which finally gave to Hawaii a free Constitution and Christian laws. She was of commanding presence, and as a heathen was imperious and cruel. At first she despised the missionaries; but when after a severe illness the Gospel had entered her heart, she became literally a new creature. She was gentle, courteous, and affectionate towards the members of the mission; and her addresses to the people showed that she appreciated the Gospel as the great reforming power which the nation needed. The change was observed with deep interest by her subjects, and their awe was softened into the most devoted attachment.

There were others, high in rank and influence, who at this period became Christians. Hoapili, the governor of Maui; Namahana, sister of Kaahumanu, and Kuakini, her brother, were of this number. But among them all, none was so decided, so devoted in her profession, and so consistent in her life, as Kapiolani, the wife of the governor of Hawaii. She was a descendant of the former kings of that island, and inherited great estates upon the wooded slopes of the great volcano of Mauna Loa. She early attached herself to the missionaries, and when their number was increased, successfully pleaded for her own district as a suitable mission-station. Of remarkable intelligence, her consecration to the Saviour was unusually complete, and her spirituality was of a high order. The mission-house, the first chapel, the necessary supplies for the family, and the instruction of the numerous population around her, were the objects of her constant care. She possessed great decision of character, and, aware that the people of the district had a special awe of Pele, the goddess of the volcano, she resolved to brave all danger, descend to the edge of the crater, to eat the sacred berries, and so break the spell which still bound their dark and ignorant minds. In the presence of multitudes she carried out her purpose in safety, and the power of Pele was gone for ever. She lived thus an excellent, faithful servant of Christ for twenty years, and died in 1841. "She was confessedly the most decided Christian, the most civilised in her manners, and the most thoroughly read in her Bible, of all the chiefs this nation ever had; and it is saying no more than truth to assert, that her equal, in those respects, is not left behind."

A steady supply of missionaries gradually secured the establishment of a sufficient number of central stations, and the maintenance of all those varieties of agency which every well-furnished Christian mission requires. Good schools, a press, a translation of the Bible, hymn books, a general literature, were all provided. A normal school for teachers, a theological institution for a native ministry, a superior school for the missionaries' children and the like, were added ; as converts increased, the churches were enlarged, and the minds and hearts and social life of this attractive people opened to the perception of new wants. Of the power, the earnestness, the zeal of a large number of the missionary brethren, it is impossible to speak. Every year ground was gained ; every year saw the chiefs more decided in their opposition to heathenism, law and order more prevalent in the community, and the baptised converts more numerous and more firm. Civilisation grew as diligent labour supplied the means ; and neat houses, convenient furniture, becoming dress, larger meeting-houses of a higher style, and numerous school-houses grew more and more conspicuous among the rich woods and cocoa-nut groves over all the country districts ; while Honolulu became a thriving town, and its commodious harbour, sheltered by coral reefs, received annually a larger number of foreign vessels, and of smaller craft, built, owned, and sailed by native hands.

At times the missionaries and people met with the most serious hindrances in their path of progress. The captains and crews of vessels were highly indignant at the restraints laid upon their lawlessness ; spirits were secretly sold in opposition to the law ; a party was formed among the native chiefs opposed to innovations and moral improvements ; captains of vessels both in the English and American navies resorted to violence in defence of vice ; and the then English Consul exerted his utmost to injure the Government which was endeavouring to do justly. God in His good providence, however, found the people friends. Admiral Lord Byron, in the *Blonde*, sustained the Government and chiefs of the islands fully, paid them due respect, and gave them wise counsel about their affairs. Captain Finch and his officers in the U.S. frigate *Vincennes* went round the group, visiting the various governors ; and Admiral Thomas, in the *Dublin*, restored to the dethroned king his usurped authority, and joined the court and nation in giving public thanks for the restoration of order and peace. The pressure put upon the authorities by the Romish priests was a source of constant difficulty in early days ; they were anxious to see the Sabbath laws and the spirit prohibitions broken through ; indeed they longed for anything to be done which would break the spell of his attachment to the Protestant teachers and the Bible which they so diligently spread. In these attempts these priests would have been powerless, but for the countenance

given, and the violence resorted to, by captains and admirals of the French navy. Serious complications arose from this external interference; but they were happily terminated by an agreement between the three governments of England, France, and America, that the independence of Hawaii should be respected, and that the young State should be fostered and guarded by their friendly care.

All difficulties, political, social and religious, were finally swept away by the great religious revival which quickened the whole people in 1836 and the two following years. Nothing like it in its depth and breadth has been witnessed in the mission fields of modern times. Every history of the islands describes at length the feelings, scenes, and results of that "great awakening." It began among the missionaries themselves; and it was manifested in increased seriousness in their work, in more intense longing for the conversion of souls, and in large-hearted wrestling prayers for the salvation of the world. Sudden bereavements in their families, deep personal sorrows, even a deficiency in their annual resources arising from commercial disasters at home, drew them nearer to the Saviour, elevated their faith, increased their self-sacrifice in His service, and brought them into closer union and sympathy with Him. The native churches became more spiritual, the tone of their piety was raised, and many young people began to seek fellowship with the Church. In 1838 the Divine influence was seen to be widely at work. Devotional meetings were numerous, and plain preaching on the principal topics of the Gospel was welcomed by multitudes, who were asking with earnestness, "What shall we do to be saved?" As a result, many confessed their sins with groans and cries. "Some of the congregations were immense;" at Ewa, four thousand gathered; at Honolulu, there were two congregations of two and three thousand; at Hilo it was five and even six thousand. "All classes crowded to the places of worship." Children, hardened transgressors, the blind, the lame, the most ignorant heathen, came with singleness of heart seeking salvation, while the native Christians exhibited an earnest, humble perseverance in prayer, which the missionaries had never seen among them before, and whole bands of them went forth two and two exploring the land and bringing stragglers in.

The result of this three years' work was the addition of twenty thousand three hundred members to the eighteen Churches in the islands. Many had been inquirers previously, but multitudes were new converts. Great care was taken in instructing, examining, and admitting them; and the native members, who know the inner life and character of natives far better than a foreign missionary can do, were specially charged not to sanction the reception of any one against whose sincerity sound reasons could be brought. A mighty advance took place in the

general improvement of the nation, and though some went back and the general excitement cooled down, the gain to the islands was solid and enduring.

While the religious life of the race was thus being strengthened, the forms and arrangements of their national life were also elevated and improved. This is a topic in connection with the influence of the Gospel in modern days which comparatively few English missionaries have appreciated. The American brethren, familiar with the religious training of the New England Colonies, have been much more alive to its importance. It was soon found that the tyranny and feudalism of the heathen institutions were inconsistent with the personal freedom and the rights of property inculcated by Christianity. The personal rule of the chiefs was therefore set aside, and public and written codes of law were gradually formed and promulgated. The great question of the title to the land was carefully examined and settled. A general magistracy was appointed. Supreme courts were established at a fixed seat of government. Finally the government was placed on a constitutional basis; it was declared that legislation should seek the benefit not of chiefs only, but of the people; an annual council of chiefs was arranged for; the authority of the king was placed under legal limitations; and a ministry was formed of responsible advisers. Three of the American missionaries, set free for the purpose by the Mission Board, and a Scotch gentleman, Mr. Wyllie, greatly assisted the young nation in carrying out these public reforms, the result of which was content among the people, safety for life, person, and property, and facility of intercourse with foreign nations. The effect of these blessings again was increased cultivation, industry, and wealth.

As the years went by the Church and the nation assumed a higher position. But even as late as 1863 the Churches were still dependent, looking to the foreign missionary for pastoral guidance, and having few natives under training for the Christian ministry. Like other missionaries, the American brethren in Hawaii had neither seen the importance of these pastors, nor believed that the native Church could be taught to live alone; although in the case of Bartimeus, the blind preacher, they had witnessed the extraordinary power with which a fit man could instruct and guide his Christian brethren. The stimulus to new measures came from home. By various stages the churches were trained to greater self-reliance. Institutions for education were taken under charge of the Government, while a college for the native ministry was established and set in full operation by the mission. A foreign mission to Micronesia and to the Marquesas Islands, was undertaken by the Hawaiian Evangelical Association, which called forth great liberality on the part of the people, and enlisted the zeal of many native ministers.

The Churches were constituted into a great Union or Association entirely managing their own affairs ; and the American Board in Boston retired altogether from its missionary position in the Hawaiian Islands.

In June, 1870, was celebrated the jubilee of the mission, and in it the whole nation shared for several days. Sermons were preached by native as well as American ministers, and the King and Court were present at the public meeting in the great stone church in Honolulu. The power of the Gospel, as seen in the reformation and renovation of Hawaii, was the theme of every address, and no language used was too strong to describe the greatness of the change. "A heathen nation has become Christian ; the Bible, a Christian literature, schools and churches are free to all ; law and order have taken the place of individual caprice ; an independent government shares in the respect and the courtesies of the civilised world ; a poor, wretched barter, with a few passing ships, has been changed into a commerce reckoned by millions of dollars ; but more than all, the seeds of Christian culture, ripened in this soil, have found lodgment in lands thousands of miles away, in the Marquesas and Micronesia." "Why these beautiful residences, these houses of taste, these gardens teeming with the riches of a tropical clime ; why these openings to enterprise, and this delightful and attractive social life, but that Christianity has come with its better thought and nobler purpose, sending its quickening energies through every form of human activity, and demonstrating that the highest progress of a nation comes not from commerce and civilisation alone, but when a new life current has been poured through its heart and has quickened its brain." "Whether it was by a mighty outpouring of the Spirit, or by a gradual work of grace in the community, I know not ; but that the Lord has been here, with regenerating power, there can be no doubt. Nothing but the Holy Spirit could have wrought in this people what we now see."



THE PRONOUN "I."

THE grammarians—older and later, they are all in a tale—describe "I" as a simple pronoun, first person, singular number ; and they say that a pronoun is a word that is used instead of a noun. Probably the grammarians are right—at least, it is of no use to contend with them, for they have great self-confidence in assertion, and this gives them the ear of the public. But it must be said, by way of protest, that they do much injustice to what they are pleased to call "the pronoun I." A "lingual vowel," indeed ! the "first personal pronoun !" As if it were "only this, and nothing more." In reality it is, so to

speak, a dux or leader amongst words; the very thinnest of capitals, but the most powerful; self-contained, able to stand alone, and to speak and act for itself; singular in having the power of a word embodied in a letter. Self-asserting, inherently sufficient, it insists upon leadership. Try to put it where you will, it comes out plainest and foremost. Every "I" seems to have a personality in itself. It will head a sentence, whenever possible, as if by nature; and being there, it expresses, reflects, enforces the soul and habit of the person who uses it.

We English ought to pay special respect to the "I," and to give it peculiar consideration and honour; for our "I" is the simplest, the strongest, the most direct, the fullest in expressiveness of all the "I's" in the languages of the world, living or dead. An ingenious critic might base the Shandean theory upon it alone; for the English "I" stands plainly for the English character: positive, direct, vigorous, self-reliant, a little contemptuous, or, at least disregarding, of others. Compare the rest with it. See how it broadens into a whole system of philosophic reflection in the Greek *Eγω*; and thins down into weakness in the same form repeated in the Latin *Ego*. How poor, again, it looks in the *Je* of the French; how lazy and ineffective in the Spanish *Yo*; how softly indecisive in the Italian *Io*; how comical in the Swedish *Jag*; how rough and hard in the German *Ich*. The Anglo-Saxon comes nearest; but, after all, the *Ich* isn't half so vigorous as the plain, strong, simple, self-asserting modern English "I." How clear it is; how shapely, with its prim, straight stem, not unlike the shaft of a column, broadening out into a delicate capital at the top, and resting upon a steady base. Nothing could be simpler: a child may trace its form, and so may the trembling hand of an old man. As for us, in middle life, we have no difficulty, save to prevent the necessary "I" running to seed in the superfluous "Ego."

People who suppose that but little can be said about the pronoun "I" are very much in the dark. The real trouble is to compress into reasonable compass that which should be said when one begins to talk or to write upon it. Note, for instance, the vast range opened by considerations of how the letter adapts itself to the expression of different emotions, desires, phases of mind, shades of character; how, whenever called upon, it lends itself to each and all, takes their colour, falls in with their passing humour, sustains at every turn a new part. There is no mood in which the "I" fails to find scope for its peculiar power, no passion too intense for it, no delicate *nuance* of meaning that it is unable to convey. In use by those in authority, it is by turns grave, emphatic, commanding, compulsive; in persuasion it is convincing, entreating, seductive, irresistible; in assertion it may be arrogant, harsh, intrusive, or firm, modest, self-respecting. By the slightest shade of

difference, the faintest change of inflection, it expresses contrasts and opposites—just confidence or ignorant presumption, decision or hesitation, strength or feebleness, anger or reproof. It suits equally pride or humility, affection or aversion, condescension or disdain, friendship or enmity. It may be threatening or persuasive, resolute or temporising; boisterous as the rough north wind, sweet as the summer south.

It is not proud, this letter "I," but comes and goes at anybody's command, and suits itself to all sorts and conditions of life. The king can use nothing stronger than his "I will;" the beggar nothing more melting than his "I want." In the language of ceremony the "I" fits just as well as in the familiar talk of domestic life. In the senate, the camp, the pulpit, at the bar, or upon the stage; in the tumult of popular assemblies, storm-tossed, passion-swayed; in the calm quietude of the study, in the familiar chat by the road-side, in the pleasant, easy, half-spoken talk before the winter fire, when work is over, and mind and body sink into sweet repose—in one and all—in the converse of pastor and people, parents and children, lover and mistress, husband and wife; in every habit, relation, phase, change, or incident of life, the "I" has its appropriate and perfect place, suited to all persons, all topics, all circumstances, and all times.

See, next, the nature and properties and powers of this Magician of the Alphabet—how it casts a glamour over all we do, and presents to us whatever we would, just as we wish to have it presented; how it makes one man think himself courageous, and another generous, and a third self-denying, and endues others—in their own fancy—with all the virtues, graces, or accomplishments they desire to possess, or, at least, to be thought to have. Sometimes it works out reality from imagination, performance from pretence: a man thinks himself so and so, and at last comes to be what he fancies himself; to act up to the self-created character, from unconscious, unacknowledged fear of betraying his "Ego," and thus of losing his self-respect. Sometimes, again, the operation is reversed—the man would be better if he had not the "Ego" ever present to his mind; if, forgetting self, he could, for once in a way, remember others, and take their personality into account. There is nothing that needs to be more closely watched, and more strictly fenced off, than this disposition to look at one's self and at other people through the medium of an "I." We can scarcely help it, though, for it is in our nature. The solitude of the "Ego" is absolute. In all other forms of speech, and phases of thought, and modes of action, we link ourselves with others. In this we are alone—closed up, walled in, so to speak, with our own single, personal, individual feelings, desires, passions, interests, temptations, and weaknesses. In all else it is

"we;" for ourselves it is "I." This one word or letter cuts us off from the joint existence of wedded life, of the family, the community, the State, the human race, and sets us apart, silent, solitary as if in a desert, alone with the "Ego," the Me, the separate, self-contained, individual, incommunicable soul. It is good for us, no doubt. The separation even from what is nearest, and dearest, and most precious, is a healthful discipline; but sometimes it is an awful one. Many a man would give the world, if he had it, to escape this enforced communion with himself. He goes into it, to outward vision, strong, prosperous, smiling, with honour untarnished, with conscience void of offence; and then, in the solitude, he realises the kind of man he is, and shrinks with terror from the revelation; he sees and knows what the world is ignorant of—the doubt and pain of life; the temptation, now subtle, now strong, but always met half-way; the weakness of will, the weariness, the dread remembrance of what has been, the forecast of what may be—the cloud and mist over all; the black care that will ride behind the horseman, let him be ever so swift. You see a man with head bent down, and eyes half closed, slow pacing in the street; or one silent in a laughing company; or who sits before the dying fire, gazing into the embers. Well, each of these, may be, is alone, face to face with himself; the "I" has him and he cannot get free, but must go through with the dread trial, whether he come out of it scarred and maimed, wearied even unto death; or whether he come out strengthened and raised up, a new man. Pity him—it may be your turn a moment hence; pray for him—you may need it, too.

We have no right, however, to lift the veil that hides the struggle of a man with himself; it is dreadful and sacred, even as the mystic wrestling of Jacob at Peniel. Ours is but the lighter task of tracing the outside lineaments; let us leave the soul to its own conflicts, and get back to those. We have not to prophesy; but to talk about pronouns. What an indication of character is furnished by the use of the "I." Note how a man betrays himself by its frequent employment in speech, by the manner of its use, the obtrusion of his own opinion, clenching everything by reference to his little experience, repeating everlastingly his miserable pretentious "I" till the hearer grows tired and sick of it. Some men emphasise the "I," and contrive to throw a world of meaning into the utterance; you see that self-conceit fills up their lives, and rounds their every phrase and action; they live in an atmosphere of self-assertion and self-praise. In writing, again, how commonly the distinctive pronoun starts out. Even those who know that the constant use of it is forbidden by good taste, nevertheless fall unconsciously into violation of their own precept. Look at a bundle of your friends' letters, and you will find them dotted with "I's." Smile at the weak-

ness of the writers, and then look at your own letters, and you will be startled to find the same thing there. It is much more difficult than people think to avoid a practice that comes natural to us. Try to write a paper on any personal subject without an "I," and you will see how hard it is, and how constantly you must be upon the watch to prevent a slip. Make a speech, and the trial will be harder still. Preach a sermon, and you will find the difficulty increase. Write a long letter, and it becomes hardest of all. There is nothing in the range of spoken or written language so insidious as this pronoun. Even against the keenest watch it *will* get in; indeed, the very trial to keep it out makes unexpected place for its entry, for we often stumble through excess of caution.

As a matter of course, conversation is especially fruitful of the egotism which finds expression in the "I." We think in "I's," and so we speak them by the hundred. They drop out unconsciously in a stream, like the pearls and rubies from the mouth of the princess in the fairy tale. Even the most modest of people seldom say, "What do *you* think?" they begin instead with, "*I* think so-and-so." The commonest phrase in use in that hateful "I told you so;" and it is the most untruthful, too, for the chances are a hundred to one that the speaker never did tell you what he says or thinks he did. It comes of our always thinking of ourselves, and of our liking to have some visible, authoritative, or illustrative connection with whatever has occurred. Whenever something is related of other persons, we are always tempted to break in with anecdotes of our own experiences of the same kind. It would be comical, if it were not so common, to hear people capping an anecdote with the familiar "I said, or "I did," or "I remember" just the same thing. It really seems, for the time, as if the English language had resolved itself into one personal pronoun, and as if everybody was trying to repeat it in chorus.

Public speakers are great sinners in the use of the "I." Frequently—the rule is not absolute—the worst speakers, or those of least consideration, use it most. There is, however, one very notable instance to the contrary. It was said of the late Sir Robert Peel that the printers were hard set to find "I's" enough for the reports of his speeches, he so besprinkled them with his favourite pronoun. Mr. Gladstone is pretty liberal in the same way, and so is Mr. Disraeli; while as to the common run of speakers in Parliament the perpetual "I's" are the chief ornaments of their addresses. Mr. Bright—always pure in style, and *not* always thinking of himself—sets an example the other way; he is comparatively sparing in the use of the pronoun. Mr. Cobden was much the same, but he used it with greater frequency than Mr. Bright. In literature there are certain classes of writers who

must employ the direct form of writing, but amongst these there is a considerable difference in the number of "I's" they use. The poets are not very prominent in this respect, unless they begin to speak at once to the reader, and then the "I's" come out thickly enough and to spare. Take, for example, Mr. Tennyson's "In Memoriam;" and some of Mr. Browning's minor poems. Mr. Morris, even in the semi-personal connecting links of the stories in his "Earthly Paradise," scarcely ever uses the pronoun. Nor did many of what may be called the "standard" poets resort to it, unless in dedicatory or elegiac verses. Milton, Dryden, and Pope were very free from this kind of personality; there are but few examples in Spenser, and still fewer in Shelley. Though essentially egotistic, Wordsworth uses the pronoun with much greater moderation than some of his imitators; nor is Byron by any means so fond of it as might be supposed from a hasty glance at his pages. Cowper has been missed in this brief review; but Cowper—most modest of men—*did* begin one of his poems with an unlucky sequence of pronouns—

"I sing the sofa. I, who lately sang
Truth, Hope, and Charity."

Novelists of these days have fallen into the habit of dropping the thread of their stories, and stopping to moralise, or to gossip with readers, in their own persons. It is a bad practice; not to be commended, though Thackeray adopted it to a considerable extent, and though he had warrant for it, in a lesser degree, in his great master and exemplar—Fielding. Diarists and writers of autobiographies are, of course, licensed to use the pronoun "I" on slight provocation, but these differ greatly in their employment of it. Pepys, for instance, loads his pages with "I's," and plainly thinks of everything only as it had reference to himself. Evelyn—though not destitute of proper pride—is graver and more restrained. Of modern diaries two only need be mentioned—Raikes's Journals, and Crabb Robinson's Diary; in neither of these is the pronoun offensively prominent. The memoir writers, who have to speak much of themselves, are, on the whole, worse than the diarists. Take some of them at random,—Benvenuto Cellini, an egotist of the first water, is as full of "I's" as a peacock's tail; and so are Rochefoucauld, De Retz, St. Simon, and others of the Frenchmen, though some of these are singularly reticent of self, as witness Philip de Commines and the Duke of Sully; the latter, indeed, dictated his memoirs in the first person, and then had them turned into the third person, by his secretaries, in order to avoid the appearance of egotism. Modern Frenchmen do not follow this example; two instances may suffice—those of Lamartine, in his "Twenty-five Years of My Life;" and (widely different character) M. Guizot, in his "Court of St. James's"

and his "Memoirs of a Minister of State." With the Germans, self-consciousness manifests itself vigorously in the use of the distinctive "I." Take Goethe's autobiographic writings for illustration, or Kotzebue's solemnly amusing memoir. The humourists and essayists must needs deal very largely in the personal capital. From Rabelais downwards, in order of time, they are pretty much the same: Montaigne, Burton, Defoe, Swift, Sterne, Smollett, and the rest. Even here, however, there are exceptions; dear Charles Lamb contrived to drop the pronoun when he might often have used it without challenge. Montaigne and Burton are the worst offenders. The former, in his essay on "Vanity"—an appropriate place, it will be said—used the pronoun "I" exactly five hundred and twenty-two times; and this is only a single example out of many almost as egregious, for he was always talking of himself, his ways, his likings and dislikings, and so naturally ran back to his favourite pronoun on all occasions. Even he, however, is beaten by Burton, who, in his "Anatomy of Melancholy," speaks thus: "The time, place, persons, and all circumstances apologise for me, and why may I not then be idle with others—speak my mind freely? If you deny me this liberty, upon these presumptions, I will take it; I say, again, I will take it. If any man take exceptions, let him turn the buckle of his girdle, I care not. I owe thee nothing, reader; I look for no favour at thy hands, I am independent, I fear not. No, I recant, I will not, I care, I fear, I confess my fault, I have overshot myself. I have spoken foolishly, rashly, unadvisedly, absurdly. I have anatomised mine own folly." Against this rare specimen, and to close this essay, put the following passage from the *Spectator*, No. 562: "The gentlemen of Port Royal, who were more eminent for their learning and humility than any other in France, banished the way of speaking in the first person out of all their works, as rising from vain glory and self-conceit. To show their particular aversion to it, they branded this form of writing with the name of an egotism—a figure not to be found among the ancient rhetoricians." And to this essay Addison prefixes a motto from the "Eunuchus" of Terence—*Presens, absens ut sics*. It will serve for our "moral" as for his—"Be present as if absent."

THE ATHANASIAN CREED CONTROVERSY.

THE great controversy which has for some time past been raging within the Anglican Church relative to the Athanasian Creed and the position which it ought to have in the ritual of the Church, has, during the past month, been carried to another court. It has already been largely canvassed, both in the Church's newspapers and her various deliberative assemblies. The Ritual Commissioners have considered various suggestions relative to it, and pronounced their verdict on them. The two Houses of Convocation have had debates on the subject, which have been marked with great ability, though in some instances, it must be confessed, by a bitterness which has been hardly less conspicuous. Learned men have discussed at great length the date and authorship of the Creed, the correctness of the translation, the proper interpretation of the language, as well as the propriety of considering the weak consciences of those to whom its use in public worship is a stumbling-block, and the best means of doing this without any compromise of the Church's loyalty to the truth or any weakening of the testimony she has borne to it. Of the proposals which have been made the name is Legion, and almost every one has given rise to a separate discussion. Archbishops and Bishops, the Theological Professors of the two Universities, the leaders of the great parties within the Church, thousands of the clergy, and an important section of the laity, have given deliverances upon it, and it is not wonderful if plain people have been somewhat puzzled and perplexed amid their conflicting opinions. At length, however, the defenders of the Creed have called in another arbiter who is to decide the question. They have had a great meeting at St. James's Hall, supplemented by another at Hanover Square Rooms, which received the overflow of the principal assembly, and in the triumphant success which they have achieved in the numbers, the unanimity, and the passionate enthusiasm of those who rallied round their standard, they fancy they have a guarantee for the security of the Creed. At last the people have spoken, and now Dr. Pusey and Canon Liddon may rest in peace, assured that they will not have to forsake the "Church of their Baptism" because she has been weak or false enough to abandon that grand Creed for which they are so strenuously contending. We are ourselves somewhat amused at the child-like confidence which some people repose in the verdict of public meetings. They forget that every effort has been previously made to secure a mustering of numbers in favour of a particular view, and that, except under special circumstances, and with a definite and positive object before them, opponents are not at all likely to present themselves in force, and possibly that

means may have been taken (as we believe was the case in the instance before us) either to exclude them or to pledge them to silence. They forget the electric influence which runs through a great assembly sympathising in opinion and stirred to strong excitement by the powerful rhetoric of a favourite speaker. They seem to forget, too, for the time the great world outside, coldly indifferent, or positively hostile, and delude themselves into the belief that the shouts, of applause which greet the speeches, and which are all the more rapturous the more wild and vehement their language, are a faithful representation of public opinion. That sensible men, some of whom have passed the meridian of life, can be thus misled is somewhat amazing, yet we continually see it on all sides. We had, at the recent Nonconformist Conference in London, an excited orator assuring us, on the faith of the reception his rhetoric had met with in St. James's Hall on the previous night, that the hearts of the masses are set on Disestablishment, and that their only marvel and complaint is that the Nonconformist leaders are so slow to move. No doubt he was just as sincere in his belief as the venerable divines in the Jerusalem Chamber who accept the resolutions of the St. James's Hall meeting as a proof that the English people love the Athanasian Creed, and will not tolerate any attempts to mutilate it or to deprive them of the privilege of hearing the grand "war song of the Church," and its pealing anathemas on all the principal Church festivals.

We should be more surprised at the exultation which the Anglican party have shown relative to their great Athanasian meeting, and at the confidence which it seems to have enkindled in their minds, if we did not remember that they are new to these popular demonstrations, and may very naturally attach to them an undue significance. With all the cant we hear about the "poor man's Church" it is a rare thing to Anglican divines to find themselves receiving an ovation from a great popular gathering, and it must be confessed that it is the Ritualists who have enabled them to take this unaccustomed position. To do them justice, these gentlemen understand the art of getting up demonstrations, and practice it with an effectiveness which no other body of clerics, either in or out of the Establishment, have been able to reach. Looked at apart from its religious bearings, and considered simply as a means of attracting and interesting crowds, there is no doubt something in Dr. Littledale's notion of learning from the tactics of the Oddfellows' and similar clubs. The organisation of bodies of men; the creation of the class, or rather club, feeling which binds brotherhoods together; the *esprit de corps* which, skilfully used, becomes so potent a force; the careful discipline under recognised and trusted leaders,—all have their effect if the design is to make a show of strength. Pride in their flag or their

order, devotion to their chief, passionate zeal for the symbols of their party, supply the place of nobler feelings, and not only move numbers who are insensible to such feelings, but call forth manifestations of attachment which are distasteful to those who are under the dominion of these better sentiments. It is somewhat astonishing, however, to find a man of the Marquis of Salisbury's knowledge of the world and aristocratic opinions and sympathies, talking as though these displays of unreasoning devotion were entitled to an equal if not a greater authority than the calm and dispassionate utterances of men who have thought carefully on subjects of extreme difficulty, and who do not write or speak without full consciousness of their responsibility.

As a piece of vulgar buncombe, nothing could be more successful than his Lordship's attempt to discredit the manifesto of Lord Shaftesbury and his supporters, by setting over against it the clamour of the fierce zealots who crowded St. James's Hall, or the opinions and prejudices of the classes whom they were supposed to represent; but in his better moments even the Marquis must have been ashamed of himself for having condescended to a style of argument whose weakness no man knows better and none could expose with more effect than himself. Had his Lordship's sympathies been on the other side, he would have been the first to laugh to scorn the idea that the deliberate judgment and conscientious scruples of "grave and reverend seignors," the flower of the laity of the Anglican Church, judges of the land, peers and members of Parliament, in fact the pillars of the Church, with a nobleman at their head, whose orthodoxy is as unquestionable as his labours have been abundant and the influence he has exerted wide-spread and beneficial, are to be held of no account, because there, forsooth, are but few churchwardens who share their opinions, and because they were strongly condemned by a promiscuous gathering (including, according to the *Times*, a large proportion of youths or very young men) in St. James's Hall. We wonder, indeed, how his Lordship could maintain his gravity while he told the audience, which hung in rapture on words so well calculated to feed their own self-complacency, that he "never dreamt of such Toryism as would imagine that the objections of peers and members of Parliament to an article of faith was more valuable than that of humble laymen," "and that he had been specially struck by the fact that though there were so many names of eminence attached to the memorial, there was "so beggarly an array of churchwardens." We have not an extensive acquaintance with churchwardens, but that they are a very useful and estimable body of men, albeit often very ignorant and very prejudiced, we do not doubt. What special qualification they possess to pronounce on the delicate and subtle questions connected not only with the Creed itself but with the propriety of using it, we are at a loss to understand.

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We should be more surprised at the exultation which the Anglican party have shown relative to their great Athanasian meeting, and at the confidence which it seems to have enkindled in their minds, if we did not remember that they are new to these popular demonstrations, and may very naturally attach to them an undue significance. With all the cant we hear about the "poor man's Church" it is a rare thing to Anglican divines to find themselves receiving an ovation from a great popular gathering, and it must be confessed that it is the Ritualists who have enabled them to take this unaccustomed position. To do them justice, these gentlemen understand the art of getting up demonstrations, and practice it with an effectiveness which no other body of clerics, either in or out of the Establishment, have been able to reach. Looked at apart from its religious bearings, and considered simply as a means of attracting and interesting crowds, there is no doubt something in Dr. Littledale's notion of learning from the tactics of the Oddfellows' and similar clubs. The organisation of bodies of men; the creation of the class, or rather club, feeling which binds brotherhoods together; the *esprit de corps* which, skilfully used, becomes so potent a force; the careful discipline under recognised and trusted leaders,—all have their effect if the design is to make a show of strength. Pride in their flag or their

order, devotion to their chief, passionate zeal for the symbols of their party, supply the place of nobler feelings, and not only move numbers who are insensible to such feelings, but call forth manifestations of attachment which are distasteful to those who are under the dominion of these better sentiments. It is somewhat astonishing, however, to find a man of the Marquis of Salisbury's knowledge of the world and aristocratic opinions and sympathies, talking as though these displays of unreasoning devotion were entitled to an equal if not a greater authority than the calm and dispassionate utterances of men who have thought carefully on subjects of extreme difficulty, and who do not write or speak without full consciousness of their responsibility.

As a piece of vulgar buncombe, nothing could be more successful than his Lordship's attempt to discredit the manifesto of Lord Shaftesbury and his supporters, by setting over against it the clamour of the fierce zealots who crowded St. James's Hall, or the opinions and prejudices of the classes whom they were supposed to represent; but in his better moments even the Marquis must have been ashamed of himself for having condescended to a style of argument whose weakness no man knows better and none could expose with more effect than himself. Had his Lordship's sympathies been on the other side, he would have been the first to laugh to scorn the idea that the deliberate judgment and conscientious scruples of "grave and reverend seignors," the flower of the laity of the Anglican Church, judges of the land, peers and members of Parliament, in fact the pillars of the Church, with a nobleman at their head, whose orthodoxy is as unquestionable as his labours have been abundant and the influence he has exerted wide-spread and beneficial, are to be held of no account, because there, forsooth, are but few churchwardens who share their opinions, and because they were strongly condemned by a promiscuous gathering (including, according to the *Times*, a large proportion of youths or very young men) in St. James's Hall. We wonder, indeed, how his Lordship could maintain his gravity while he told the audience, which hung in rapture on words so well calculated to feed their own self-complacency, that he "never dreamt of such Toryism as would imagine that the objections of peers and members of Parliament to an article of faith was more valuable than that of humble laymen," "and that he had been specially struck by the fact that though there were so many names of eminence attached to the memorial, there was "so beggarly an array of churchwardens." We have not an extensive acquaintance with churchwardens, but that they are a very useful and estimable body of men, albeit often very ignorant and very prejudiced, we do not doubt. What special qualification they possess to pronounce on the delicate and subtle questions connected not only with the Creed itself but with the propriety of using it, we are at a loss to understand.

The most melancholy feature of this wretched—not to say insincere—clap-trap, is the evidence it furnishes of the partisan temper in which the agitation is conducted. In political warfare *ad captandum* appeals of this kind may pass muster, though they always detract from the dignity and authority of the speaker by whom they are employed; but in a controversy affecting, according to the Marquis and his friends, the vital doctrines of the Christian faith, and certainly touching upon the deepest susceptibilities of numbers of sensitive consciences, this kind of senseless talk is as ill-placed as it is hollow and mischievous.

If, indeed, there ever was a question which required some subtlety of thought, considerable theological knowledge, and great delicacy of feeling for the formation of a sound judgment, it is just this. The opponents of the Creed, or rather of its public use in the services of the Church, may very reasonably say that this very fact proves their case, that if a Creed is to be recited in public worship it should be one that is easily understood and in which the great body of Christian people would readily and heartily unite, that at all events there should be nothing in its form to repel those who agree in the substance, and that because this is precisely what the Athanasian Creed is not, it needs only the exercise of ordinary good sense to pronounce it unfit for the place it at present occupies in the Prayer-Book. Be this as it may, Lord Salisbury unintentionally supplies an argument against himself when he says “the objections which are levelled at the Creed are not of a kind which can commend themselves to the broad views of the mass of men. The mass of men do not understand these fastidious objections to form. They think of substance, and substance only. They do not inquire whether this Article may possibly be offensive to the Greek Church; they do not ask whether that Article will represent a view of the Divine hypostasis later than the Nicene; they do not enter into subtleties of the kind.” In other words, they know nothing about the very things to which they give such hearty support, and in his Lordship’s judgment their opinions deserve more consideration because of their ignorance. He must certainly have been anxious to show his freedom from any flavour of “aristocratic doctrine,” when he thus asks us to defer to the judgment of the mass on the very ground of their unacquaintance with subtleties of criticism, and their freedom from the scruples by which more intelligent men are troubled. In secular life a Tory of the Tories, the Marquis seems desirous to show that in ecclesiastical affairs he can go beyond the most extreme democrats, but to all thoughtful men it will appear that he is answered out of his own mouth.

It is only necessary to run over the various questions involved in this controversy in the most brief and cursory manner, to see the folly of such a representation. At the very outset we are met with a dispute as

to the title, the authorship, and the age of the Creed. Though "commonly called that of St. Athanasius," the opinion of the best critics is that that great champion of orthodoxy is innocent of any share in its composition, and that it had its origin at a much later period. To those, indeed, who hold that its value depends entirely upon its conformity to the teachings of Scripture, this is a matter of little significance, but to the upholders of Church principles who receive it as a symbol of the Catholic Church, it is of supreme importance to decide how and when it originated. Leaving the title, and coming to the document itself, we are confronted by a new series of questions as to the text and the translation, some of its defenders maintaining that the objections to it arise out of a misunderstanding, due either to a corruption of the original or to mistakes in the English version. Then follow difficulties as to the interpretation both of some of the doctrinal and of the damnatory clauses. Does it or does it not condemn the doctrine of the Greek Church as to the Procession of the Holy Ghost? Dean Stanley says it does, the divines of the other party say that it does not, and both employ so much ingenuity and subtlety in support of their own view, that we should be very slow to pronounce between them. But according to the Marquis of Salisbury, this is a matter of little importance. The masses on whom he so much relies do not inquire whether this Article may be offensive to the Greek Church, and we suppose neither does he. But such levity in dealing with a question of such magnitude is little short of the profane. For if there be offence to the Greek Church, that is if the doctrine of that Church be condemned, it means that the members of that Church are by the teaching of the Creed doomed to eternal perdition. The Dean of Westminster waxes more than usually fervid and eloquent when he denounces so monstrous an idea, as well he may. "I entirely repudiate the doctrine that these great fathers and patriarchs of the Eastern Church are everlastingly lost on that account! Whether they were right or wrong in their view of the Double Procession, it is not for me to say; but what I do maintain is that, whether they were right or wrong makes not the slightest difference to their salvation. Justin Martyr, Gregory of Nyssa, Gregory of Nazianzus, St. Basil—not one of these, I will venture to say, has been everlastingly lost, because they denied one of the most essential formularies contained in St. Athanasius' Creed." Now, who is right in this matter? Does the anathema of the Creed apply to the whole Oriental Church, or does it not? Surely a man who has to join in it in church may well be solicitous to have this determined, and it will be but little consolation to him to be told that it is idle to indulge in "fastidious criticisms about form," and that he should seek rather to imitate the churchwardens and others who think only of the substance, and do not trouble themselves with such extreme

consideration for the Greek Church, or even for the eminent Bishops of the Anglican Church, who also have had some questionings about the form of this Creed.

Then as to the special clauses, apart from which it is probable that the controversy would never have arisen, or at all events never have taken its present form. In what light are we to regard them? Are they damnatory, monitory, or minatory? Are they to be accepted without reservation, or are there exceptions to their range which charity would suggest and which a sound interpretation would justify? To whom, in fact, do they apply? To all unbelievers, or only to those whose unbelief is the result of obstinate and wilful resistance to the truth? If the latter, how is the line to be drawn, and what are to be considered and represented as signs of that wilful sin which excludes from salvation. There are some who lay stress on the word "keep" in the clause, "which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly," and arguing that a man can only keep what he already has, contend that the words do not apply to the unbeliever, unless to his unbelief be added also the guilt of apostasy. Further, as to the doom indicated, there arises a question as to its exact meaning. Canon Kingsley, whom we should be surprised to find among the champions of the Creed but for that love of paradox which is so marked a characteristic of the school to which he belongs, believes that the objections to these clauses "would die out were the true and ancient Catholic doctrine concerning the future state better known amongst us;" but he does not expound what that doctrine is, and were he to do so, he would simply prepare the way for a fresh controversy not less exciting than that about the clauses themselves.

We have here, already, a pretty considerable crop of difficulties with which to deal, but we are not done. Supposing, and surely it is conceivable, that it may be desirable in the presence of questions so numerous and complicated, to provide some relief for those on whom any of them may press, in what way can the end be best secured so as to maintain loyalty to the truth and yet show proper thought for individual consciences. It is no use saying that they are needlessly scrupulous. Their difficulties are not likely to yield to the unanimous voice of a public assembly, to the remarkable testimony of a working-man as to the regard which his class have for the three Creeds, but most of all for that of St. Athanasius, to that still more startling appeal from the New Zealand convert, quoted by Canon Liddon, not to withdraw "a document which he had found so precious to his own soul from public services," or even to the passionate and earnest words of Dr. Pusey from his sick bed, when he seemed to be on the verge of eternity. Consciencs cannot be reached in this way. Men may listen with marvelling sur-

prise to the New Zealander, with interested curiosity to the dying message of the Baptist who was another of the Canon's witnesses, with hesitation and doubt to the working man, who must surely be a *rara avis in terris*, and with reverential respect to the words of one whom all must honour, however they may differ from his opinions and believe that the influence has been disastrous both to the Protestantism and Christianity of England, Dr. Pusey ; but the conscience is equally unmoved by all these influences, and that conscience must be the man's own guide. Granted even that these consciences are imperfectly enlightened or needlessly sensitive, still it may be worth while to consider whether it is wise and right to put so severe a strain upon them. And if the answer be in the negative, then arises the question as to the mode of easing the pressure of which they complain. Shall it be by explanatory note or synodical declaration, as to the sense in which the Church receives the objectionable clauses ? Is it necessary to recite the Creed in the public worship, or if it be retained in the Prayer-Book, might not the present mode of using it be discontinued ? At least, might not the word "may" be substituted for "shall" in the Rubric which enjoins that it be read on certain specified days, leaving it optional with the officiating clergyman to adopt it or not ? Every one of these propositions has its own recommendation and its own difficulties (looking at them at present entirely from a Churchman's point of view), and it is absurd to suppose that they can be decided by the vote of a public meeting. It may, of course, in the rough and ready style which alone is possible, endorse what its leaders propose and condemn what they condemn, applaud their eloquence and follow their advice, and by its shouts give emphasis to that cry of "No Surrender" which it is so easy to raise and so very hard to maintain. But this can hardly be satisfactory even to the devout and earnest men among the leaders themselves, who can sympathise with the difficulties which their enthusiastic admirers cannot even comprehend, and certainly are not at all prepared to respect.

There is a very interesting and suggestive letter in the *Guardian* (April 24th, 1872), from Rev. Alfred Codd, of Beauminster, which may suggest a doubt whether the Marquis is correct in his ideas about public opinion. It will be seen that he himself is in favour of maintaining the Creed in its present place, and was desirous of securing a strong representation from his parish in its favour. He thus records the result of his attempt :—

"I, with many other of my brethren, received, some two or three weeks back, forms of petition from a London committee for *parochial* action. Knowing that these were widely circulated, I felt it my duty to do what I could with my own more intelligent communicants. The result, I am bound to confess, is most humiliating, most disheartening, and that in a parish which might fairly claim to be above the average in Church feeling, privileges,

and practice. Prejudice and ignorance in some, a certain amiable objection to the damnatory clauses in others, a secret dislike to the very dogmatic character of the Creed, the opportunity which such petitions give for the exercise of private judgment in 'matters which are too high,' or a proper wish on the part of some to leave these questions of pure doctrine with the clergy—these and other reasons have conspired to prevent the petition being largely signed in this parish."

It may be said on the other side that there have been a large number of petitioners who have urged Convocation to retain the Creed, but the explanation of this is easy. In one case there was a declaration from 8,000 communicants, and it was appealed to with special satisfaction by the Ritualist party, because the names had been obtained entirely by the circulation of the document among the *Confraternity of the Blessed Sacrament*," a strong Ritualistic organisation. Wherever this party have power they can easily secure signatures to such petitions as they consider desirable in the interests of the Church. Besides, as Mr. Codd says, his parishioners, even those who hesitated as to expressing any opinion about the Athanasian Creed, "would sign almost to a man against tampering with the Prayer-Book, or with the simple Creed of their Baptism." The same feeling, especially where it is strengthened by that political antagonism to Dissenters which seems at present to be one of the main bulwarks of the Establishment, leads many of less inquiring mind, or of more implicit faith in the clergy, to sign petitions in favour of the Athanasian Creed, just as they would sign in favour of any other symbol or institution which was identified with the Establishment. To quote such zeal as a sign of attachment to the Creed is worse than childish.

It is in our view a melancholy thing that questions, which in their ultimate issues affect Nonconformists as well as Anglicans, because they must have an important bearing on the great battle between faith and unbelief, should be thus introduced into the arena of ecclesiastical and even political strife; that the whole machinery of agitation should be set at work to secure a party triumph; that passion should intrude into a sphere where there is a need for the calmest reason and the widest charity; that the arguments employed should so often be marked by gross misrepresentation and transparent sophistry, and that it should be thought possible or desirable to stifle the earnest appeals of sincere consciences by the power of mere numbers. One of the most common devices of the defenders of the Creed has been to exhibit themselves as the champions of the great Christian verities in an age when they are exposed to assaults of a specially daring and destructive character. Even Canon Kingsley, whose own experience ought to have taught him better, says that its "potent and salutary influence not only on the theology, but on the ethics, and on the

science, physical and metaphysical, of all English-speaking nations, was never more needed than now since the great French Revolution of the last century, and therefore, I am jealous of the safety of the Athanasian Creed." Most earnestly do we protest against the injustice which is here done by implication, at least, to those whose difficulties about the Creed do not arise from any doubts about the doctrines it teaches, still less from any belief that it is of no importance what doctrine a man holds, but simply from a question as to its form. A deeply-touching letter from a Christian mother to the Bishop of Lincoln states the case with a simple eloquence which all the rhetoric of the advocates of the Creed will not find it easy to meet, and ought to make some of them ashamed of their too facile censures. It is too long to quote in full, but we must give a few extracts which will sufficiently indicate its character :—

"My lord, I do not for a moment presume to judge as to whether your view of the Creed called 'Athanasian' or that of some other learned scholar and divine in our Church is the true one : I feel utterly incapable of any such judgment. I know nothing of the date or history of it (except that they are matters of controversy), or even whether all the expressions used in it are or are not 'Athanasian,' 'Catholic,' or 'Orthodox,' or whether they are correctly translated. I know that the truths it sets forth are precious and blessed beyond words to me and to all Christians ; it is not, thank God ! the doctrines, but the manner of setting them forth, which is a difficulty to me, and makes me feel deeply that the use of this Creed as it stands is a grave hindrance and a real stumbling-block to my faith and spiritual life.

"I humbly pray to a Father whose mercy is infinite that He may forgive me, and others like me, who have for years used the most awful words contained therein, without thinking of their real meaning and of the consequences they involve ; and I earnestly trust some measure may be taken which may relieve me from the obligation of allowing my little children to listen to this Creed in church before they are conscious of this meaning.

"I know that it is said by some that the 'warning clauses' mean something quite different to what they seem to mean : that they must be accepted, with mental reservations, &c. ; but, my dear lord, I know I shall have your sympathy when I say that I am one of those who (from sad experience of my own heart) dislike and dread evasions and reservations of every kind, especially in matters of religion. I am firmly resolved, with God's grace and help, to teach my children to follow pure and straightforward truth fearlessly, at whatever cost to themselves, and to teach them nothing that I do not myself heartily believe to be true, having used all honest endeavours to ascertain its truth.

"Therefore, if I am to teach them the Athanasian Creed as it stands, I do not see how I can do otherwise than tell them that it teaches, plainly and unreservedly, without palliation of any kind, the everlasting damnation of the whole Eastern Church, which does not hold the dogma called the Double Procession ; and the eternal condemnation of all little children and persons of weak intellect or great ignorance who cannot by possibility 'thus think' of a series of abstruse metaphysical definitions of the most stupendous

mysteries that the mind of man can conceive—mysteries which can only be fittingly described as unspeakable.

"I must teach them that the faith which is required of them is not the simple, loving faith, woven into and shown forth in the Christian life; not the faith which God hath revealed unto babes; not the faith which our Lord praised in the woman who clung to Him through seeming denial; but a precise, accurate, intellectual assent and belief which in any true sense is the gift of the learned and not of the ignorant; and which would exclude from salvation all those who, from whatever cause, cannot yield this belief to a formula confessedly human, and not even authorised by any Council of the Church.

"My lord, bear with me when I say I cannot do this.

"God knows it is from no indifference, no lax or sinful dislike or disbelief of the Truth of God and the teaching of our blessed Saviour, that I am constrained to say this. And I earnestly pray you to believe that there are many like me who are sore let and hindered in running the race that is set before them, and whose faith is weakened rather than strengthened by the enforced use of this Creed in the services of our Church."

It is impossible to read this appeal, whose whole tone bears witness to the intensity of the feeling by which it was inspired, without seeing the folly of expecting to get rid of the difficulties it expresses, and which are undoubtedly shared by a large number of sincere believers in the great doctrines the Creed teaches, by popular demonstrations, and the injustice which is done to the objectors of this class by the insinuation that underneath their scruples lies a secret disbelief in the Gospel, perhaps a desire to get rid of dogmatic teaching. It would be absurd to deny that among the opponents of the Creed are those who dislike the substance even more than the form, and who are ready enough to take advantage of the wide-spread aversion to the latter, and by means of it to carry on a covert attack upon the other. But so long as the Nicene Creed is retained we fail to see what they would gain by the abolition of the Athanasian, and it is a manifest advantage to them that their opponents should encumber themselves with the defence of an obnoxious symbol, maintain that the fate of the doctrine is bound up with that of the Creed, and represent the critics of the one as unbelievers in the other. To us, indeed, who are mere spectators of the strife, nothing is more sad or surprising than to see so much confidence reposed in the acceptance of a human exposition, so little in the power of the truth itself; and the surprise becomes all the greater when, turning from the declamation of excited partisans, we look at the facts. We agree with Canon Liddon and his friends in deprecating the contempt which is so constantly poured upon dogmatic teaching, in protesting against the wretched latitudinarianism which treats all creeds as about equally true and false, and in insisting upon the duty of the Church and her ministers to give a clear and definite proclamation of the Gospel. But where, we ask, is

this laxity which they so much deplore to be chiefly found? In the Churches which have no authoritative Creed, or in his own Church, where that much-boasted palladium of the faith is still preserved? To listen to the eloquent and stirring harangues we have on this subject, it might be supposed that the orthodoxy of the Anglican clergy was unimpeachable; that if others gave an uncertain sound, theirs always was a distinct and unmistakable utterance; that while Rationalism found a home in Nonconformist pulpits and Nonconformist Churches, the Establishment, protected by this well-tryed safeguard, was able to keep the intruder out of her sacred enclosures, and that it would be the height of insanity to abandon or weaken a defence the efficiency of which had been proved by experience. We need not say that the very opposite of all this is true. We dare not say that Nonconformists are wholly free from the taint of doctrinal errors, but we assert, without fear of contradiction, that any influence it has gained among us has been of the most limited character, and that our ministers and Churches are singularly loyal and devoted to the distinctive principles of the Evangelical faith. On the other hand, if Rationalistic theology has gained any hold upon the nation, it is due to the action of a section of the clergy who have subscribed to the Athanasian Creed, but whose teachings are in direct contradiction to its spirit if not to its letter. Proof of this would be almost superfluous, especially in face of the express declarations of the champions of the Creed themselves. It is they who give the world to understand that the movement they so severely condemn is really dictated by a spirit of unbelief. Yet its promoters are clergymen in their own Church, the very men who have accepted and used the Creed to which is ascribed such marvellous virtues. They may tell us, indeed, that if the pulpit is thus hesitating and doubtful, or even erroneous in its utterances, there is the greater need that the people should hear the words of wisdom and truth from the reading-desk; that if the poison is thus widely scattered, it is all the more necessary for the Church to supply the antidote. But, to say nothing of the immorality of such a policy, who can answer even for its success? The Creed has not preserved the orthodoxy of the clergy. What guarantee have we that it will be more effectual with the laity?

To us, looking at the controversy from the outside, unable to accord our full sympathy to either party, holding the doctrines of the creed as firmly and anxious to guard them as jealously as the strongest Athanasian, but unable to see that the best way of doing this is to formulate them in propositions difficult to understand, and to enforce them by anathemas which, if the interpretation of them given by their advocates be correct, are sure to be misunderstood, and on the other hand, desirous to respect the scruples of the most sensitive consciences but quite unable to understand how some of the plans proposed

for that purpose would give any relief at all, the whole discussion is only another illustration of the injury which the Establishment is doing to the cause of truth. The dissensions between Christian ministers, who are all solemnly pledged to the same Creed, the allegations of heterodoxy so freely made by the Athanasian party against their opponents, and the strong statements on the other side as to the wide-spread disbelief in a Creed which claims to be the true exposition of the Catholic faith, the miserable attempts to tone down the plain meaning of language and remove the objections by assuring those who make them that the words do not intend what they say, and the inadequate proposals to ease burdened consciences, which can in fact never have felt a burden at all if it were possible to relieve them by such empirical decrees, cannot but tell, and tell with fatal effect, both upon the moral principle and the theological opinions of the nation.

Here is a Creed which on the face of it is the most authoritative exposition of Christian truth which could be framed, and which in express terms bids every man not only to believe it himself but to believe that every one who does not thus think "shall perish everlastingly," on the pain of incurring this terrible doom himself. On first reading it, a thoughtful man (though not a churchwarden, perhaps, or one of the "Confraternity of the Blessed Sacrament") starts back in horror and says he cannot believe that a loving Father will make salvation contingent upon his acceptance of a series of metaphysical propositions, still less upon his anathematising every one who either cannot comprehend them or will not receive them; for, put thus nakedly, without any of those notes and comments which are so liberally supplied for those who desire them, the idea is simply revolting. On the other hand, if the man is to listen to any or all of these plausible suggestions, that it is intended only as a protest against unbelief, a positive assertion by the Church that a correct creed is necessary to acceptance with God, and that there cannot be a true creed except it include a belief in the Trinity and Atonement, and that even the condemnations it pronounces on unbelievers do not apply to those whose unbelief is the result of involuntary ignorance or invincible prejudice, he only saves his feelings at the expense of his conscience, and learns the fatal lesson—a lesson which has done more harm than it is possible for us to estimate to the religious life of the nation—that in theological documents, which ought to be the most honest and outspoken of any, words do not always mean just what they say.

The Dean of Westminster, in his zeal against the Creed, said in his speech in the Lower House of Convocation last April that the damnatory clauses "belong to that wretched system which regarded heresy as a crime which the Church and the State and all the powers of earth were bound to extirpate," and he added, "I hold that this opinion which is thus incorporated in the damnatory clauses is absolutely false, and I

will venture to say *not only is it absolutely false, but it is believed by every single member of this House to be absolutely false.*" Not content with this, he, undeterred by the loud cries by which he was interrupted, went on to say that "when the Primates of the Church in the Upper House of Convocation declared, without any single Bishop answering them, that there was not one Bishop of the Chamber who received these clauses in their plain literal sense, the Primate was only saying that which Christian duty and justice called upon him to say." This is no doubt a strong argument against the Creed, and an argument which, if it have any force at all, shows the absurdity of the suggestion that it should only be read once a year, or that it should be recited as a hymn, or that it should be placed among the Articles instead of being publicly recited as a creed. If it be false, nothing should satisfy those who think so but the expunging of the falsehood. It is clear, further, if the Dean be right, or if there be any reasonable foundation for his statement at all, then those who trust in the Creed as a defence of the faith are resting in a vain delusion. But there is something beyond all this; and that is the light in which it exhibits the clergy. We cannot suppose that they will take refuge under Lord Redesdale's ingenious plea that the damnatory clauses are all responses which the laity have to recite; for they know well enough that by their ordination vows, as well as by the part they take in the services where it is read, they stand committed to the Creed. Yet the Dean of Westminster says they do not believe these clauses; and from the various efforts that are made to explain them, and to explain them in a way which, if it were adopted in commercial life, would be regarded as miserable shuffling, it is clear that the Dean is in the main right. But being so, what effect must the knowledge of the fact produce on the minds of the people? This is, to us, the most serious aspect of the case, and it is just that which both parties seem to ignore.

Since the above was written, the Lower House has, after lengthened debates, adopted a form of "synodical declaration," of which we can only say that those consciences must be strangely constituted which can find any help in such a device. What interested us most in the discussion, however, was the importance attached to both parties to the opinion of Nonconformists, and the failure of both to understand our real position. The strongest feeling with us is one of deep sorrow, because of the reproach which the controversy is bringing on our common Christianity. If we looked only to Nonconformist interests, we should rejoice in its continuance, for it is shaking the Establishment to its very centre. But, unhappily, it is dishonouring our Master and His truth also, and, because though we are Nonconformists we are, first, Christians, we earnestly desire to see this scandal removed.

NOTICES OF NEW BOOKS.

Trinity Church Sermons. By WILLIAM PULSFORD, D.D. Glasgow: James Maclehose.

DR. PULSFORD has won for himself so high and so well-deserved a reputation among the preachers of the day, that it would be sufficient to say that this volume is worthy of his name to secure for it a favourable reception. It consists of sermons delivered first in Edinburgh, where his preaching excited considerable interest, especially among the intelligent young men of the University, and they are marked by qualities which fully explain that success. Their thinking is fresh and vigorous, their spirit earnest and impressive, their theology liberal, and their style attractive. "The selection of the discourses (we are told) has in every instance been made at the suggestion of some of those who heard them," and thus there is no connection between them, though for the most part they treat of the relations between the soul and Christ, of the light and help it receives from Him, of the liberty into which He has introduced it, and the glad and willing subjection to Him which it has accepted, of its growth in wisdom and goodness as the result of fellowship with Him. His treatment of these points is always marked by originality of thought, spiritual insight, tenderness of feeling, and often great beauty of language. But it is equally to be commended for its healthful and stimulating influence. In the sermon on "Thinking, feeling and working," Dr. Pulsford shows that "the religion of the Bible is the unreserved surrender, the glad devotion of the whole nature to God," and he never seems to forget that the great end of all preaching is to keep men in remembrance of this. He never gives encouragement to a weak and morbid sentimentalism; but, on the contrary, addresses his hearers a warning, for which there is only too much need in certain quarters, against "a private religion of peculiar views and personal feelings which separate you or keep you at a

cold distance from your brethren, and tempt you to fancy that within the little vessel of your own soul, cast off from the sea of life, you can carry and enjoy the powers of its ocean fulness. The life of the richest individuality, isolated by coldness and want of sympathy from the great body of Christian society, must be contemptibly poor in comparison with that of the humblest individual in fellowship with the growing measure of the stature of the fulness of Christ," &c. Sermons so thoughtful, so earnest, so spiritual, and at the same time so practical, must be a power.

For Liberty's Sake. By JOHN B. MARSH. Strahan & Co.

THIS is a graphic and suggestive picture of English life under the tyranny of Charles II., and has a special value from the new light which it throws upon the Rye-House plot and Robert Ferguson's connection. Mr. Marsh has had the good fortune to discover a number of his letters, and what is of even greater value, "a closely-written manuscript relating to the Rye-House plot, sufficient to fill five columns of the *Times*, in his handwriting." Out of these materials he has woven a narrative of extreme interest. He writes with ease and fluency, and has produced the kind of book which is greatly needed to educate our young people in a love of their principles and a sympathy with those who laboured and suffered for them. Nonconformists have not done justice to themselves and their history in this respect. We have plenty of stories designed to advocate Church views; why is it that Nonconformists, who have so rich a field at their command, are content to leave it uncultivated? We only hope that Mr. Marsh may be so encouraged by the success of his present work as to produce others of a similar character.

The Treasury of David. By C. H. SPURGEON. Vol. III. London: Passmore & Alabaster.

In this handsome volume Mr. Spurgeon

has carried on his great work as far as the seventy-eighth Psalm. The book, so far as we know, is unique. First, Mr. Spurgeon gives his own exposition of the Psalms, verse by verse; then come "Explanatory Notes and Quaint Sayings," collected from a list of authors whose names, in small type and double columns, occupy nearly six pages; these are followed by "Hints to the Village Preachers;" last of all comes a catalogue of the special expositions which have been written on each Psalm. Mr. Spurgeon's own exposition is the most attractive part of the book. We have never felt so strongly before how like he is to an old Puritan. Very much of what he has written might come from Bunyan, or Trapp, or Samuel Rutherford, if these good men could return from their graves, look about them for a year or two, and catch a very little of the spirit and manner of our own times. All that he writes is full of "juice." He is very strong on those passages which express the experience of the human heart, common to all ages. Where the exposition requires historical imagination he is less successful.

Sons of God: the Known and the Unknown. By the late DEAN ALFORD.

THIS is a posthumous volume of earnest, practical sermons "preached in Canterbury Cathedral on Sunday afternoons preceding and during Advent," the key-note of which is furnished by the text—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be," &c. (1 John iii. 2, 3.) It is a pleasure, not unmixed with sadness, to see before us what, as we suppose, will be the last words of one who has done so much to popularise the accurate interpretation of the New Testament, and who, by the spirit which he manifested towards his Nonconformist brethren, showed that he himself had not searched for its true meaning in vain. We heartily wish we had no fault to find. But while in every other respect these sermons are what they should be, and what all who knew anything of Dean Alford would expect them to be—a clear, sympathetic exposition of the teaching in

the text concerning "the certainties around us and the uncertainties before us," "the spot of light hemmed round by darkness," "the relation known, and acting on the great unknown future," and concerning "the grounds of accepting Christian truths and the elements of which they are made up"—yet we cannot but protest (as the publishers have, in a foot note, themselves protested) against the doctrine of baptismal regeneration, which unmistakably forms the groundwork of his interpretation of the first portion of the text. He says, "Every baptised person is regenerate, and must remain regenerate to the end of life and beyond it, because nothing can do away with the fact of his new birth in baptism." The difficulty of his position leads him, as is not uncommon, into a distinction between *birth* and *continued life*, in which he assigns the former to an act of pure grace performed whether desired or not, and the latter to an act of grace performed because desired. Being forced to admit that there are regenerate children who, "it may be feared, will finally be cast out and disowned," he takes refuge in the vague statement that, "it is true of us as a whole—true in the main and general—that now we are children of God;" and elsewhere his solution of the same difficulty lies in God's sovereignty—"He who ordained can dispense." His interpretation of "water and the Spirit" does not seem to be in the least affected by the corresponding phrase, "the Holy Ghost and fire." In his literal acceptance of "water and washing"—which he calls at once the "symbol and ordinary vehicle of the new birth"—he seems to us to be inconsistent with his own spiritual insight in another passage where, speaking of the Romanist and Ritualist view of the Eucharist, he says, "[Many have] debased the Gospel of Christ by uniting with it a degrading material theory of the presence of Christ and the partaking of Him in the Sacrament; and have so far entered into a compromise with the lower influence of the body, which has disturbed the pure influence of the consciousness of God." This is the one spot and speck in what is otherwise sound and beautiful.

A Dissertation on the Eternal Sonship of Christ. By JAMES KIDD, D.D. With an Introduction by ROBERT S. CANDLISH, D.D. London: Hamilton, Adams, & Co.

DR. KIDD'S "Eternal Sonship" is a book too well known to need criticism. It is very able and vigorous. Dr. Cand-

lish's Introduction is singularly interesting, and he quotes at considerable length from a very graphic sketch of Dr. Kidd by Professor Masson, which appeared some years ago in *Macmillan*. Few theologians have been men of such strongly marked character, and fewer still have had so romantic a history.

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CONGREGATIONAL REGISTER.

JANUARY—FEBRUARY.

N.B.—Communications for this page should be sent direct to the Editor (27, Paternoster Row, London, E.C.), before the 15th of each month.

NEW CHAPELS OPENED.

Jan. 22. West-end Church School-rooms, SOUTHPORT.

Feb. 4. GATESHEAD.

CALLS ACCEPTED.

Rev. E. Paxton Hood, OFFORD ROAD, London.

Rev. G. Thomas (Usk), DARTMOUTH, South Devon.

Mr. John Crofts (Rotherham College), PATELEY BRIDGE

Rev. D. Waters (Hockliffe) ILKESTON.

Rev. G. W. Horder (Torquay) WOOD-GREEN, London.

Mr. William Lacy (Spring Hill College) CHEADLE HULME, Cheshire.

Mr. John Michael (Brecon College) CROSSKEYS, Newport.

ORDINATIONS.

Jan 15 and 16. Rev. S. Owen, BLAEN-AVON, Monmouthshire.

RESIGNATIONS.

Rev. Joseph Lander, MITCHELDEAN, Gloucester.

Rev. E. Paxton Hood, BRIGHTON.

Rev. J. S. Binder, THORNBURY, Gloucestershire.

Rev. J. T. Barker, HARWICH.

Rev. Edwin Baker, SOUTH SHIELDS.

DEATHS.

Jan. 25. Rev. James Pridie, Halifax.

Jan. 19. Hon. and Rev. B. W. Noel.

Jan. 27. Rev. J. T. Jones, Aberdare.

Jan. 29. Rev. Samuel Wilshaw.

On the day that the present number of THE CONGREGATIONALIST is published I hope to be in the East, and I do not expect to return to England till May. Arrangements have been made in anticipation of this protracted absence from home under which the first three sheets of the Magazine will still be under my own control; the responsibility for the fourth sheet has been kindly undertaken by a friend, whose vigour, sagacity, and undeviating fidelity to the principles which THE CONGREGATIONALIST was founded to maintain, enable me to leave England without any anxiety or apprehension as to the manner in which the Magazine will discuss ecclesiastical and other controversial questions during my absence.

The Congregationalist.

APRIL, 1873.

WHY WE SHOULD SEEK A RELIGIOUS REVIVAL.

AT the meetings of the Congregational Union, held at Nottingham last autumn, a paper, characterised by intense fervour and energetic faith, was read by Mr. Crosbie, of Derby, on "A New Baptism of the Holy Spirit the Special Want of the Age." The title of the paper was not intended to imply that the baptism of the Holy Ghost is an exceptional want of the Church in our own times. In every past age the Church has been just as dependent on the power of the Spirit of God as it is now. The sun and the rain are always necessary to the growing corn; to a living man air and food are always indispensable; and to the Church of Christ holiness and joy in God are always impossible apart from the inspiration of the Holy Ghost. The changing fortunes of the Church leave this supreme want unchanged. The presence of God is just as necessary to us when all external circumstances seem to be in our favour as when they seem to be against us. The learning of great theologians, the eloquence of great preachers, the homage of men of genius, the protection of statesmen, the sympathy of the common people can do nothing for the success of the evangelistic work of the Church, apart from "the power from on high."

The necessity remains the same, whether the Christian Faith is regarded by the world with admiration, or whether it is the object of hostility, active persecution, and universal contempt. And yet there are periods in the history of the Church when the necessity of a fresh Baptism of the Holy Ghost seems to become exceptionally urgent, and

when a special manifestation of the power of God appears to be necessary to avert exceptional dangers, and to enable the Church to discharge duties of exceptional difficulty. Through such a period we are passing now. The need of the life and light and strength which come from the inspiration of the Holy Ghost may not be greater in our own times than it was in any previous century; but in the actual circumstances of our country and of our age, it is impossible for thoughtful and devout Christian men to regard the future of the Church with any measure of calmness and hope, unless a great Baptism of the Spirit is granted to us. Always and everywhere it is true that, "apart" from Christ and the Spirit of Christ, we can "do nothing;" but just now the truth is pressed upon us with exceptional and irresistible force.

It is often said that the unbelief of our times is much more reverent than the unbelief of half a century ago, and that the malignity and profanity with which the Christian Faith was assailed in the last generation have almost disappeared. I am not sure that there is very much reason for regarding the change with satisfaction. The infidelity with which our fathers had to contend provoked, by its spirit and manner, the strongest antagonism. It repelled and disgusted all who retained any loyalty to Christ. It offended and outraged the moral instincts even of those who had no religious earnestness. The unbelief with which we are now surrounded speaks so very courteously, and sometimes with such an air of piety, as to disarm hostility and to allay apprehension. It seldom denies; it only inquires, and inquires with so much hesitation, and with such profuse expressions of admiration for the Christian Faith, as to awaken our sympathy. It confesses that the world is infinitely the better for having received Christ as the Son of God and Saviour of mankind. It looks back almost with regret upon the "ages of faith." It finds immortal beauty in the story of Abraham and Isaac, and Jacob and Joseph. Its heart is touched by the pathos of psalmists and prophets. In the presence of Christ, as exhibited in the four Gospels, it bows with wonder and reverence. But with all this, it asks us whether it is possible to believe that any of these supernatural histories are really true. It puts aside the ancient revelations of God to the patriarchs and the miracles of our Lord as belonging to periods in the development of the human intellect which have passed by for ever. The childhood of the race was fair and lovely, the fancies which it received as facts were very bright and touching; but now we must "put away childish things." We may think with regret of the vanished illusions of earlier centuries, but we must accept the change with submissive hearts. The scientific spirit, we are assured, renders it impossible to believe in the living God.

I decline to accept this explanation of the unbelief of our times. There have been other ages, not remarkable like our own for the splendour of scientific achievements, in which real faith in God has almost perished. It is a mere accident that unbelief has assumed a scientific form, [and attempts to justify itself on scientific grounds. In France, at the end of the last century, Atheism allied itself with brilliant schemes for regenerating our race by reorganising the political and social institutions of nations. Whenever the thought and energy of great masses of men are concentrated upon secular interests, upon material prosperity, or upon intellectual pursuits which do not stimulate and strengthen the nobler elements of their moral nature, their faith in God will gradually be enfeebled, and will at last disappear.

The general unbelief of the times is likely to affect—it has already affected—the faith of the Church. There is no breakwater which can prevent the great tide of human thought which is rising outside the Church from reaching ourselves. The common convictions of our contemporaries are sure to exert a powerful influence over our own belief. There is something in the very air we breathe which is pernicious to a vigorous faith. Our popular literature is penetrated through and through with the spirit of unbelief. The men we meet in business and in society carry the infection about with them. How is the danger to be met—the danger by which we ourselves are threatened, of losing an energetic faith in the living God, the danger with which great masses of the people are threatened of sinking into Atheism?

It is not, believe me, in the intellect, but in the moral and spiritual nature that Faith has its roots, and when it is enfeebled it must be restored, not by arguments addressed to the understanding, but by influences which will stimulate and strengthen the moral and spiritual life. I watch, with hearty sympathy, all those who are maintaining the controversial struggle with unbelief; learning, scientific knowledge, intellectual vigour, all the resources of genius, may be worthily consecrated to this glorious service. But the faith of the Church was never defended by controversy from perils such as those to which it is now exposed, nor has controversy ever rescued a nation from Atheism.

Is there a living God? If there is, *we* ought to be able to bear testimony to His majesty and glory. Men deny that He has ever revealed Himself to our race. The most effective answer to their denial would be the clear, definite, and unfaltering declaration that He has revealed Himself to *us*. They endeavour to prove that if there be a God it is unreasonable and incredible that He should listen to human prayers; their argument would lose all its force if Christian people everywhere could say, He has listened to ours.

For the re-invigoration of our own faith we need a new and general manifestation of the presence of God in the Church ; and if our own faith were strong and intense the unbelief of our age would soon yield to its victorious power. Let God reveal Himself,—let our hearts be filled with the deep and perfect joy which comes from the vision of His face,—let Church after Church throughout the land see the mists and clouds break and scatter which have concealed His glory, and then the whole aspect of the religious life and thought of our times would be changed. Faith in God is contagious. If thousands and tens of thousands of Christian people who have maintained that for them Christ is the way to the Father, declared with exulting delight that through Jesus Christ they had really found God, the great masses of our fellow-countrymen would be profoundly agitated, and they, too, would appeal to Christ with passionate earnestness to lead them into the light and blessedness of God's presence.

There is another effect of the decay of moral and spiritual life in our times, not less serious than the intellectual denial of the very existence of God or of His living relations to mankind. It is impossible to deny the strength and depth of the current which is carrying large numbers of the English people towards a faith in sacerdotal pretensions and in the virtue of Sacraments. There may be some who regard the rapid development of this tendency as a proof that religious faith has not lost its power ; for myself I regard it as leading to the precisely opposite conclusion. Superstition is the effect, not of faith but of unbelief. Nations had lost the vision of God before it was possible for them to change "the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things." When God is near to men they feel no need of a priest to quiet the restlessness of conscience by absolving them from their sins ; they speak to God for themselves, and receive from His own lips the assurance of their forgiveness. It is because their faith in Him is impaired, and their consciousness of His direct action upon the soul enfeebled, that they look to sacraments for spiritual grace. If the Divine glory shines round about them, they can worship without the aid of the external pomp and solemnity of a stately and mysterious ceremonial ; and it is only when that glory has faded away that they strive to create by music and architecture and symbolism the reverence and awe which ought to be inspired by the direct vision of God. If God were to come to us again as He has come in past ages, and if it became manifest that through Christ heaven and earth had been brought together, the hearts of men would be filled with an irrepressible joy, and they would tell the priesthoods that try to thrust themselves between

the soul and God that their ministry was no longer necessary, for Christ Himself had brought them to the Father.

There are also some special circumstances in the condition of our own Churches which should lead us earnestly to seek a fresh Baptism of the Holy Ghost. To not a few devout Christian people it is the source of great pain and of great alarm, that some of the old distinctions between the Church and the world are disappearing. The strictness of life which our fathers thought necessary we have abandoned. The lines which separate what is morally right from what is morally wrong remain, but there is great perplexity and uncertainty about what we should regard as inconsistent with that renunciation of the world which is essential to the spiritual life. The consciences of many Christian people are restless. They are not quite easy about the style of the entertainments which they give. They are perplexed about certain amusements. They feel certain that they do many things which our fathers fifty or even thirty years ago would have condemned. The traditions which had come down to us from former generations concerning practices which, though lawful in themselves, are unlawful to Christian men, have almost vanished away; and those who desire to avoid not only what is morally wrong but what is "worldly" have no authority to guide them.

There may be some who regard the disappearance of these traditions as a subject of congratulation, on the ground that the Christian life should be developed from within, and that for our personal habits to be formed under the control of mere external opinion is inconsistent with the freedom which is our inheritance in Christ, and the naturalness which is one of the chief elements of strength and grace in the perfect Christian character. But surely this is a grave mistake. For a Church as for a nation, to lose its traditions, to break with the past, is a great loss.

Our theological creed is largely formed by the common faith of the Christian people among whom we live. We do not, indeed, accept their judgment as authoritative. We reserve the right to appeal to the teaching of Christ and of the Apostles. We revise and modify the opinions which we have been taught by our fathers. But it would be an enormous loss to us if we were surrounded by general uncertainty as to the central truths of the Christian Faith. The traditional creed of the Church is the result of the Christian life and thought of a long succession of generations; it can claim no authority to control our own belief, but its value as an aid to the formation of just conceptions concerning the contents of the Christian revelation can hardly be exaggerated. Nor is the development of our moral character uncon-

trolled by tradition. When we come into the world we find ourselves surrounded by the accumulated results of the moral experience of past generations. We are not left to find out for ourselves whether it is wrong to tell a lie, or to forge a cheque, or to slander an enemy, or to betray a friend. A moral code is in existence, sustained by whatever authority belongs to the concurrent judgment of all upright and honourable men. The tradition is not absolutely authoritative. We are free to modify or even to reverse some of its decisions. This process is perpetually going on. The ordinary code permits defensive war; for two hundred years the Society of Friends has protested against that permission. It allows the moderate use of wine and other drinks, which, when used in excess, produce intoxication; there are some who are trying to create a conviction that the use of all such liquors is a sin. Every man's conscience is for him the ultimate authority; but it is an immense advantage to us that we are not left to find out for ourselves without guidance what actions are permitted and what forbidden by the law of truth, of justice, and of purity. The development of conscience and the formation of moral character would suffer a fatal loss if no moral questions had been determined for us by the common opinion of society. And those traditions which declared that certain habits of life were indications of "worldliness," and were hostile to intense spiritual earnestness, were the growth of the religious thought and experience of good men. They perpetuated the results at which our fathers had arrived from watching the influence of certain kinds of reading, for instance, and of certain kinds of recreation, upon themselves and others. To regard such traditions with contempt, to think it a happy thing that we are rid of them, is surely the proof of presumptuous folly rather than of deep spiritual wisdom.

But what we have to consider is the fact that the traditions have almost disappeared, nor is it possible to prolong their authority. They have disappeared naturally and inevitably. Very many of them originated in a condition of society altogether unlike our own, and changing circumstances have rendered them valueless. It is said that when the Gothic builders went from this side of the Alps into Italy they carried with them, naturally enough, the architectural principles which had been suggested by the severer climate to which they had been accustomed, and that their work may be recognised in the introduction into Italian buildings of details which were necessary in lands subject to great rains, and snow and frost, but which are not needed under brighter and more genial skies. Something like this has happened in the descent to our own times of the traditions which we inherit from earlier ages. In the last century, when novels were filled with coarseness and impurity, Christian men regarded them with disgust, and to read a novel was a

sign of the want of religious earnestness. And just as the northern builders, bred in a wet climate, carried with them to Venice the dripstone, which was necessary in the north to protect a wall against rain, but is not necessary in the south, so this tradition which condemned all works of fiction, when works of fiction were intolerably corrupt, was brought far down into the present century, when Sir Walter Scott had completely changed their character. But the tradition is at last disappearing. To perpetuate it would be an absurdity. The works of fiction which we read ourselves, and allow our children to read, are wholly different from the works of fiction which our fathers condemned. It may, I think, be fairly contended that some other things which the traditions of Evangelical Churches prohibit as "worldly" have so changed since these traditions arose, that it is a mere superstition to regard the prohibited practices as worldly any longer. Anyhow, it is indisputable that old restraints have ceased to restrain us, and so far as the distinction between what is "worldly" and what is "unworldly" is concerned, we are very much in the condition of the Jewish people in those days when "there was no king in Israel, but every man did that which was right in his own eyes."

And yet it is just as true to-day as it ever was that the life of a Christian man may be very "worldly" though free from positive moral transgressions. In the absence of the guidance which we might have derived from the traditions of the past, we need more than ever that quick and delicate sensitiveness which shall enable us to discriminate for ourselves between what is friendly and what is hostile to habitual communion with God. Nor is it for ourselves alone that we need this. *Our* habits of life will originate new traditions which will control those who come after us. The old type of Christian living is disappearing; but a new type is gradually forming, and unless we are filled with the Holy Ghost it will be a type of a very ignoble kind.

A Revival of Religion is also urgently necessary in the present condition of theological thought. That we are passing through a period of theological transition is most obvious. Witsius and Turretin, in whose elaborate systems of dogma our fathers found the fullest intellectual expression of the truth of Christ, have lost their authority, and their vacant places are as yet unfilled. For three hundred years we and all Protestant Evangelical Christians have been ruled by the dogmatic definitions of the wonderful succession of theologians who created the theology of the Reformation. Their task was a gigantic one, and they did it with gigantic strength. They had to build up from its very foundations a theological system for the Churches that seceded from Rome. But though "the word of the Lord abideth for ever," the

intellectual forms under which it is conceived and expressed must vary with the intellectual life of Christendom. Ever since the Christian Church achieved the right to organise itself and to hold property, it has erected buildings for worship; the object for which these buildings have been erected has been the same through century after century; and God has been present in them all, when Christian hearts have longed for the manifestation of His glory. But the architecture has varied from age to age; windows, roofs, and doors have changed their form; the very ground-plan has been changed. And so the architecture of those more stately and august structures of theological dogma, with their massive foundations resting on the direct authority of Christ and His Apostles, with their walls of logic, their windows enriched with the amber and gold and purple of spiritual fancy and imagination, has been modified from age to age by the changes which have passed on the intellectual life of the Church. The philosophical thought of Europe has undergone a Revolution since the Reformation theology was constructed; and even if we were not already surrounded with indisputable proofs of the dissolution of the theological systems of the Reformation, it would be safe to predict that the time was near when the unchanging truths must be embodied in new forms.

It is of infinite importance that the new theology should be the creation of a living and spiritual Church. If the religious life of the Church is not intense, its theology will be formal, shallow, and powerless. No true doctrine of sin is possible to a Church in which sin is not regarded with intense abhorrence and disgust, and in which there is not a vivid apprehension of the reality and awfulness of the Divine condemnation of sin. Where there is no adequate conception of the true nature of sin there can be no right conception of the Atonement. A true theory of justification is inseparable from the consciousness that the Divine forgiveness has been received and access to God secured in response to faith in Christ. If theologians are to define the vague and indefinite thoughts which have been exerting so much influence on many devout minds of late concerning the mystery of the union between the regenerate soul and Christ, conscious union with Christ in His death, resurrection and heavenly life must become a common experience among ordinary Christian people. In times of transition, theological thought and faith *follow* the religious experience of the Church. Truth must be present in the life before it is expressed in the creed. A Religious Revival in our times would give to the next generation a truer and profounder theology.

And is there not reason to regard with apprehension the very extent of our evangelistic agencies, unless we receive a fresh Baptism of the

Holy Ghost? Never in any previous age has the Church created a spiritual machinery so vast and varied as that which is in existence at the present moment. We have missions in every country under heaven—missions to the Heathen, to Mahomedans, and to Jews; missions to civilised races and to barbarians; missions in Italy and in New Guinea; missions to foreigners and to nearly every section of our poorer population at home. We have schools for adults and for children. We have societies for evangelising men by the printing press. The ingenuity with which, during the last fifty years, the Church has attempted to construct new organisations for the recovery of men from sin and eternal death is unexampled; and now the question arises whether our machinery is not greater than our "power." A man with a large frame is often very weak because he has a small or feeble heart, and just now there seems reason to fear that the spiritual force of the Church is unequal to the enormous claims made upon it by the machinery it has to keep in motion. We are staggering under the weight of the tasks which we have undertaken. Much of our work is very formal and mechanical. The channels in which our sympathies have to flow have become so numerous and so broad that the stream is almost stagnant. The extent and variety of our Christian work require that we should receive a fresh Baptism of the Holy Ghost.

It is within our reach. God has come very near to us. The old promise is as near to-day as when it was given: "If ye, then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give his Holy Spirit to them that ask him?"

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THE WHOLE ARMOUR OF GOD.

ARTICLE II.

"Stand therefore, having your loins girt about with truth."—EPII. vi. 14.

THE whole bearing of this passage is on the Christian man as God's soldier against the devil and against his works; His soldier in that great battle of which the Universe is the theatre, the fruit of whose victories will be gathered in Eternity. A hundred and twenty poor men and women the Lord had once in an upper chamber in Jerusalem; and this was His one visible apparatus of force for the overthrow of the devil's dominion, and the establishment of His own blessed and glorious reign. They took unto them the whole armour of God, and they conquered. The life of God entered into them, flowed through them, flashed from them; and the world, the flesh, and the devil everywhere went down before their assault. Their armour was simply life.

The glow and the energy of the Divine life which was in them, weak, few, poor as they were, created that one vital reformation which has formed the turning point in the history of the civilised world. It is a thought full of inspiration. The weapons which won that great battle of the Lord were purely vital. The work which life then commenced with victorious energy, life, when the times of refreshing shall come on us from the presence of the Lord, will triumphantly complete.

It is the soldier armed and paraded for onset who is here set before us—Christ's soldier, charged to fight His battle and the battle of humanity against the sin, the selfishness, the cruelty, the tyranny, the lies, the lust, which are wearing and wasting His world. It is not the picture of the man who is fighting for safety, for his own personal salvation, which is here presented to us. The inward battle was manifestly, as we have seen, before the mind's eye of the apostle; but this inward conflict is but the prelude to the public service and ministry, the struggle against the evil which is destroying the world, in which the Saviour arms His disciple to take part. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." That we may wrestle effectually, that we may have the right to take part in this high enterprise, the battle must be fought out sternly within, but always with a view to the wider service of Christ and of mankind. One gets a little impatient to find the commentators mainly insisting that the armour is defensive; the only offensive weapon which is mentioned being "the sword of the Spirit, which is the word of God." In the highest sense, every joint and piece of the armour of a living warrior is offensive. Forts stay where they are placed, and suffer themselves to be shot at. If they can endure the fiery hail and keep the foe at a distance, it is all that is asked of them; the end of their existence is thereby fulfilled. But a living soldier in the good old times cased himself in steel, not that he might stand safely to be shot at, but that he might bear himself with all his energy unspent, his life blood bounding in his veins, into the very heart of the enemy's war. What is essentially the use of a helmet and a breastplate? Surely to enable a man to deliver the stroke of his sword with certainty and vigour; to assure him that, while his arm is lifted to strike, no blow shall reach his heart and disable him for ever. His defensive armour is a distinct part of his offensive force; it is worthless unless it makes the sword-stroke more swift and keen. Not that he may bring himself safe out of the battle, but that he may make himself of higher use to the army and to his captain, his vital points are shielded by armour of proof from the weapons of the foe. The soldier who is always thinking how safe he is in his armour, and chuckling over the certainty that he will

come out of the battle unharmed, will find his place among the camp followers when the battle is ended, and the veterans, whose wounds are in front, pass up before the great Captain, to hear His "Well done," and to receive from His hand the glorious prize.

I insist on this strenuously because I believe that there is nothing which spiritually is more unhealthy, more destructive to the manly freedom and noble carriage of the Christian soldier, than the idea that the only battle-field about which he needs to greatly trouble himself is within. The man who is always looking within soon loses the power of looking around and above. And this is the reason why so many self-centred disciples, who are always poring over their own evidences and experiences, and inspecting their own vital organs, can only preach a Kingdom of Heaven as small and mean as their own withered natures, and as dry of vital juices as their own bloodless hearts. And this is the reason, further, why the Kingdom of Heaven of our popular theology is so poor a realm that our philosophers flout it, and say that they find more freedom, more room for the play of their higher powers, in searching into the mystery of Creation, than we can offer them in that sphere of thought which the theologians occupy as though it were exclusively their own. It has come to this, that some of our ablest thinkers fly from the spiritual world to the material, in search of truth, freedom, and the play of life. Some large portion of the responsibility for this state of things we may be sure is at the door of those who have claimed a kind of monopoly of spiritual truth and spiritual work. A healthier state of things will be created when we have mastered more thoroughly the meaning of the Master's saying, "The Kingdom of God is among you."

It is then as Christ's soldiers, called up to the help of the Lord against the host of evils which are wasting and destroying His world, that the Apostle bids us take to ourselves the whole armour of God, and calls on us to "stand, having our loins girt about with truth." Consider—

I. Truth, the thought of God, is the girdle of all things. It binds and holds all things together in all the spheres.

It is with the band which holds the stars in their orbits and the constellations on their thrones, that the Apostle bids us bind ourselves, that we may be fully equipped for the spiritual war.

And this suggests to us—

1. The oneness of the idea which rules through the vast creation and holds together all things in unity.

"One God, one law, one element,
And one far-off Divine event
To which the whole creation moves."

We see and measure but a little part of the unity.

"Our little systems have their day ;
They have their day and cease to be.
They are but broken lights of Thee ;
And Thou, O God, art more than they."

But we see unities. Our intellect is able to comprehend many diverse appearances under one law ; and this discovery of unity in multiformity, of the one principle which binds together things to the eye manifold and diverse, is the keenest delight which the intellect knows. Is it not a strong proof that man was made to search for and to discover the unity—Him in whom all things are one ? But not here, in its fulness. We are capable here but of tentative efforts. Unities we discover, helping us continually nearer to the central unity ; but here, at any rate, that aim and end of man's intellectual quest seems veiled.

"The one remains ; the many change and pass.
Heaven's light for ever shines ; Earth's shadows fly.
Life, like a dome of many coloured glass,
Stains the white radiance of eternity,
Until death tramples it to fragments."

Then the "broken lights" will recompose themselves in one pure beam ; then "in my flesh I shall see God."

But here on earth we are continually discovering unities ; and we discover them joyfully. The modern theory of evolution is the most daring attempt in this direction which this age has witnessed. Our sages tell us that one blind principle is working without foresight, nay, without sight, through all the spheres. They would have us believe that the Christian as he stands, having his loins girt about with truth, as he believes on the summons and at the behest of God, is really only paraded by this invisible force ; which parades quite as methodically, but with quite as little reference to spiritual aims and ultimate ends, the grains of matter which are fused into yon granite mountain, or the ridge of pines there, with keen sword-blade bare, on guard along that rocky crest, above the smiling fields and peaceful homes below.

And there is after all something in this statement with which a Christian thinker may feel profound sympathy, while there is something which he will as intensely repel. There can be no doubt that the whole creation is organised in this attitude of conflict. Every arrangement of particles is a secret or manifest struggle for existence. The Christian is but paraded in the same attitude of battle ; he is struggling for the things which seem to him to make for the peace, the order, the salvation of the world. But we seem to see a higher Hand behind both, parading them both with full intelligence and purpose ; handling the dust and the pine-blades as *things* under His hand, treating the

Christian as a son who is dear to His heart—whom He seeks to stir to sympathy with His purposes, and to make a willing, joyful combatant for a victory which will be as glorious as it will be eternal. The force working through all things, of which the evolutionist tells us, is blind ; it has no speculation in its eye—it has no eye even “to glare withal.” We too discern power ; we see the unity of its manifestations and its methods, but it seems to us to have an eye to see the end to which it is working, to see the path which starts from Calvary by which that end is to be gained, and made sure for ever.

“Stand therefore, having your loins girt about with truth,” and remember—

2. That it is truth which also undergirds the world. “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.” By that word they stand. There is an order in which all created things subsist. There is an order in which all human things—the things of man’s creation, all society, all government, all the forms of human activity, subsist. The law which combines and holds together things in the physical sphere is laid down with the most absolute imperativeness. Do this and thou shalt live, is said with peremptory clearness to every blade of grass, every grain of sand, every bud that creams in the woodlands in spring, every insect that hums in the midsummer noon. Do this and thou shalt live ; do this and thou shalt die. In the human world the law is as imperative, though there appears to be more room for variations ; it seems as if man, within limits, could strain or resist the law, and play the God in his little world. But the law the while is vindicating itself. It is preparing itself to declare, in tones which its subjects *must* listen to, that the one bond by which man lives in societies and holds out against dissolution is, the Truth. But it is really false to say that there is any resistance to, or strain of law possible, even in the human sphere. You may play the beast or the fiend in your social circle : that freedom is given to you ; you may make many a heart that is dear to God weary and sad, and Heaven’s patience may seem to be profound. But “be not deceived ; God is not mocked. Whatsoever a man soweth that also he shall reap.” The law is in full play. Every wrong sets in movement at once an awful apparatus of retribution ; and though it is in the power of man’s will to shut his eyes to it for the moment, the moment is a brief one. It but gathers mass and force, and renders the stroke at last more shattering, the judgment more tremendous and sure.

There is but one rule according to which it can be well with any thing or being in this great Universe—the Truth : the word which God has spoken about that thing or being, the way which He has marked for it, wherein if it walks and works it will be well. That word God has

enfolded in the nature of things—an inward necessity whose organ none can discover, whose way none can trace, impels them to their development. The inward law, the Divine Word, is enfolded, too, within man's nature; but with him we rise into a higher sphere. The word is re-echoed, repeated from the lips of God, that it may enter man's mind, stimulate his will, and work with his freedom. "Thou sayest that I am a King," said the Master in the supreme moment of His history; "to this end was I born, for this cause came I into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth My voice."

II. "Stand therefore, having your loins girt about with truth."

1. The loins are the head of the limbs, of all the muscular force and activity of the frame. Let your loins be girt with truth. The favourite idea for the elucidation of this passage seems to be this. The loins are the seat of at any rate many of the vital organs. They are singularly undefended by nature; they have no framework of bone to guard them; they need special defensive armour, therefore, to save the vital treasure which they hold from wreck. So let the loins of the mind be girt about with truth; let them put on the defensive armour of a truth-loving and truth-speaking mind, and then the foe, whose weapon is a lie, will find no unguarded place whereby he may break in and destroy the soul. I confess that this interpretation seems to me to miss the whole point and force of the passage. The loins are not only the seat of vital organs, but they are the head of the muscular force, of the whole movement and impetus of the man; while the use of a girdle is not to guard but to brace, to tighten the tension of all the powers. The exhortation does not mean Wrap round you like the many-folded oriental girdle the tissue of the Divine word, tied with tapes of texts that it may be all tight and trim, so that your vital functions may have a safe investiture, and you yourself may carry on, without either chills or stabs, the due processes and activities of the life. No; it is quite a different key-note of thought which is struck in the text. Gird your loins with truth; wrap, not words, but *the word* of God about you, His mind, His purpose, His hope about your life. Enter into His counsel about your being; hear His word about your work; be found ever where His hand has placed you, and about the work which He has given you to do. "Gird up the loins of your mind." What are the loins of the mind? What is the head of the moral limbs and movements, the centre of spiritual force? Surely the purpose, the mind of a man about his duty, about himself, about his fellow-men, about God, out of which all his thinkings, willings, and doings flow.

There is that individual element in every man which makes him just what he is. He is as that is. It is not a little curious that there is

one bone in the lumbar region which is supposed to be the typical bone of the body, and which thinkers in old time believed to be the seed of the body of the resurrection. It is one of the lowest of the vertebræ of the spine, and it rules all the rest. It was said of a consummate comparative anatomist, that if you were to give him that one bone of the skeleton of any vertebrate animal, he could construct from it with perfect accuracy the whole system. There is something which corresponds to this in the structure of the moral man—that inner thought and vital purpose which mould the life and make the destiny. Gird that about, tightening its tension, moulding its form, giving force and direction to its play—by Truth.

2. What truth? Manifestly not objective truth, again we are told. It cannot, it is said, be the word of God, for that is spoken of subsequently as "the sword." It must, therefore, mean subjective truth—truthfulness, the mind which loves and seeks the truth. Certainly it is quite clear that the words cannot apply to the objective truth, as set forth in Scripture words. It does not mean, gird yourself with Scripture texts. But I am far from sure that the reference of the Apostle is not to objective truth as it abides in the Word "Who liveth and abideth for ever." The truth with which we are to gird ourselves can be, one would think, no mere subjective state. It must surely be something which has an organ outside of us; something which we can lay hold of, grasp, bind round us, and which will brace and invigorate all our powers. This truth is not so much our truthfulness, our desire to know and do the truth, as the truth about our lives which God has spoken; the law of duty which He has laid down for us, the mind about our place and work in the Creation which He has quickened within us, and which, as face answers to face in a glass, reflects the Divine idea. It is a state of mind within us certainly; but it is that which grasps and holds something Divine above us, and applies to the joints and limbs of the inner man that girdle of force which zones the angels, and on earth binds the stars, the clouds, the birds, and the lilies in one.

Gird yourself by seizing and holding the truth about your being as God sees it and God ordains it; the truth of your place and work in the Creation; your relation to your fellow-men, to all on earth around you, and to God. There is a life for which you were fashioned, which God meant you to live, which it enters into His scheme of the Universe that you shall live; your failing to live which is sorrow and loss to His kingdom, while to you it is death. Find the truth about it, and work it into your inmost purpose. Bind the loins of your mind with it, and stand in the perfect form and full force of your manhood, girt about with truth, knowing yourself, your work, your Lord, and the truth of all things about your life. You would move then with the certainty of

a planet ; you would strike the works of the devil with the force of a thunderbolt. The whole rout of lusts and lies that distract and defile the world which surrounds you would go down before your onset. You would come to be—and it is the very highest glory to which a man on earth can rise—a fellow-helper with Christ in the Kingdom of God.

It is the vocation, the sense of a duty to God, and to man in the fear of God, which gives the true tension and force to the powers. Why, the most brilliant literary advocate of Positivism in England has quite recently wound up a remarkable essay, in which he strove to prove that there is no particular necessity laid on man or mankind to worry about what he calls certain metaphysical problems; that is, the whence, the why, the whither of his life; with these notable words: "A religion of action, a religion of social duty, devotion to an intelligible and sensible head, a real sense of incorporation with a living and controlling force, the deliberate effort to serve an immortal humanity—this and this alone can absorb the musings and the cravings of the spiritual man. . . . Lives will continue to be wasted in listless yearning around the unreal and the unknowable, until they have been transfigured into a world of social activity under the impulses of devotion to a supreme power, as humanly real as it is demonstrably known." Is this a dumb cry, which, could it become spiritually articulate, would breathe the prayer, "We would see Jesus"? It looks like it; and it is but one of the many signs that one notes, that there is a great spiritual craving rising up in the midst of the bare desert of materialism, which in time may form a means of reconciliation between our philosophers and a wiser, humbler, wider, more human, and therefore more Christian Church.

But gird up the loins of your mind by truth—the truth of your duty to man and to God. Settle it at once that you were not sent into this world to be idle, or even to be happy; that you were sent on service, enlisted for a war, enrolled as a comrade, a fellow-combatant with the Highest; not to seek your own things, to feather your own nest, to smooth your own path, but to live purely, justly, nobly, lovingly, whatever it may cost. Live thus; and it is just this inspiration, which Mr. Harrison so eloquently describes, that you will feel—the "impulse of devotion" will make your life a perpetual psalm of praise. And your life will become an inspiration to all around you. You will win men by inspiring them. You will pass among the throngs with a certain vital virtue flowing out of you; you will cast out death by rekindling where it was dying the glow and the gleam of life. To stand upon earth as *THE TRUTH*, and to bear witness to the truth, with no name, no power, authority, or influence recognised by the world, seemed to the Lord from Heaven the one kingly act. On this one basis He rested the right, and by this one force He wielded the power, of His kingdom;

and that Truth to which He witnessed by death now rules the judgment of the world.

"Stand therefore, having your loins girt about with truth;" and by standing, true to your own innermost nature, true to God, true to your eternal future, conquer. Compel men to reverence in you the truth which you have learned from Christ, and which alone can rule them; which alone can make such order amidst earth's discords and confusions as reigns among the hosts who surround the Throne, and behold the face of God on high.

3. There is another and secondary use of the girdle, and with a word on that I close.

Primarily, the girdle is for compression, compactness, intensity of vital force and impact; but it serves a further use. It gathers up all the loose, fluttering garments and adornments which, streaming on the winds, exhaust the strength and entangle the steps of the combatant, and may trip him in the moment when his hand is outstretched to the prize. Gird up the loins with truth, and gird in all the loose streamers of desire and passion, all pinings for unreal, untrue good which waste the soul's energies, clog its progress, and in the end murder its life. Let nothing become essential to your life but that which lies in the truth, in the word of God, about its conduct. Bend no knee to sensual pleasure. Girt for battle, like Gideon's three hundred, stoop and lap for the moment the needed refreshment, then stand erect, ready to renew the march and to crush the foe. "Faint, yet pursuing," was said of them when their long day's march was ending. Gird up your desires and appetites, your love of pleasure, your love of display, your love of luxury, your love of gold; gird them tightly, and hold them well in hand. "Faint, yet pursuing" shall be said of you too when your long day's battle and march are ending, and it needs but one brave stroke to master the everlasting victory.

"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." Gird up that wanton desire, that covetous lust, that loose habit of living, young man, young girl; it is crippling your energies, it is entangling your steps, it is draining your best heart's blood away; it will bury you a wreck in the pit at last. No! "Take unto you the whole armour of God, that ye may be able to stand against the wiles of the devil." "Stand therefore, having your loins girt about with truth," and strike world, and flesh, and devil prostrate at your feet.

J. BALDWIN BROWN.

THE CHRISTIAN NAME.

"Christianos mihi nomen est, Catholicus cognomen."—ST. AUGUSTINE.

IN the previous section of this Essay we arrived at the conclusion that the name "Christian" was invented by the Latin citizens of Antioch; and that, as the Romans derived their culture from the Greeks, the Name carries in it an historical meaning which is to be interpreted by Greek and Roman habits of thought.

II. What these habits were, in so far as they bear on our present theme, must now be briefly indicated, that we may arrive at the meaning of "that worthy name," by which we are called.

For all purposes of culture Antioch was, as has already been said, a Greek city. Even the Jews who resided in it were *Hellenists*, i.e., Jews who worshipped God in the Greek language, and read their Scriptures in the light of the Greek philosophy. The Romans who dwelt in it, like the Romans everywhere, took their education, their art, their metaphysics, and their morals, from the Greek schools. In Antioch, therefore, there were disciples of almost all the great masters of Grecian thought. These disciples were commonly called by their master's name: the Pythagoreans, for example, took their name from Pythagoras; the Aristotelians from Aristotle; the Platonists from Plato; the Epicureans from Epicurus. Hence it was very natural that the disciples of Christ should be called *Christ's men*, or Christians, in Antioch. Here, first, they carried the Gospel to the Greeks. Hitherto, they had confined their labour to Jews and proselytes; now, they turned to the Gentiles. Among the Jews the various schools and sects were not, as a rule,* named after their founders and teachers, but after the tenets they held or the mode of life they professed. So long as the disciples of Jesus remained in Judea, where schools of thought were *not* named after their founders, they were simply called "saints," "believers," "brethren," &c.: it was only when they came to Antioch, and drew many Greeks into the Church, that, according to the Greek custom, they received the name of their Founder and Teacher. "Christian," like Platonist or Pythagorean, was a useful distinctive title, a good travelling designation. It meant little or much, praise or blame, according to the lips from which it fell. It did not necessarily imply contempt, nor was it necessarily eulogistic. And if any of the Antiochenes used it contemptuously, as implying that the disciples had for their Master no accomplished scholar, no honoured sage, but only a crucified slave, the

* Probably the only exception was that of the Sadducees, who are said to have taken their designation from *Zadok* their teacher and founder.

saints, we may be sure, would not shrink from identifying themselves with Him whom they held to be the Great Teacher, and the only Saviour of the world, nor fail to glory in the shame of His cross.

But as a rule, probably, on Greek lips the word would only imply that the disciples of Christ held to Him a relation like that of the Greek youth to the various sages and philosophers of Greece. It would imply that as the Pythagoreans, Platonists, Epicureans, each bore the name of their master, because *they accepted what he taught, and adopted his rule of life*, so also those who bore the name of Christ believed what He taught and followed the rule of life laid down by Him.

Attracted by the fame of this great teacher or that, the studious youth of Greece enrolled themselves on the list of his disciples, and listened in porch, academy, or grove to his discourses on truth and morality. They followed him through the streets of the city, in the hope that some casual encounter would give rise to a discussion from which they might learn wisdom or acquire dexterity in "the nice conduct" of the logical strife. They threw themselves passionately into his theory, and maintained it against all comers. And these disciples of the Greek schools are, in some sort, set before us as our models by the very Name we bear. For whatever else or more He is—and He is much more—Christ is also "a Teacher sent from God," a Teacher who taught, and lived, and was "the truth." The grace of His lips, the vital freshness and power of His doctrine, drew many to His feet. Those who believed on Him forsook all to follow Him, to listen to His words, to gather up His wisdom, to teach and defend His doctrine. Because they received His words and confessed Him for their Master, they bore His name. But they did more than listen to Him. They took Him for their Exemplar, and adopted His mode of life. Epicurus had denied the immortality of the soul, and had placed "the chief good" in a wise use and a wise enjoyment of the present life; and his disciples caught the spirit of his teaching, often degraded and caricatured it, and lived easy, pleasurable lives. Zeno taught men to discipline and rule their cravings, to make themselves independent of outward conditions, to aim at inward composure and tranquillity, to meet vicissitudes as those who, in bearing all, bear nothing; to free themselves from fear, and care, and the stings of unsatisfied desire; and his disciples, the true Stoics, those whose philosophy did not, according to the bitter gibe of Epictetus,* consist in a beard and a cloak, trained themselves to des-

* St. Chrysostom takes up this gibe of Epictetus, and improves upon it. (Hom. xvii. ad Pop. Antioch : sec. 2.) When Antioch was trembling under the hot displeasure of the Emperor Theodosius, the Christian monks poured in from the desert to stand by and console the trembling citizens. But, asks the eloquent presbyter,

pise wealth, rank, power, and sensuous indulgences, to blend plain living with high thinking, to lead simple, hardy, meditative lives. And Christ has taught us to put our trust in the Divine Father who careth for us and for all, to find our happiness in being good and doing good, to deny ourselves that we may serve others, to live in and for that unseen eternal world into which we must soon pass rather than for the visible mutable world which is but a lovely, various, and perishable "phenomenon" of "the things which do not appear." If we are His disciples indeed, we heartily believe what He taught; we also adopt and follow His rule of life; for whatever He taught in words He incarnated in the loveliness of perfect deeds; whatever He bids us do, He Himself did, and will help us to do. We are unworthy of the Christian Name, unless we thus believe what our Master taught and follow the example He set. Better never to have been "named with the Name of Christ" than not to have departed from the iniquity He hated, and not to pursue the holiness in which He was perfect.

This is the lesson which fell, with the Christian Name, from the *Greek* lips of Antioch. But from *Roman* lips that sacred Name suggests another yet a kindred lesson. To the Greeks the name, "Christian" would probably mean mainly a *disciple* of Christ; to the Romans it would mainly mean a *partizan* of Christ. They would think of the Christians as men who bore to Christ a relation similar to that which the Pompeians bore to Pompey, or the Cæsarians to Cæsar.* Whenever the State was disturbed by factions, every Roman who took part in political affairs, as almost all Romans did, had to determine with which of them he would side. He had to weigh the claims of a Pompey, a Cicero, a Brutus, against those of Cæsar, to acquaint himself with their several lines of policy, and to decide which of them promised best either for his personal ambition or for the public good. When once he had espoused his cause or faction, he had to stake all, even life itself, on its success—civil strife being, then as now, of all strifes the most bitter and venomous. Nothing short of an entire and passionate devotion to his chief was likely to win recognition or reward;

"where now are the men that go about in cloaks, with their long beards, and big clubs in their right hands—the philosophers of the Gentiles? They have all left the city; they vanished; they hid themselves in caves: while those only who, according to truth, placed their philosophy in action, shewed themselves fearlessly in the forum, as if no misfortune had befallen the place."

* This tendency to regard every new religious sect in its political aspects and as, in all probability, a danger to the State, comes out in Pilate's treatment of our Lord, and on most of the occasions recorded in the Acts of the Apostles in which the Christians came into contact with the Roman "colonies" and their magistrates.

nothing short of victory was likely to avert ruin or death. He was one who could say—

“What is it that you would impart to me?
If it be aught toward the general good,
Set honour in the one eye and death i' the other,
And I will look on both indifferently,
For let the Gods so speed me as I love
The name of honour more than I fear death.”

He was one who could add—

“Be *factions* for redress of all these griefs,
And I will set this foot of mine as far
As who goes farthest.”

To the Romans, therefore, it was natural to regard Christ as a political leader or conspirator, and the Christians as a political faction demanding another king than Cæsar. It was only His claim to be a king with which Pilate, or any other Roman functionary, would concern himself; it was only for their contumacy to the Emperor that the early Christians were hunted to death.

Nor was their conception of the Christian life, imperfect as it was, altogether inaccurate. For if we are Christians indeed, we *are* the partizans of Christ. We have looked out on the warring spiritual forces of the kingdom of this world. We have considered the great conflict between evil and good, between light and darkness, which is being waged all around us. We have weighed the claims of the rival chiefs—the claims of the world, the flesh, and the devil against the claims of Christ. We have determined which cause it will be best for us, and best for the world, that we should espouse. *We are Christ's men.* We follow His standard. We devote ourselves to His service. We stake our all on His success. Heart and soul, we are *His*, His alone. We can keep no terms, we can admit no truce, with the faction of darkness. We hold as traitors any affections in ourselves which are unfaithful to Him. For us, Christ is the vital and personal centre of the universe. Our only peace, our only blessedness, is in a vital, constant, and growing union with Him. To serve Him, to contribute to the interests of His kingdom, is our *calling*, our *vocation*, our *daily business*: it is the very meaning of the sacred Name we bear, and are proud to bear. Only as we live in Christ, and for Christ, do we prove ourselves Christ's men or account ourselves worthy of the Christian Name. *He* has claims on us incomparably greater than those of any patriot on the citizens of Rome; for He is seeking not His own aggrandizement but to make us great. He who asks us to live for Him has died for us. He calls us to share His toils and perils that, suffering with Him, we may also be glorified with Him. If He would reign, it is that He may serve. He would have all men flock to Him, but it is that He may bless them all and do them good.

Wisdom sits smiling on His lips ; healing and invigorating virtue flows from the hand He lifts in benediction on the world : victory crowns the head once pierced with thorns. And, therefore, we are *His—disciples* who sit at His feet and take a law from His mouth, *partizans* to whom His cause is dearer than life. This, at least, is the ideal we set before us. In so far as we fall short of it we are, and we confess that we are, unworthy of the memories and prophecies of the Christian Name, unworthy at once of our name, our history, and our fellowship. Docility and zeal—the docility of the Greek disciple, the zeal of a Roman partizan—these at least should be ours if we profess and call ourselves Christ's men.

III. *What is the special significance imported into the Christian Name by the time, place, and circumstances of its historical origin ?* There is, as we have seen, good reason to believe that this Name was not given to the disciples by the immediate direction or inspiration of God. Nevertheless, we who confess that all things are of God, who admit that His providence rules the fall of a sparrow no less than the death of a king, and numbers the hairs of our heads, as well as the years of our lives, are not disposed to deny that it was by His ordinance the disciples were called Christians first at Antioch. He who appoints to every race its “epoch of development,”* did not He ordain that new development of the Christian Faith of which Antioch was the scene ? He who calls the very stars by their names, had He no voice in naming His redeemed ? He who rules in the thoughts of all men, and makes them wiser than they know, did not He rule in the thoughts of the Gentiles in Antioch, and lead them to coin a word of whose full force and beauty and significance they were unconscious ? We cannot doubt it. We cannot doubt that we are bound to look for a Divine intention and meaning in the Name as well as for a human intention and meaning.

Now there are at least two directions in which our quest will be rewarded. First, it is very natural that we should ask why the official was preferred to the personal name of our Lord. Why are we named after *Christ* instead of after *Jesus* ? And, no doubt, the historical, the human, answer to this question is, that while “Jesus” is perhaps *our* most customary name for the Lord, “Christ” was more commonly used by the primitive disciples. To them “Jesus” was simply a proper name, just as John, or Samuel, or George is with us. But “Christ” was a religious title ; it designated Him whom God had “anointed” to be the true King of Men. To call Jesus “Christ” was to affirm that *He* had come for whom the world had waited, and yearned, and tra-

* Acts xvii. 26.

vailed—the Hope and Consolation of Israel, the Desire of all nations. And as the primitive disciples lived to make this affirmation, as to make it was their distinctive task and labour, it is no wonder that, whether in their writings, their speech, or their worship, *Christ* was the name by which they most commonly designated the Lord from heaven. Naturally, therefore, the Gentiles of Antioch, when they wanted a distinctive name for the disciples, would seize on that which they most frequently heard, and call them after “*Christ*” rather than after “*Jesus*.”

This is the human or historical motive for the preference. But what was the Divine motive? An ignorant and eccentric preacher once replied to that question, “We are called after *Christ*, not after *Jesus*, because the Lord did not desire that His people should be called *Jesuits*.” To him “the Society of *Jesus*” was the incarnation and epitome of all that was subtle, malevolent, unrighteous; and because the *Jesuites* or *Jesuits* were an evil race, therefore the disciples, fifteen hundred years before that society was formed, had not been permitted to assume a name so contaminated! If we look at the meaning of the two names, however, we may find a more rational answer to the question. “*Jesus*” means “a Saviour;” “He shall be called *Jesus*, because *He shall save* His people from their sins.” “*Christ*” means “the Anointed One.” And, therefore, we may conclude that, if there be a Divine intention in the choice of one name rather than the other, it is this: that while we are not, and cannot be, fellow-saviours with the Lord, we can and do share His anointing. He was “anointed with the Holy Ghost,” and therefore “with power.” And we, if we are truly Christian, “have *an unction* from the Holy One;” for no man can confess with the heart that *Jesus* is the *Christ* of God, save by the Holy Ghost. We cannot *save* men; we can only carry them tidings of the salvation which our Master wrought once for all; but we may have that inward spiritual consecration, that power of an endless life, in virtue of which *Christ* was the prophet, and priest, and king of men. By virtue of His Spirit dwelling in us, *we* may become, we ought to be, prophets teaching His truth, priests presenting His sacrifice, kings who rule in His special domain—the domain of the conscience and the heart. Of course the men of Antioch had no thought of any such meaning when they called the disciples “*Christians*;” they simply took up the name that was oftenest in their ears. But under the guidance of God men are often wiser than they know, and say more than they mean; and we at least, who bear the Name they gave, are bound to live in the spirit of our name. It has not wrought its proper and due effect upon us, unless we hold ourselves to be *anointed* of God, anointed with the Holy Ghost; consecrated, by a Divine character, to a Divine ministry. Because we are *Christ-ians* we should be in the world as *Christ* was in the world—

in it, but not of it. Because we are Christians we, like Christ, should be "anointed with the oil of joy above our fellows," meeting all changes of fortune with a cheerful tranquillity, learning obedience and being made perfect by the things which we suffer, and, therefore, taking them joyfully; dwelling in a peace so pure and profound, so far beyond the reach of time and change that, out of the abundance of our rest, we may promise rest to the weary and the heavy laden.

Another line of thought by which we may reach the Divine intention and significance of our Name is suggested by the question: Why were the disciples called Christians first in *Antioch*? why *there*, and not elsewhere? And to this question there is but one answer. The Church of Antioch had one very special and significant feature, and was the *first* Church in which it was developed. It was the only Church, the only society of any kind throughout the world, in which Hebrew and Greek, Roman and Syrian, European and Oriental were bound together in the bonds of a common brotherhood. *It was the first Church, the only Church then, in which the catholic, all-embracing charity of the Lord Jesus Christ found scope and expression.* Despite the breadth of the Apostolic commission, despite the special revelation made to St. Peter, that "*in every nation*, he that feareth God and worketh righteousness is acceptable to Him," the Church had for ten years confined its labours to Jews and proselytes. The very waters of life had as yet created no green and fruitful oasis to which travellers of every clime might repair, and in which they might dwell together in the happy degrees of charity. In all the world, except at Antioch, in all Antioch, except the Church of Antioch, there was hostility, secret or open, between race and race, between the men whom God had made of "one blood." The Hebrews thought all men but themselves to be "uncircumcised sinners." The Greeks held all but Greeks to be "barbarians." The Romans called all but Romans "enemies." In cities such as Antioch, where Romans, and Greeks, and Jews dwelt side by side, and mingled in the markets, the baths, the schools, each held itself to be the superior race, and looked down on its neighbour with lofty scorn; feuds and tumults were of incessant occurrence: even a large military force could not always coerce them to peace, or keep them from flying at each other's throats.

Both Jew, and Gentile had, indeed, risen to some conception of the unity of the human race, and in their respective literatures we find the noblest expression of it; but neither Gentile nor Jew made any steadfast endeavour to live with each other and with all men on equal and fraternal terms. The constant dream of the Hebrew prophets* was of

* See, for instance, Isaiah ii., 1-5, and Micah iv., 1-3; both of whom probably quote an elder prophet than themselves.

a golden age, in which *all* nations should flow into the House of the Lord, of a happy time in which all races, with their garlands and singing-robcs about them, should flock to the Temple of Jehovah with the song on their lips,

"Let Him teach us out of His ways,
And we will walk in His paths ;"

where, because Jehovah judged between the nations and arbitrated between the races, they should forge their swords into coulters and their spears into pruning-hooks ; nation should no longer make war with nation, neither should they drill themselves for war any more. But these golden visions of peace had no practical effect on the men who gloried in them. Then, as now, the Jews were the most separate and exclusive of races. They held themselves to be a peculiar people, the royal strain of the human race, and looked with scorn rather than pity on all other men as "mere sinners of the Gentiles." Even with the life of Christ before them, and the grace of Christ in their hearts, inspired Jewish Apostles could very hardly be persuaded to offer the Gospel to every creature.

Nor were the Gentiles behind the Jews in giving expression to the noblest sentiments of humanity and universal goodwill. Such expressions abound in the pages of the moralists and poets of the Roman Empire, who flourished from a hundred years B.C. to a hundred years A.C. In the most unequivocal manner they affirmed the fraternity of mankind, and enforced the duty of charity to the whole human race (*caritas generis humani*). "Men," said Cicero, "were born for men, that each should assist the rest." And again, "Nature ordains that a man should wish the good of every man, whoever he may be, for this simple reason, that he is a man." When this great Roman orator, quoting a Roman poet's (Terence's) translation of a Greek sage's (Menander's) aphorism, declaimed the famous verse, "I am a man, and therefore nothing human is alien to me," his vast audience broke into a rapture of applause. Nor do even the Hebrew prophets look forward with more enthusiasm than certain of the Latin poets to the golden age, when "the human race will cast aside its weapons, and when all nations will learn to love."* Yet the very men who uttered or applauded these sentences would leave the forum or the theatre to engage in the bloodiest wars, or to torture a slave, even though he were also a philosopher or a poet,† or to glut their eyes with the agonies of gladiators butchered in the arena to make a Roman holiday. While with the tongue they

* Lucan, "Pharsalia," vi.

† Witness the treatment of Epictetus by Epaphroditus, the favourite of Nero, as related by Origen : "Cont. Celsus," lib. vii.

so eloquently proclaimed the brotherhood of all men and the duty of charity to all, there was no man, and no race, whom they would not willingly destroy to gratify their ambition, to pamper their lusts, or to give zest to their sport.

To Jew and Gentile the unity of the human race, the sacredness of man, the duty of loving a neighbour as themselves, were mere themes for eloquent declamation; no sane man was expected to rule his social or political life by such thin abstractions. Only Christ, the Man who loved all men, as well as taught men to love one another, ever really persuaded them to hold each other as brethren, and to *show* "charity to the human race" as well as to talk about it. He *was* love, love incarnate. There was not a single man on earth, however base, or ignorant, or depraved, whom He did not love better than His life, and for whom He did not lay down His life. It was His pure and immeasurable love for us all which first really taught men to love one another, and to exhibit their love not in chiming verse alone, or in the climaxes of rhetoric, or in sighs for a golden age of peace, but in a thousand acts of neighbourly goodwill, in a constant service and self-sacrifice. It was by His love, and, above all, by the death which most approved His love, that He at once reconciled all men to God and to each other. And "this ministry of the Reconciliation" He committed to His disciples when He Himself went up on high. From the heaven to which He rose, He anointed them for this ministry, as He Himself had been anointed for it, with the Holy Ghost. And so at length it came to pass, that in His Church there was a centre of calm amid the confusions and strifes of the great world around it; a sacred island and sanctuary of peace in which all weary souls, sick of incessant conflict, might be at rest. In His Church, in His Church alone, there was a truce to the warring passions of men, a neutral ground on which all might meet and look each other in the face, and learn that they were of one blood by becoming of one spirit.

During the ten years in which the disciples had so little of their Master's spirit that they were unfaithful to "the ministry of the Reconciliation," so long as, neglecting the claims of Gentile races and His express commands, they carried "the good tidings of great joy" only to Jews and Jewish proselytes, they were not named with the Name of Christ, and were not worthy to bear it. *That* was an honour reserved for those whose love was as wide as His own, and who drew into His fellowship men of every kindred and tribe. But no sooner is this catholic spirit, this *caritas generis humani* exhibited, than the Christian Name is given—given by men indeed, yet surely by the will of God and His Christ. "The disciples were called Christians first in Antioch," where certain poor Cypriots and Cyrenians, faithful to their high calling,

together with Paul, a Roman Jew, and Barnabas, a Greek Jew, ministered the words of life indifferently to Jew and Gentile, to the Hebrew and to the "sinner," to the Greek and to the "barbarian," to the Romans and to their "enemies."

And all we learn of the subsequent history of the Church of Antioch from the Inspired Record proves that it was actuated by a spirit of the broadest charity, and confirms the conjecture that it was because, moved by the love of Christ, they overleaped all barriers of race and condition, that its members, they first of all, were honoured to bear the name of Christ. Their neighbours had hardly called them "Christians" before we are told* of an act of charity such as, in all likelihood, the world had never seen before. Prophets rose up in the Church and signified by the Spirit that a great dearth was about to befall the empire. What did these Gentile Christians do? Lay up a store for themselves against the evil time? They may have done *that*, but *that* is not what we are told of them. What we are told is, that every one of them "determined, according to his ability, to send relief unto the brethren who dwell in Judea." Was not this a deed worthy of the men who first bore the Christian Name, that when they heard of the approach of famine their first thought should be of their neighbours, not of themselves? that these Syrians, and Greeks, and Romans, of Antioch, who had once despised the Jews, should now, now that they had learned of Christ, hold them as "brethren beloved," and minister to their necessities, loving them not in word only, nor in tongue, but in deed and in truth? Throughout the Sacred Record, wherever they appear, they are animated by the same broad spirit of humanity. The Church at Antioch was the very heart and centre of the Apostolical missions. It was they who set Paul and Barnabas apart—sanctified, consecrated them—to the work of carrying the Gospel throughout the Gentile world.† It was they who made a stand against the Judaizing tendencies of the brethren at Jerusalem, and won liberty of worship and action for the Gentile Churches.‡ It was from Antioch that St. Paul started on each of his great missionary journeys; it was to Antioch that he joyfully returned, to rehearse what God had done by him, and how "doors of faith" were being opened in the Gentile world, assured that *they* at least would share his joy. In short, there is every kind of proof that the disciples who were first called Christians eminently possessed the spirit of Christ, and deserved to bear His name for their love to all men and their fervent desire to bring men of every race into the unity of the Faith.§

* Acts xi. 27—30.

† Acts xiii. 1 *et seq.*

‡ Acts xv. 1 *et seq.*

§ John of Antioch, better known as St. Chrysostom, in his homilistic addresses to the Antiochenes, touches on all these honourable points in their history. When, for

So that the historical origin of our Name is a solemn protest against all narrowness and sectarianism. If it teaches us anything, it teaches us that being named with the Name of Christ, we ought in very deed to account nothing human alien to us. To us, no man should be common or unclean. We should wish and seek the good of every man, for the simple reason that he is a man. Our charity should be wide as the world, wide as humanity. Our very Name testifies that the Faith of Christ is not for an age, but for all time; not for a land, but for the whole world; not for a race or a sect, but for universal man.

In the fine Latin sentence which stands as a motto to this brief essay, and for which the English language yields but a sorry equivalent, St. Augustine describes himself thus: "*Christian* is my name, *Catholic* my surname." But the two names are really one; to be Christian is to be catholic. It is to be animated by charity for the whole human race, a charity restrained by no difference of creed, no distinction of blood, no defect of culture, no depravity of character. It is to love all men because they are men, and because Christ loved them; and to

example, the justly incensed Theodosius had degraded Antioch from the rank it held as the metropolis of Syria, transferring that dignity to Laodicea, the whole city poured into the Church, the heathen no less than the Christian disciples looking to Chrysostom for comfort and hope. At such a time, there must have been a strange power in such words as these: "Do ye grieve because the dignity of our city hath been taken away? Learn, then, what it is that constitutes the dignity of a city, and know that, if the city be not betrayed by its own inhabitants, no one can deprive it of its dignity. It is not its metropolitan rank, nor the size and beauty of its buildings, nor the number of its columns, nor its spacious colonnades and public walks, nor its precedence of other cities; but it is the piety of its people. This is the glory, the beauty, the security of a city; and if destitute of piety, it is of all cities the most degraded, though honours innumerable be conferred upon it by the Emperors. Would ye know the true dignity of *your* city, and be made acquainted with its ancestral honours? I will tell you what they are, not only that you may know, but that you may also emulate them. *It was at Antioch that the disciples were first called Christians. That is an honour no other city in the world enjoys, not even the city of Romulus. Hence Antioch may stand forth before the whole earth, because of this fearless confession of its faith. Would ye learn another distinction of our city? When a great dearth was prophesied, the Christians dwelling at Antioch determined, every man according to his ability, to send relief unto the brethren at Jerusalem. Behold, then, a second distinction—charity toward the distressed. The season restrained them not; the prospect of calamity did not render them remiss; but at a time when men gather together the stores of others they freely gave their own, and not to those near, but to those dwelling afar off. These are manifestations of faith in God, and love toward our neighbour. Would ye know an additional distinction of our city? Certain men came down to Antioch from Judea, subverting the faith, and introducing Jewish observances. The disciples at Antioch did not silently submit to this innovation; but, gathering the Church together, they sent Paul and Barnabas up to Jerusalem, and caused the Apostles to proclaim throughout the world doctrines free from Jewish error. These are the distinctions which constitute the dignity and glory of our city. They render it a metropolis, not of earth, but of heaven.*" Hom. ad. Pop. Antioch." xvii., 2.

seek their good because He sought it, and *as* He sought it, seeking *first* those who are "lost" and are most in need of our help.

If, now, we attempt to sum up in a single sentence all that we have learned of the Christian Name, we must say:—*Christians are Christ's men, men who make His service the daily business of their lives; His disciples, they believe what He has taught and follow the rule of life laid down by Him; His partizans, they heartily espouse His cause, and hold it dearer than all besides; anointed with His spirit, they are consecrated to His ministry of reconciliation: inspired and actuated by His love, their charity is wide as the world, and manifests itself not in word only, nor in tongue, but in a constant and growing endeavour to help and serve all sorts and conditions of men.* The very ideal of Christian character is implied in the Christian Name.

S. Cox.

Nottingham.

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ON MIDDLE-CLASS EDUCATION.

ARTICLE II.

IT cannot be said that those who have given their attention to the subject have arrived at any certain or entirely satisfactory conclusion as to what should be taught in the second-grade schools. There are the rival claims of the classics and science, and of the classics and modern languages to be considered. There is the parental notion of education as an instrument of preparation for the immediate work of after life; there is what may be called the political notion which regards it as an instrument to prepare for the exercise of the duties of a citizen; and there is the philosophical notion that its aim should be to enable a man to know himself and the world.

The chief recommendations of the Commissioners are to drop Greek and Latin verse composition, to make Latin and arithmetic the backbone of the instruction, and to get in as much science, mathematics, French, and English, as may be. A very obvious objection to this is, that of the two so-called dead languages, that is dropped which has the finest literature and has had the greatest literary influence. And this leads naturally to the question why should Latin be retained? If for the sake of its literature, we may fairly advance the claims of German and Italian, to say nothing of the possibility of spending any amount of time over English. If for the sake of the training, no doubt there is very much to be said; for it is difficult to imagine a finer training in analysis of forms of speech and re-combination, to say nothing of memory, than the turning a piece of English into Latin prose. It is well worth while, however, to discuss the matter more closely; for it must be borne in mind, that the arrangement of a course of instruc-

tion for boys leaving school at 16 is something quite new in England. We have also to distinguish between what is practical at present and what may reasonably be aimed at in the future. Now the Commissioners have been much influenced in their recommendation of Latin by the character and attainments of the existing schoolmasters with whom this is the staple commodity. The writer does not doubt, so far as he is capable of forming a judgment, that Latin will be a better gymnasium than German, though the arrangement of sentences in the latter language has some common properties with that of Latin, which in some measure fits it for a training ground, much more, certainly, than French. But he is quite sure that boys are not so likely in after life to plunge into Latin literature as they are into German, and German is at present the chief avenue to modern thought. Parents, moreover, would be likely to give much more encouragement to the study of German than to that of Latin; and this is a very important matter while we are seeking to impart an intellectual enthusiasm. Against this we must put the very important consideration that Latin is a great aid to the study of several modern languages, though this is very often overstated, and that the study of the tongue of an ancient people is likely to have a more widening effect on the mind than the study of a people nearer to ourselves in manners and civilization. An acquaintance with the history and character of the Greeks and Romans can, however, be gained from historical works by modern writers, and from translations, and is more likely to be so gained than by such knowledge of the language as a boy would have attained to at 16. At all events, experience has shown that the average boy of 16 has hitherto neither had very definite ideas about the Greeks and Romans, nor experienced much expansion of mind from what he has learnt about them; while it is certain that many have been deterred from the higher culture altogether, because it has been presented to them in this guise.

This may seem rather revolutionary, but it must be remembered that the problem under discussion is practically a novel one, which can scarcely be said to have been treated without prejudice. Classics have had many defenders, because they are old familiar friends, just as they have had many enemies, because they are old familiar foes. Education through the classics, commenced when there was no modern literature, has survived the rise of modern literature and of science. An unprejudiced balancing of the value of various literatures, grammars, and syntaxes for the purposes of education has yet to be made, and the results of experience to be gathered in. The only fit persons for this work would be those who have taught, say, both German and Latin, or classics and science, and have watched the effects of both on their pupils in after life as well as at school. The cant about *dead* languages

is unendurable. A language is not dead because those who spoke it are so: the thought lives. Are the thoughts of Plato and Sophocles, Virgil and Tacitus as dead as the thoughts of their inferiors, say in French literature? Athenian life in the time of Pericles was much more modern than English life in the time of the Crusades. The speech of Pericles to the Athenians anticipated Mr. Mill's Essay on Liberty, and we have yet to attain to the social liberty depicted in it.

But there is another objection to the too exclusive attention which has hitherto been paid to classics, which I wonder is not more often urged, and that from a literary point of view. We profess to teach through them the laws of language, and all that belongs to the inner kingdom of men's minds and souls. Yet there must be many modern ideas which, at the least, are very inadequately expressed by ancient writers, so that even when we have succeeded in imbuing the minds of our pupils with ancient literature we are far from having given them a perfect literary education. To take one notable example of what I mean—the classic writers had a very faint notion of the picturesque, and especially of nature subjectively regarded. This might be corrected in the hours given to English literature—a boy, *e. g.*, may learn Wordsworth by heart in preference to Ovid, when Latin verses are abandoned. We ought not to spare time for third-rate writers in a foreign language, to the neglect of first-rate writers in our own. A very useful suggestion of Mr. Johnson, of Eton, is that boys should write essays in French. When less classical composition is required of them it will be desirable that they should exercise their productive powers in some other way. Essay-writing in English is not sufficiently difficult, and is apt to lead boys to write fluently without knowledge, while the Latin language is too difficult from the deficiency of equivalent expressions for modern ideas.

When we come to compare science and language as instruments of education we are met with the same difficulties from prejudice and inexperience that beset us in estimating the relative merits of ancient and modern languages. Who is to teach us? The Realists on the one hand tell us that children are more easily interested in objects than in words; the Humanists, that language is the first instrument used by children, and most readily handled by them. Dr. M. Arnold has a profound remark that "the study of letters is the study of the operation of human force, of human freedom and activity, the study of nature is the study of the operation of non-human force, of human limitation and passivity. The contemplation of human force and activity tends naturally to heighten our own force and activity; the contemplation of human limits and passivity tends rather to check it. Therefore, the men who have had the

humanistic training have played, and yet play, so prominent a part in human affairs, in spite of their prodigious ignorance of the universe, because their training has powerfully fomented the human force in them." This is a very powerful expansion of the principle, "the proper study of mankind is man." The writer has found men educated on both sides denounce science strongly as the chief instrument of education, and men trained only in science regret their want of literary training. On the other hand, we have heard Mr. Carlyle plaintively asking, "Why did no one teach me the names of the constellations when I was at school?" It does not seem to have struck that great man that he might have learnt them in five minutes. A few scholars have joined men of science in denouncing the classics, in language they could not have used if they had not been trained in the classics. They have sought to slay the eagle with an arrow made from his own plumage. It has unfairly been argued that classics are a failure as a vehicle for education, because it is now acknowledged that the education given in them has been bad. But there is nothing to show that the education would have been better had science been its mainstay. The teachers, the organisation, the public indifference, not the subject, have been at fault. Classics may have been a failure, but science has yet to be put to proof. Men of science are apt to speak as if science were all fact, and classics all fancy; but what do we mean by fact? In what respect are we dealing more closely with fact when we analyse a gas than when we analyse the expression of a thought, when we analyse the outcome of a man's body than when we analyse the outcome of a man's soul? Wherein lies the superiority of the foot-print of a dodo impressed on a rock, over the soul-print of a Sophocles enshrined in a manuscript?

I have spoken thus strongly because, though I must necessarily be far from an impartial judge, I feel that there is great danger lest the prejudice against literature which its unfair predominance hitherto has engendered, should endanger the acquisition of that refinement which the middle classes in England so much require, and literature seems especially calculated to bestow. A simple expedient for ensuring the advantages of language and science at once, which has been suggested by some thinkers, is to teach language less as grammar and more as literature; many of the educational advantages of grammar may be compensated for by science; and, with skilled teachers, language, it is to be hoped, may be taught more rapidly, and thus more time ensured for science; while both will be learnt more earnestly by young pupils, to whose progress variety and life is essential.

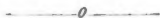
A golden age of scientific knowledge has dawned upon us, fraught alike with hope and dangers; to many at this time fraught with similar

perplexities and doubts to those which troubled our forefathers at the time of the Reformation. The mighty dreams of Bacon seem about to be fulfilled. Mother Earth is yielding up her treasures to the curiosity of her children. To attempt to stay the gratification of this curiosity is to attempt to put back the clock of the universe. But we need not refuse to sing the old classic songs in this strange land, or forget now that we have minds and souls, because of old we have been too forgetful that we have bodies and that the earth is our inheritance.

But not only have the rival claims of various subjects for educational purposes to be considered, but even those upon the teaching of which there is a general agreement await the elucidation of rational methods and the composition of worthy text-books. At present, history is apt to be a farrago of anecdotes of perfidy and wholesale murder, geography a list of facts, and of names which in most cases the master himself cannot pronounce. As to English history, the acknowledged differences of opinion as to some of the most important characters make it difficult for a really intelligent master, in fairness, to put much vigour into his lessons; there are, moreover, no text-books in which the true perspective of history is observed; facts, great and small, are mingled in the present text-books, in admired disorder; we want, for young pupils, fewer facts, more details, and more principles, and, above all, more European history in those times when England played a minor part. As regards ancient history, the same fallacies exist which have been alluded to in the case of classical literature. It has been maintained that we can teach history with greater effect in the case of Greece and Rome, because we feel more impartially towards the characters. As though there were less difference of opinion about the character of Cleon, or of Cicero, than about that of Oliver Cromwell, or Mary Queen of Scots; as though Grote were more fair than Macaulay, or Mommsen than Lingard! I think, however, it may be said with some fairness that you may teach history through that of Greece, because it is in miniature, and through that of Rome, because in the growth both of its polity and of its conquests it is more rounded and complete than that of any modern nation. They are both, too, less loaded with details, and therefore more easily grasped than any modern history can be. Those who contend for modern history must commence—to be strictly logical—with the times of George the Third. And no doubt a good constitutional and social history of England from that time, if an impartial one could be written, would be most useful to form citizens, and might be a preventive to the talking of much nonsense, by instructing the people of England, *e.g.*, that they have already all that is most desirable of a republican form of government.

But to rouse the enthusiasm of pupils who have no examination to

look forward to, other expedients must be adopted besides a judicious selection and arrangement of the studies to be prosecuted in school hours. Debating clubs and libraries must be established, and literary societies formed of old pupils after they have left school, lectures delivered to them by their former masters, and distinguished University men allured to our great provincial towns, to give occasional lectures and add dignity and breadth to their studies. There is really nothing very ideal in all this, considering the increasing wealth of the country, if once the middle classes begin to appreciate culture. The writer, even, has the courage to look forward to the time when class-rooms, instead of presenting bare and uninviting walls, adorned at most with indifferent maps, shall welcome the scholar with a fair show of works of art. Again, he repeats, there is plenty of money for all this, even out of the funds at present employed in pauperising the community.



TEN DAYS IN BRITTANY.

THOUGH the Department Manche, including the Cotentin and the western half of the Norman peninsula, offers ample field by itself for a week or ten days' tramp with a knapsack, it may be made very conveniently the introduction to a tour in Brittany. The latter province contains but one port, St. Malo, in direct communication with England; and the passage between it and Southampton, a matter of some fifteen hours, will perhaps be faced with 'greater cheerfulness and borne with less internal disturbance to the diaphragm, with the spirits exhilarated and the nerves and sinews braced by our holiday ramble. Let us then make the passage from Southampton to Cherbourg. If the steamers are inferior to those which ply to St. Malo, the distance is but the moiety, and of this one half is passed within view of the Wight, or of the Norman coast. Starting at noon, with tolerable weather, we may fairly count on finishing our bowl of soup [and cutlet whilst twilight enough remains to enable us to make sufficient acquaintance with the streets of Cherbourg.

In the early morning, as we issue on the road to Valognes and mount the long steep hill, up on to the plateau of the Cotentin, we can examine more particularly at our leisure the more striking features of the position of the town beneath us, with its bay, breakwater, and crowning hills.

Here let me record, for the profit of wayfarers and the credit of the hostess, that I breakfasted at a little café opposite the Gare, on as good *café au lait* as I ever tasted even in France, with excellent bread, and

delicious butter *à discretion*, which means in my case a little less than of equal mass to the bread, for one half-franc, making thereafter comfortably on foot the fifteen or sixteen miles to Valognes, a sleepy but not unpleasing town, whence the afternoon train should take our traveller to Carenton, in case he desires to catch the evening diligence to Coutances. The cathedral and environs of Coutances should be seen, yet so as for Granville to be reached by the close of the third, and Avranches (rising out of the circumjacent plain, like St. Michel out of the subject sea) early on the morning of the fourth day, both by diligence. It is possible for a good pedestrian to walk from Avranches, crossing on foot the Gué du Pin, to the extremity of the causeway which leads to Mount St. Michel, and, gaining once more the high road to Pontorson, catch the diligence to Dol; but in this case he must not proceed to the Mount itself, but content himself with a view from the extremity of the mainland. Dol is associated in my mind with dirt; perhaps I was unlucky in the inn I chose; but the town contains objects worth examining, and from the terrace on the opposite side of the town to the Gare, we see how closely in site it resembles Avranches and St. Michel, rising like them sheer up out of a level plain. The problem of the next day's route we did not succeed in solving successfully: it is, how to reach Ploermel. Two routes present themselves—the one by Dinan and St. Méen, the other by Rennes. Though the scenery in central Brittany is pleasing—forest and heath, tilth, pasture, and orchards intermingled—it offers for the most part no very striking variations of aspect, and so we may allow convenience to decide our choice of road. By the first route it is well-nigh impossible, save by risking a long march on foot, to get beyond St. Méen, by no means a cheerful village in which to spend an evening—possessing, when we were brought to a halt there nothing like a *voiture à louer*, and but an indifferent inn; and as we shall make Dinan on our road home, the pleasure of visiting may be deferred. Let us then take the earliest train to Rennes, and the diligence thence to Ploermel, there to rest on the evening of the fifth day. On the morrow we must hit the railway at Questembert. The latter portion of the distance, skirting a forest, is worth walking, and we arrive in the evening at Auray. A more delightful expedition than down the Auray in a big boat to Lokmariaker, in case the day be fine and the wind and tide not too unfavourable, cannot be; but the tide runs strong in the river, and if the wind be adverse, it is tedious and painfully toilsome tacking and rowing across the entrance to the Morbihan to make Lokmariaker.

The circumstances must be very favourable indeed, to admit of a visit being made to Gavr Innis, with its Celtic chambers, and also to Carnac, in time to return the same evening to Auray. Those who

delight in sailing will choose the former, those who love a swift run of eight miles across a wild breezy down, and back, the latter ; and the return to Auray by boat may be accomplished in time to take the last train to Napoleonville, Pontivy, or under whatever name the town—which during the late *régime* bore the former appellation—may be known in future. As the next day's stage must be a long one, if we are to sleep at Dinan, it will be well either to obtain overnight the necessary information as to the diligence to Lamballe, whence the railway may be taken to Plénée Jugon, or be up with the sun, and start in a private *voiture*. From the last-named place a pleasant evening drive deposits us at Dinan. Dinan itself well deserves an hour or two's ramble to view the town, and catch a glimpse of the delightful environs, ere we step on board the river steamer which descends the Rance. Nor to those who are returning to some crowded, smoky city, or to the confinement of business, no matter where, will the hours before the departure of the Southampton boat appear to be long or unprofitably spent inhaling ozone, iodine, and other salubrious products of sea air, idling along the magnificent sands of St. Malo.

We have supposed our tourist strictly limited to ten days from Southampton ; but if he can dispose of three or four more days, they may be devoted to a visit to St. Michel, an extra day at Carnac, and to performing the portions of the journey about Moncontour between Napoleonville and Lamballe, and about Questembert on foot ; whilst, if he have less than ten full days at his disposal he will do well to divide the tour, and devoting himself to the Norman peninsula and the little slip of Brittany which lies between Cherbourg and St. Malo, defer for another occasion the invasion of central Brittany.

It may save our tourist disappointment if we warn him that by the route we have described he will nowhere, or but very rarely, see the aboriginal Breton of picture-books, in his native sheepskin, long hair, and monstrous hat. If he desires to see this kind "on his native heath," he must coast the sea, north of the line of railway which runs through Guingamp and Morlaix to Brest, and west of the line thence to Quimper. On this route also we hope to jog in print some day, with a kind reader prospecting for his yearly ramble.

It may be useful to add that I paid throughout a franc a night for my bedroom, and, no formal charge being made for "service," bestowed something under half-a-franc on the *femme de chambre*.

EXPERIENCES OF A GERMAN PASTOR.

"IT was on a Saturday evening, before the eighth Sunday after Trinity, that a young man of four-and-twenty might have been seen standing on a hill commanding a view of the village of P——; the boy who carried his effects—a few books and clothes merely—sitting meanwhile on a stone at a little distance. The young man stood still and looked long at the large village that lay there before him, with its church and tower. That village was to be his new home. He had left behind his pleasant university career—his bright and happy youth; more, he had left behind a parent's house, with its atmosphere of peace, and deep, heartfelt family affection. The prospect now before him was that of acting as assistant to the old and infirm pastor of P——. The day was warm, richly laden corn-fields stretched out on all sides, and the reapers, in the sweat of their brows, were busy laying low the golden ears of wheat. The sun went down. Anxiety and timid apprehension, high aspiration and hope, alternated in the young man's mind. His heart grew so full that he could contain himself no longer. He sent the boy on down the hill, and having ascertained that he could kneel unobserved beside the stone, he poured out his soul to the Lord in silent prayer, and experienced somewhat of that intercession which St. Paul describes as made for us with groanings that cannot be uttered. Praise and thanksgiving to God for His gracious leading hitherto; prayer and supplication for an open and attentive ear, a humble and obedient heart, to follow the Divine voice henceforth; these shared his spirit between them. For indeed prayer and thanksgiving are ever corresponding forces in the Christian's heart, and only he who can sincerely thank God can sincerely pray to Him."

These are the opening sentences of "My Ministerial Experiences," an autobiographical sketch, by Dr. Buchsel, of Berlin, first printed in the *Evangelical Ecclesiastical Journal*, edited by Professor Hengstenberg, and afterwards reprinted in a volume, which had a large circulation in Germany, and was then translated into English, in which form it is much less known than it deserves to be. The book is interesting to the student of manners, as giving a vivid picture of German peasant life in the March of Brandenburg, fifty years ago; and it is of peculiar interest to ministers and all who are concerned in evangelising work, as laying plain before them the difficulties of the pastoral life amongst a sluggish, ignorant people, and as exhibiting the true spring of ministerial comfort and the sources of success. There could have been nothing more unpromising, or even repulsive to a sensitive man, than the scene of Buchsel's early labours, or more uninviting than the incidents which

made up his life at that time. We have seen in what spirit he entered upon the new duty of the pastorate ; and he had need of heavenly support and the stimulus of a strong sense of duty.

He was appointed assistant minister, to live in the pastor's family, with a salary of ten florins (thirty shillings) a month, and his particular duty was to conduct service and to preach in the village church and in the chapel of ease, about three miles away. Pastoral visitation and school work were not required, indeed were almost unknown, though the young minister afterwards took to them, partly for the sake of making sufficient work to prevent himself from rusting, and partly as a means of obtaining influence over the people. On reaching the parsonage, Buchsel was cordially received by the old pastor, who took him to a bed-room overlooking the churchyard. Presently the sacristan came in, to learn what hymns would be appointed for the Sunday service next day ; and this duty performed, the family went off to bed early, "for all were tired with the labours of the harvest, the pastor having a pretty large farm in his own hands." The young minister, unable to sleep, went out into the moonlight and wandered about the churchyard, where, "standing on the tombstone of a former minister," he looked into the church and could get a view of the pulpit within. Next morning, attended by the sacristan, he started for the chapel of ease, for early service at seven o'clock. It was an ominous beginning. "The churchyard was untidy, the church itself dirty, and out of all the community only four men came to the service, not one woman nor one child. Even the schoolmaster seemed too much occupied with secular affairs to think about coming to church. 'There will be no communion service here,' the old sacristan said ; so having sung a few verses almost alone, I went at once into the pulpit, and began my sermon. I own that it was a severe shock to the 'old man' within me. Not even curiosity had brought people to church ! My discourse (carefully prepared) was not appropriate to such an occasion ; I had to leave out a good deal, and delivered the rest badly enough. Such was the beginning I made." At the mother church in the village, on the same day, affairs were not much better ; nor did the pastor set a very good example. "In the parsonage itself, indeed, a great wash had been going on, and the maids were still busy hanging linen out to dry." Still the pastor honoured the Sunday enough to go to church ; but very few people met him there. Poor Buchsel, who preached, had a sharp and bitter mortification. "When I had reached the pulpit, and was just about to begin, a country lad, who sat in the gallery, and remarked that I had laid my manuscript on the cushion before me, said, quite audibly, 'Oh ! so he reads, then !' I pushed the manuscript away, and began my sermon upon false prophets, but the greater part of the congregation

dropped off at once to sleep, and but few kept up appearances sufficiently to sleep without letting their heads drop upon their breasts." The young minister was terribly saddened. "I went to my own room, sat down on one of my two chairs, and positively wept. Every calling in life seemed better than a preacher's. I had no faith for prayer that day: it was a dark season indeed."

This habit of sleeping in church was regular, and was naturally very annoying. Buchsel tried a new method to put a stop to it. Several Sundays in succession a peasant came steadily to church, settled himself to sleep the moment he sat down, and "snored so loud that one heard him even during the singing." The minister promised a boy a *groschen* on Sunday, on condition that he would sit behind the sleeper, and touch him occasionally, to keep him awake. The plan answered for once; but the boy left off, and the snoring was worse than ever. The *groschen* was offered to the lad, but he declined it, saying that the peasant had given him two *groschen* on condition that he should not be disturbed! The minister now tried direct remonstrance with the offender: "When the service was over, throughout the whole of which the man had slumbered unmolested, I went up to him in the churchyard, and asked him what motive he could have for coming to church; to which he answered, quite unconcernedly, 'There are too many flies in the house for a man to get his rest, but in the church it's fine and cool; in winter there's never any need why I should come.'" Well might the poor pastor exclaim, "I was so amazed at this statement that I could make no reply; and the hope of ever influencing this congregation very nearly vanished altogether." The whole population was, indeed, almost as bad. The men spent their spare time in the tavern; the women worked and gossipped by turns; theft, swearing, filth, unchastity were common; next to nobody came to worship, and nobody at all wished to see the minister when he called upon them. In the outlying village of the chapel of ease, there were four men who were regular attendants. Buchsel determined to visit them at their own homes. The first was "perfectly bewildered" by the call: it was so unusual, and by no means desired. The second was busy, "and I discovered that nothing would please him so well as my speedy departure." "A third was an old soldier, who had the Iron Cross for services in the war of 1814, and he was evidently very curious to know what I could want with him." The minister tried spiritual talk, but it was of no use. The soldier candidly said that "church-going had completely gone out of fashion in those parts," and so had reading the Bible, and saying grace before meat. Another parishioner was a little more conversable—though he wounded the minister's self-love. This was an old thatcher, a Seceder, who "spoke with bitterness of the behaviour of the ministers

in general," called them "foxes and swine, ravaging the vineyard," and never by any chance came to church. However, he was willing to talk, in a controversial way, and to put Herr Buchsel through an examination. This led to a good result: "The following Sunday I saw him in church, where his appearance evidently excited a good deal of attention; and the old sacristan informed me that he had pronounced me a preacher of sound doctrine, though as yet in much weakness. In the course of my conversations with the people during the ensuing week, I found out that this modified approval of the old thatcher, insignificant personage as he seemed, had considerably raised me in the general estimation. It was well-known that he was an enemy to ministers in general, averring that they preached unsoundly, and consequently great stress was laid upon the exception he made in my favour; nor do I attempt to deny that I too was mightily pleased at it."

The old thatcher was not by any means too severe upon ministers of that neighbourhood and time, either in life or doctrine. As to the latter, take an incident from Dr. Buchsel's experiences. After a week of most earnest prayer, and intense mental pain, he seemed to be guided towards the kind of sermon especially suited to the parish. "On the following Sunday I chose this subject: Good succeeding evil; first comes sorrow for sin, then faith; first the strife, then the victory; first the cross, then the crown. It appeared to me that the people were a little more attentive than usual; but no sooner had I finished my last sentence, than up rose the old pastor, who went to the altar and began, 'From the mouth of a young and inexperienced man you have indeed heard that good succeeds evil; but I, for my part, tell you that evil succeeds good; for after youth comes age; after life, death; after joy, sorrow.' And then he proceeded to paint the misery of mankind in such vivid colours, and so completely from the life, that the whole congregation was roused, and the women wept aloud. As for me, I felt a good deal annoyed, to think that my whole discourse, the result of a whole week's hard labour, should be thus nullified; but at the same time I saw that there was, after all, some way of getting at these people. The old sacristan afterwards observed, 'That's the diet for them.' As to the Gospel, the true source of comfort, there was not a hint of that; the discourse ended with the funeral procession and the grave—not one word was spoken of the higher life beyond."

Considering what the Lutheran ministers were, and how they lived, it was not wonderful that they spoke nothing of the higher life beyond the grave, nor even believed in it. "As for the pastors," says Dr. Buchsel, sadly, "they farmed their land, played cards, and gave much offence to the few earnest members of their flock, but the others were sunk too low themselves to care about the matter. As for the care of

souls, that had been lost sight of altogether. A preacher in my neighbourhood having, on one Easter Day, held forth against the resurrection of the body, one of his hearers called upon him to ask whether he had rightly understood him, and found him playing cards. For answer, the man had a *groschen* taken from the table and tossed at him, with these words, 'Go your ways, and buy a rope and hang yourself, and then you'll know all about the resurrection; and, if you can, come back and tell me.' The man so addressed came to me, and wished me to write out a petition to the king for him, that this pastor might be taken to task, and when I refused, he said, after an interval of silence, 'I see plainly that one crow will not pick out another's eyes.' Another man came to me, and said, 'I have left off going to church altogether, for I only get more and more confused, and less know what I ought to believe. One preacher says that repentance is necessary to salvation; another says that it is a disease of the soul, against which we must guard.' I pointed him to the Bible, where he could examine the truth for himself, to which he replied, 'Yes, you all alike appeal to that; but which of you is right?' The life of the country pastors was of a kind to stifle all growth of the spiritual life. "In the whole synod to which I first belonged (says our author), there was not a single pastor or preacher to whom I could pour out the distress of my soul. We met, indeed, annually, but we discussed no other subject than the amount of the widows' fund." In the parsonage in which he lived, "we rarely had any clerical visitors. I remember, indeed, a few being invited on one occasion; but not one word was said of our holy office, nor any anxiety expressed about our congregations, while it was discussed with the utmost eagerness whether the dozen and a quarter of eggs that the farmers had to pay to the pastors, meant fifteen or sixteen. Custom had been in favour hitherto of the more liberal interpretation; but certain farmers were beginning to give only fifteen. In like manner, we had much controversy as to the proper measure of corn due, and many complaints of the quality of that which the farmers now brought in. It was customary at that time to play cards in most parsonages, and many a minister was little scrupulous in choosing his partner, so only the right number could be made up. Brandy, too, was freely drunk, so that terrible rumours used to circulate among the parishioners." Here is a notable illustration of the card-playing clergy:—"A pastor, who was very fond of card-playing, once brought up a labourer before the magistrate for having hoed his potatoes during the hours of Divine service, and the man was fined. Meanwhile, the pastor sat and played at *ombre* with the agent and the bailiff! The labourer, on his part, begged to know if it was lawful to play at cards on Sunday, and finally declared that he would not pay his fine unless

the pastor did the same, or proved out of the Bible that you might play at cards on Sunday—an act he considered far less useful and justifiable than potato-hoeing.”

It was no wonder that with such influences at home, and with ungenial material to work upon in the parish, the young minister could make but little progress. Something, however, with much prayer and infinite labour, he was enabled to do. He took particular interest in the school, where no minister seemed to have busied himself before; and through the children he managed to get at the parents. But these listened unwillingly to pastoral counsels, and often absolutely refused to talk on religious topics. The richer classes gambled, swore, and drank; the lower lived the life of mere animals. It was next to impossible to make way with them; even when they seemed to be influenced they soon relapsed again. Then the minister took a new method. He made particular persons the subjects of special intercession, continuing thus, day after day, week after week, until, by God's mercy, some softening of heart was manifested. Several examples of this are given; one in particular, of a rich farmer who swore terribly and beat his wife, but who was at last broken down by the pastor's prayers, and became awakened to spiritual concerns. Of him, however, the pastor says “he held his course in much weakness. I was often exceedingly anxious about him; the old sacristan would not acknowledge him a convert, and held that there is no such thing as hobbling through the straight gate.” Nevertheless, the sacristan had words of comfort for the minister in his perplexities. He used to say that “God's word is like winter wheat, which lies long hid beneath frost and snow, but yet surely comes up in spring time.” Sometimes this comfortable saying was verified. Here is a quaint and suggestive illustration:—“I once preached on the subject of family prayer, and after the sermon, an old man, who had a habit of calling everybody ‘thou,’ came up to me, and said, ‘Thou art quite right; so long as there is no family prayer and no saying grace, no good is done; thou must repeat thy sermon till folk begin.’ I took his advice, and, adducing it as a reason for so unwonted a step, I preached that sermon five times with but few alterations; and after that the old man came again, and said, ‘Now thou mayest leave it off; five families have begun.’” The greatest and most hopeful success, however, was, that the old pastor, who had strong Rationalistic tendencies, began himself to come regularly to church, and even to rejoice that the parishioners paid greater deference to his assistant than to himself. “Conscious of the good gifts that had been lent him, he would raise his right hand when speaking of the presumption of youth, or sins of age, and cry, ‘Quos ego!’” The younger man repaid him. “My affection for him went on increasing, and I tried to re-

compense his kindly consideration for me by my devotedness and gratitude." So the first year of our author's ministry came to an end. It cannot be better told than in its own simple, heartfelt, and thankful way:—"The congregation had gradually come to perceive that I preached different doctrines to those they had been previously accustomed to; and if some were displeased at this, others were gratified, and the affection of the children, which I had been happy in securing, was my support and shield with all parties alike. In some houses they began to bring out again their old hereditary sermon-books, and the pious thatcher was no longer the only one who read them. On the anniversary of my arrival I went again to the school. I was struck with my fatherly friend, the sacristan and schoolmaster, having donned his Sunday coat, and even his boots. As I entered he made a sign, and the children stood up and sang—

" ' Although in us sin still be found,
Though oft, alas ! we fall,
God's grace shall over sin abound,
And bring us safe through all,'

After which he read out the 103rd Psalm very solemnly, and looking at me with his kind, intelligent eyes, held out his hand in silence. I understood and thanked him, and then the school went on as usual. That evening I walked up to the great stone on the road by which I had knelt on my arrival, and again humbled myself before God. It is true that I was still so full of difficulties and conflict, that I bemoaned myself even more than I gave thanks; but when I returned to the house, and took up my Bible, I could fully appropriate the comfort of the Apostle's words, 'He who hath begun a good work in you will perform it unto the day of Christ.'

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MARY, THE SISTER OF MARTHA :

THE ONE THING NEEDFUL IN THE RECEPTION OF CHRIST.

" I leave myself, my friends, and all for love.
Thou hast metamorphosed me ;
Made me neglect my studies, lose my time,
War with good counsel, set the world at nought ;
Made wit with musing weak, heart-sick with thought."

" Did'st thou but know the wily touch of love,
Thou wouldst as soon go kindle fire with snow,
As seek to quench the fire of love with words."

" Love is not love
When it is mingled with respects, that stand
Aloof from the entire point."

THE contrast in character between Mary and her sister Martha has been often noticed, and almost as often it has been made a sub-

ject for discussion. The well-known record of our Lord's visit to Bethany, from the manner in which it is usually treated, would seem to have been written for the purpose of proving that, although our Lord may not be received in the same way, the various receptions given to Him are alike acceptable; that allowances are to be made for disposition and temperament.

The discussion of the comparative excellencies of the natural characters of these sisters may be fairly left. Nothing now remains to be said, and the discussion appears to be irrelevant to the purpose of the record.

Our Lord was not an ascetic. He tells us Himself that He came eating and drinking; and in the Gospel history we have various instances of his appreciation of hospitality and the civilities of social life. Coming off a journey at this time, he would naturally have required some refreshment. But we learn from the same history that there were times and seasons when our Lord found His meat and drink in the work which had been given Him by the Father. "Now Jesus loved Martha, and her sister, and Lazarus;" and He might fairly expect therefore to find in their home some intelligent sympathy. The record supposes a previous and frequent visitation, and being made in all points like unto us, He would be looking for the comfort of communion from those with whom He was on the terms of the closest intimacy. His entreaty to His disciples to stay and watch with him in Gethsemane shows his craving for fellowship.

Mary, and Mary alone, appears to have understood His feeling. This supposition is in complete harmony with her conduct, when "six days before the Passover" our Lord came again to Bethany and "they made Him a supper, and Martha served, but Lazarus was one of them that sat at table with Him."

The two sisters, without doubt, would have been helping each other, sharing together the work of the home, when they were interrupted by the unexpected arrival of our Lord. This may be gathered from the remark of Martha, "Lord, dost Thou not care that my sister hath *left* me to serve alone?" Martha continues her employment. Mary finds it to be impossible, in the presence of Christ, to be cumbered with much serving. The power of His presence is upon her. She is apprehended of Christ Jesus. She is no longer herself. Constrained by the love of Christ, unconsciously she leaves her work, drawn irresistibly to Him. She sits at Jesus' feet absorbed, listening to His word.

Martha is not only able to continue her ordinary work, but she is in her ordinary state of mind. Her petulance speaks for itself. She knows Christ as yet only after the flesh, and so she can talk to Him as she does of her sister. The one thing needful in the reception of

our Lord is wanting. She is not beside herself. She knows as yet nothing of that good part which Mary had chosen.

“You have bereft me of all words,
Only my blood speaks to you in my veins ;
And there is such confusion in my powers,
As after some oration fairly spoke
By a beloved prince, there doth appear
Among the buzzing, pleased multitude ;
Where every something, being blent together,
Turns to a wild, of nothing, save of joy,
Express’d, but not expressed.”

Our Lord looks for our enthusiasm. Nothing appears to be so distasteful to Him as the absence of strong feeling. “I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” The conduct of Mary is here and elsewhere held up by Him as his ideal—an ideal to which all of us, whatever may be our temperament or idiosyncrasy, have to attain. He is to be to us all in all. When He comes to us, we are to come out of ourselves. This is the way in which He expects to be received, and if it be adopted by us now we shall never have to alter our conduct ; it is the good part that will never be taken from us.

The record of the conduct of Mary at the supper in the house of Simon the leper seems to be complementary. The one record serves to supplement the other, and both bring Mary before us in all her completeness and unity of character. Looking at her only as she appears sitting at the feet of our Lord, we might easily mistake her for one of those whose temperament leads them to contemplation rather than action. Just as, on the other hand, considering her conduct at the supper as an isolated act, we might only regard it as the sudden extravagance of passing excitement. In all true unity there is apparent diversity. A perfect Christian life consists in the union of supposed contradictions. In this lies its uniqueness and difficulty. *This* is done ; and *the other*, which seems to be incompatible, is not left undone. And “How strait is the gate ; how narrow is the way which leadeth into life ! and few there be that find it.”

Mary is first brought before us as feeling the power of the coming and of the presence of our Lord, and yielding herself to that power. She sits at His feet and listens to His teaching. Apprehended of Christ Jesus, she begins to apprehend that for which she has been apprehended of Him. She resigns herself to the beginning of a supreme affection—to the tyranny of love. Loving much, she is able to understand and to believe. Love complements reason ; and she is able to perceive and to accept that which to others is a stumbling-block. Jesus

had "begun to show to his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." But blinded by selfishness and prejudice, "they understood not this saying, and it was hid from them, and they perceived it not."

Our Lord distinctly interprets Mary's conduct in anointing him with ointment, as having been dictated by a belief in His death. "She is come aforehand to anoint my body to the burying." "Against the day of my burying hath she kept this."

Beholding, Mary becomes transformed. Sitting at the feet of Christ, and learning of Him, old things pass away, all things become new. She is a new creature. She knows Christ no longer after the flesh, but after the spirit. She is not thinking of what He will do for her, but what she can do for Him. Receiving she must give. And her gift must be like the giving of Christ. It must have in it the evidence of love. She must spend herself and be spent. It must be something of her own; something whose great price will speak for itself. It must be her best, her utmost. He to whom she is giving must be able to say, "She hath done what she could." Anything to be at all worthy of His acceptance must be something upon which much thought must be spent before decision. Much money must be saved before anything in keeping with the occasion can be purchased. But yet there is time, and all things are possible to love.

The hour arrives for which the gift has been prepared, and our Lord, who knew its history and meaning, places it before us as the model of the Universal Church.

"After two days was the *feast* of the passover, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. But they said, Not on the *feast day*, lest there should be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her."—MARK xiv. 1—9.

ECCLESIASTICAL SKETCHES.

I.—THE PRIMATE.

THE position of an English Primate is not one to be greatly desired by a man of very definite and pronounced theological opinions, or of deep spiritual sympathies. At first sight, indeed, it might seem as if an Episcopal divine, sincerely attached to his Church, and prepared to accept the responsibility which leadership must necessarily entail, could aspire to no office more worthy of a legitimate ambition, or more likely to afford an extended sphere of Christian labour and influence than that which an Archbishop of Canterbury, the ecclesiastical head of the most wealthy and powerful of Protestant communities, enjoys. A comparatively short experience, however, would show him the wide difference between the appearance and the reality, and, if he were an earnest man, would probably cause him to look back with regret to the humbler position he had left for an elevation in which he would find himself hampered by innumerable restraints and exposed to perpetual misunderstanding and criticism, and with that power for good which he had vainly hoped to enjoy limited on every side. In a recent discussion in Convocation on the increase of the Episcopate, the present Primate reminded his brethren that they were officers of the State as well as the Church; and the fact is one which he has no doubt constantly to bear in mind. An Erastian system, like that of our National Establishment, cannot always work smoothly. Occasional collisions between the rival powers of Church and State are almost inevitable, and it requires no little skill, on the part of the representative of the spiritual force, to prevent them from leading to mischievous results, to moderate the zeal of strong Churchmen on the one side, and to arrest any attempt at encroachment on the part of statesmen on the other, and, if possible to avoid that friction so trying to a machinery so delicate and so loosely held together. The difficulty of the position is indefinitely increased by the intestine divisions in the Church. An Archbishop can hardly be supposed to be devoid of party leanings, yet he has to keep them in subordination to his care for the general interests, and so in his attempts to preserve impartiality, perhaps expose himself to misconstruction of former friends who may fancy that his new dignity has induced a coolness to his old principles. The great care, indeed, of Premiers, for a long time past, in the selection of Primates, has been to choose safe men without strong party prepossessions, or with the power of holding them in check when prudence required; men with sufficient understanding of the signs of the times, and enough of sympathy with their spirit, to keep them from an unwise assertion of ecclesiastical claims

too prudent to attempt violent changes, however desirable they might be in themselves,—too calm and dignified to become partisans and so embroil the Church in new conflicts. It would not be difficult to point to men who have sat on the Episcopal Bench, to say nothing of such extreme Churchmen as Archdeacon Denison, whom no statesman, whatever his private views as to their abilities and qualifications, would venture to place on the throne of Canterbury. "*In medio tutus ibis*," is the law which the Primate is expected to obey, and no one will be called to the position who does not seem likely to conform to it. A man of another temper would fret against the necessary restraints under which he would feel himself, and if the object of our rulers be to preserve the existing relations between the Church and the State undisturbed, they are wise in their generation in appointing only men who, if they have decision and energy, keep them under the control of a sound judgment, and use them chiefly in works of practical Christianity.

The Primate is pre-eminently a man of this type. The determination to have safe men has very often resulted in the appointment of second-rate men. But this is by no means the case in the present instance. The Anglican Church can boast few men of clearer head than Dr. Tait. He is too broad in his views to be a partisan, too cautious to act with precipitation, or too cool to allow himself ever to be carried away by impulse; too sound in his judgment ever to abuse the strength he possesses. A more intelligent, far-sighted, judicious man has not for some time been Primate. His experience of men and things has been varied, and he has known how to profit by the opportunities he has enjoyed, so that he unites to the learning of the divine the practical wisdom of a man of the world. He has the proverbial sagacity of his nation, and it has been sharpened by the knowledge of men he must have acquired as a College Tutor at Oxford, the Head-master of Rugby, the Dean of Carlisle, and the Bishop of London. Many Churchmen would say that he has been without the most important training of all, that of parochial work; but even this is only partially true, for in a small city like Carlisle, the Dean, if he be disposed for active labours, as Dr. Tait always has been, gains a good deal of parochial experience. To outsiders, indeed, it seems strange that the Episcopal Bench should be so often recruited from great schools or colleges, rather than from great parishes. It is very bitterly complained of by many Churchmen, and especially by the Ritualists, and apparently not without reason; and yet it must be confessed that some of these tutors and schoolmasters make excellent Bishops. No doubt the work of the parish helps a clergyman, if he enters into it heartily and discharges it wisely, to acquire a better knowledge of the actual condition of society, and the practical hindrances to the work of the Church; but the wider culture which the

head of a great school must have, and the more comprehensive views which his more independent position and his freedom from those warping and narrowing influences which often tell so powerfully and injuriously upon a local magnate, enable him to take, compensate for many deficiencies. The Head-masters of our Public Schools are, we believe, the most liberal section of the clergy ; and probably it is on the whole to the advantage of the Anglican Church that so many of her Bishops have been taken from so learned a body. We can quite understand the objections made, and the dislike felt to them, by many of the parochial clergy. Their very appointment seems to imply a slight on the work of the incumbent, and perhaps at the beginning of their career, a tendency to regard their clergy as though they were their old sixth-form strengthens the prejudice against them. But it is well for the Church herself that her chief rulers should not be men who have gained their ideas of the state of the nation, and especially of the position Dissent holds in it, from the experience of some small village, in which, as Rectors, they have reigned supreme, and where, in their aristocratic isolation, they have known nothing of the work which, though conducted by humble men whom they would not have cared to notice, has yet been going on under the very shadow of their Rectory, and greatly to the advantage of their parish.

Dr. Tait, happily for his Church, has not looked at England through such a medium as this. It is not possible, perhaps, for a man trained as he has been, to see the relations of Church and Nonconformity as we see them, or even as a perfectly unprejudiced observer would see them. But he does not look at them in the spirit of a self-complacent aristocratic rector, who succeeded to the family living as his elder brother succeeded to the family acres, and undertook the care of the souls in his parish with the same perfect self-possession that the other took the bees on the estate, who regards Dissent as an insolent and vulgar rebellion against authority, and if he had the power would stamp it out in the same fashion as his bucolic brother deals with the cattle plague. He is a man of independent judgment, an optimist, as we shall see presently, in respect to his Church, as loyal and devoted a son, and as able a champion as she can boast, but at the same time with a breadth and liberality of sentiment which saves him from sinking into the bigot. The discipline of affliction, of which he has had large and bitter experience, has evidently told upon his character, mellowing and softening it, and those who differ most widely from his opinions as a theologian, or are most disposed to resent his claims as a prelate, must recognise and admire the true-hearted piety and amiable spirit of the man. Those who know him best, we understand, have the deepest respect for his personal goodness and the simplicity and beauty of his Christian life.

It is not as a private Christian, however, but as a prelate that we have to speak of the Archbishop; and though we cannot say that we regard him as answering our ideal of a bishop, yet he does great credit to the wisdom of those by whom he was selected, and taken altogether is perhaps as good a Primate as the Anglican Church could have found in her ranks. He is by no means a colourless theologian, for in his earlier days he was one of the four Oxford Tutors whose historic protest against Tract 90 marks an era in the Anglo-Catholic movement; and though in his present position he seeks to preserve impartiality, there is no reason to believe that he looks more favourably upon the Romanising party. At the same time he knows how to steer clear of everything that could be construed into a partisan proceeding, and in fact, sometimes awakens suspicion on both sides from the moderation with which he pursues the even tenor of his way. This moderation is very far from being the first of Christian virtues in our esteem. It demands such nice calculations of the strength of opposing forces, such careful attention to the winds and currents of public opinion and circumstance, such anxious forecasting of the possible consequences of any line of action, and in general so much of the policy which is more worthy of a statesman than a Christian minister, that it must be fatal to all enthusiasm. Still it is the cardinal virtue of an English Primate, and Dr. Tait undoubtedly possesses it in a high degree. He is naturally cautious; his own tendencies, notwithstanding strong sympathies with Evangelical doctrines, are decidedly to the Broad Church party; he is a strong believer in the comprehensiveness of his Church, and thus by temperament and conviction, as well as by the exigencies of his position, he is disposed to that judicial moderation by the absence of which an Archbishop of Canterbury might very soon involve his Church in inextricable confusion, and even precipitate its fall. No one can suppose him uninterested in the controversies of the day; and the surprising thing is, that one who evidently has decided opinions and sympathies should yet be able, with such success, to steer clear alike of Scylla and Charybdis. A man of this temper could never have been a great ecclesiastical leader. He would never have attempted any daring innovation; and it is doubtful whether, on the other side, he would be strong enough to resist a powerful party intent on working out changes which he might disapprove. But there are few men more capable of holding the balance between contending parties fairly; and if the object is simply to preserve peace as long as possible, there is no one to whom the task could be more safely trusted.

His moderation, too, it must be remembered, is all the more effective because it is not the fruit of a cold, apathetic, or indolent nature. In an age of strong feeling and stirring life like the present, a Pri-

mate who simply sought his own ease and consoled himself amid the strife around him with the feeling that he at least should die in his nest, would secure the impartial contempt of all parties. But the very opposite of this is the character of Archbishop Tait. He is an earnest, energetic, laborious man; but his earnestness, instead of developing itself in controversy, is shown in an untiring activity in the work of his diocese. His administration of the see of London was eminently successful, and will long be remembered, because of the impetus which his personal example, as well as his teaching, gave to the work of Church extension in the very place where it was most needed, and where, at the same time, it was most difficult to carry it out to an extent commensurate with the wants of the population. The skill with which he reduced to order a diocese which he found in a state of chaotic disorganisation, the new life which he infused into the whole work of the Church, and especially the ability and energy which he showed in the creation and working of the Church Building Fund, all proved him to be a man of true zeal and great administrative capacity. But nothing, perhaps, produced such an impression of his personal devotion to his work as his visits to the cholera hospitals during the visitation of 1866. In fact, ever since he was called to the Episcopate he has shown that for him it could never be a sinecure, or a place of dignified ease, but must be a sphere of hard and constant work. The moderation of spirit of one who has his heart so thoroughly in his work that his health has suffered and his life been endangered by the manner in which he has taxed himself, must command a respect which would not have been accorded to it if he had been nothing more than an ecclesiastical *roi faineant*.

But, after all, is this the attribute which is most necessary for a Primate in these days? We are living in times when controversy no longer turns upon speculative questions or subordinate points of doctrine and practice, but has to do with vital principles, and is carried on with a vehemence and determination which indicate that the character of the Anglican Church will be materially affected by the issue. The Ritualist party are as lawless in their spirit as they are extreme in their opinions. Their hearts are set upon making the Anglican Church "Catholic," as they say, which is to all practical purpose Romanist. If the law is on their side they will avail themselves of it to the utmost extent; if the law is against them, so much the worse for the law. In either case they will stand by their own position and carry out their own ideas. When the Rubrics can be made to tell in their favour they will quote them against the Evangelicals, whom they will reproach for disloyalty and disobedience. When, on the contrary, the Courts declare that the Rubrics are against them, they will repudiate

Courts and Rubrics alike, and declare that they own only the higher law of Christ. Now an evil like this is just the thing with which an Archbishop is bound to deal. Whatever may be his private opinion as to the merits of the controversy, it is his duty to rebuke and suppress every attempt of the clergy to set themselves above the law. But this is exactly what he has not done. After the decisions in the Mackonochie and Purchas cases, it might have been thought that a stop would have been put to practices which are a scandal to a Protestant Church. But those judgments are practically a dead letter, and there are numbers of churches in which lighted candles stand on the altars, and incense is burned, and the host is elevated, and genuflections and prostrations are practised, just as though they had never been pronounced. In a still greater number the officiating priests set aside the Rubric which, as expounded by the highest Ecclesiastical Court in the land, requires them to stand at the north side of the altar while offering the consecration prayer.

A parallel to this wanton and contemptuous defiance of the law, which is all the more significant because of the distinguished names of some who are at the head of this clerical conspiracy to assert their independence of the State, it would not be easy to find. It is a crying scandal in the land, and one which a Primate ought to have firmly repressed. Mere policy should have led him to do it; for this spirit of rebellion is fostered by indulgence, and sooner or later it must provoke a collision, the results of which it is impossible to calculate. The rapid development of Romanism in the Establishment is a phenomenon on which all thoughtful men look with feelings of alarm, and it has been wonderfully helped by the impunity which those who are working for it enjoy, and for that impunity the Primate is largely answerable. His Episcopal brethren, indeed, must share the responsibility; but he is their recognised head, and should have originated measures for the repression of so serious and growing an evil. So long, indeed, as the law had not pronounced, the position of the priest at the altar might have been treated as one of those doubtful and indifferent points on which the Church allowed liberty. But when the highest Court in the land has pronounced a decision only to elicit from some thousands of the clergy a declaration that they will not obey it, and when two men so eminent as Canons Gregory and Liddon expressly intimate to their bishop their intention not to comply with its requirements, and call upon him to prosecute, the question takes a new form, and that the Archbishop should have recognised. He might be willing, even desirous, to grant the widest liberty; but it was a very different thing to look with complacency on an act of rebellion against the law. Instead, however, of breasting he bent before the storm. The party was too powerful to be defied, and therefore he sought to conciliate and soothe;

and the letter in which he sought to calm down the excited feelings of Mr. Purchas's friends, by assuring them of the determination of the Bishops to be lenient and moderate in enforcing the law, was a sad example of amiable weakness, if, indeed, it was not something worse. Under such circumstances, moderation is not the quality which the Church requires most in her Primate. A spirit of decision and courage would be at least equally valuable, and the time may not be far distant when the best friends of the Church may regret that our Archbishop did not show more of those sterner qualities in dealing with the Ritualistic party in what may not improbably prove to have been the crisis of the fight.

The view of the comprehensiveness of the Church, which his Grace develops with great care in his recent charge, does not present any defence of his conduct in thus conniving at a positive breach of the law, but it enables us to understand his own ecclesiastical position. No one could have put the case of Latitudinarianism more forcibly, and the very ability with which he advocates his view only serves to exhibit more clearly its essential weakness. "The ideal of our Church," he says, "is this: that men who agree in the grand essentials of Christianity, who reverence the Lord Jesus Christ in His Divine nature as our Lord and Saviour, who look to His purifying blood as the atonement for their sins, who confess themselves to have no hope of salvation without His death and passion, who point to the written word of God as the test by which all our doctrines are to be tried—such men should, as far as possible, be united in one communion; and I trust that as men become earnest in the great duties of their calling they will more and more realise such truths." Now, so far as a National Church is concerned, even this does not mark out the full extent to which, if the advocates of Latitudinarianism are to be true to their own principles, its comprehensiveness should reach. It should, in fact, have no tests, and know no conditions of fellowship; but room should be found for every man who is willing to be of it. Whether a broad and Catholic Church could be constituted on such a basis as that which the Archbishop indicates is another question. A religious Establishment, if it is to be perfectly equitable, must certainly be constructed on lines that are much broader still. But the Archbishop is not consistent with himself, for, when laying down these Catholic principles, he insists that there are barriers which must separate Episcopalians and Presbyterians, Independents and Pædo-Baptists, and Anti-Pædo-Baptists; and he is so far from asserting that the Anglican Church should open its doors to every citizen, whatever may be his theological opinions, that he says—"I am not going to maintain that there ought to be room for every man, in the Church of England, for whom there is room in heaven." It is not that he looks upon Protestant

Dissenters with any feelings of narrow bigotry; for, instead of sympathising with those who crave for a closer ecclesiastical fellowship with Episcopal Churches on the Continent, he looks longingly towards "so many of our brethren at home from whom we are estranged;" and in a spirit of true charity writes: "Every effort which can be made to unite us more truly in the bonds of Christian love with these our brethren at home, seems to come to us recommended by something more practical than is found in efforts to unite us with foreigners, many of whom show little inclination to admit us to that fellowship! some of whom could not admit us without our denying the great principles of our Reformed Church. I am no visionary, looking forward to a time when all the various denominations throughout Britain are to come and desire admission into the Church of England; but still I trust, if we persevere in the loving, faithful discharge of our duty, if we adhere faithfully to the formularies which we have received from the time of the Reformation, and if we show in all things where we can, without any compromise of principle, a hearty spirit of Christian love, there is every hope that, in Christ's good time, the differences that keep us apart may disappear!"

The Archbishop is a sanguine as well as a charitable man, if he really expects the removal of the differences which at present separate Churchmen and Dissenters. A time may, we hope will, come when, all parties alike receiving a fuller baptism of charity, alienation of feeling and sympathy shall cease; but it is hardly likely that diversities of opinion will cease. Nor are Dissenters at all likely quietly to accept the position which he would assign them, as the friends of a Church in which, as there is no room in it for those who do not believe in the Bishop, they can have no place, but which is still to remain the Church of the nation. Perhaps, however, the friendly feeling he shows to us is as much as we could reasonably expect from a Primate. No man has more excuse for believing that "the Church" is the best of all possible Churches in the best of all possible worlds, and for failing to recognize the force of the objections which Dissenters urge against it. If he has succeeded in persuading himself that the Church is as independent of the State which installed him in the Primacy as are Dissenting communities; if he is insensible to the injury to which religion is exposed from the contradictory utterances which the Church gives on every great question of Christian doctrine, the "Gospel of peradventures" which she preaches to the people; if he is so blind to the sign of the times as to indulge the expectation that the Anglican Church, "with more or less of its present constitution, will last till the Lord comes;" if some of his ideas in relation to us are hardly just, and his idea that a Church can, in any true sense, be national, which excludes on principle all who do

not acknowledge the divine right of Bishops, let us not forget that he is a Primate, who sees things through another medium than that in which they appear to us. We respect his goodness, we admire his ability, and if we think his policy often mistaken, we believe that it is always inspired by a conscientious desire for the good of his Church.

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THE IRISH UNIVERSITY BILL.

THE Irish University Bill has had but a short and stormy life ; but, brief as was its term of existence, its career was sufficiently chequered and eventful, and its influence on the position of political parties will, we believe, prove to be much more than may at first sight appear. Its 'first effect has been to put a new life into our conflicts, to rouse party antagonism to a pitch which has not been known since the commencement of the present Parliament, to force into prominence questions which the moderate men, especially on the Liberal side, were extremely anxious to keep in the background, and to show the Ministry the necessity of having a definite and popular policy by which to rally the support of the country if they are not to accept crushing defeat for themselves and their party as a foregone conclusion. They are in the condition of a man who has had a severe illness, from which he has unexpectedly recovered, and who, though the disease has been so far subdued that he is able to return to his ordinary work, feels that it has left its traces behind, that he is not yet able to do his work with his old vigour, that the existence of certain morbid tendencies in his system has been revealed to him, and that if he would regain his former condition he must adopt a new mode of life. They, who once had a majority of 110 at their back, have once more had to face those wild shouts with which the Tories, who always throw an excessive amount of personal feeling into these contests, rejoiced in the return of victory to their standard. The great Gladstone Ministry has been out of office, and though it has been recalled to its old position, it would be folly to suppose that it has returned with its old authority. The play of "As you were," which, as Mr. Bernal Osborne suggested, they were about to act, can never be performed at St. Stephen's without a loss of dignity and strength to the performers. Ministers acted wisely, indeed, as it seems to us, both in their resignation and in their return ; for the suggestion which found favour in certain quarters, that Mr. Gladstone should accept the defeat of the Bill as a verdict upon it only, and though he withdrew it, remain in office, was simply inane, one to which with his known self-respect he would never have listened, and to which, unless

he wished to turn defeat into disgrace, he could not have listened. On the other hand, he had no other option but to return when his rival refused to accept the responsibilities arising out of the crisis which he and his friends had provoked; but though he is still Prime Minister, he is not what he was even at the beginning of this Session, still less what he was when, in December, 1868, he assumed the reins of office. He may turn this winter of discontent into a glorious summer, but he cannot be insensible to the fact that he has to brave the cold and storms of winter, that there are dark clouds above and a threatening prospect ahead, and that it will require no ordinary prudence and management to avert the omens which, in the judgment of many, foretell disaster.

Looking back on the history of the Bill, it is not difficult to see how it is that it has been, if not the cause, at least the occasion of, so much trouble. Irish education was a question which a wise statesman, and especially one who was hampered by the precedents of the English and Scotch Acts, would have been anxious to avoid. The subject had assumed an entirely different aspect ever since the time when Mr. Gladstone described the Irish University system as the third branch of the upas tree of Protestant ascendancy, which he was determined to destroy. During the interval, his Government had encouraged two ideas, both of which indefinitely increased his difficulties in dealing with the subject: the first, that in order to pay full respect to the consciences of individuals, the State should supply them with an education suited to their own religious consciences—the underlying principle of the 25th clause in Mr. Forster's Act; and the second, that the educational arrangements in each of the three kingdoms should be in harmony with its distinctive national ideas. To carry these out in the higher education of Ireland, it would be necessary to create and endow Romish Colleges, to be parts of an University in which the Romish hierarchy should enjoy great influence, if not absolute control. If the demands of the Ultramontane priesthood on this point have grown more extravagant, and their spirit more insolent, we have no right to be surprised at it. Their expectations have been warranted by the course adopted by the Denominationalists on this side the water. If Archbishop Manning has been welcomed as an ally by English Protestants, why should Cardinal Cullen despair of meeting with equal consideration? If there was no scruple about the endowment of Romish Schools in Protestant England, why should he have anticipated any objection to the endowment of Romish Colleges in Popish Ireland? If Scotland is left at liberty to introduce the Assembly's Catechism into her schools, why should not Ireland demand that her religious ideas should govern the arrangements in her national University? Cardinal Cullen, Monsignor

Woodlock, and their colleagues, have provoked a good deal of feeling by the arrogance of their claims, but they have only been consistently working out the principles of recent educational measures to their legitimate issue, and Mr. Gladstone, in dealing with them, is encumbered by the difficulties which Mr. Forster's policy has created for him.

At the same time, no man knows better that to grant their demands would be simply impossible, and thus the whole subject presented itself in so awkward and complicated a form, that he might well have desired to defer its settlement till a more convenient season. But this was impossible. He was committed by his own "heedless rhetoric," by his persistent opposition to Mr. Fawcett's Bill, which had already aroused no little suspicion and distrust, by his distinct and reiterated promises, at least to attempt the removal of a grievance which he had been too ready to confess. The speech in which he introduced his measure showed that he had persuaded himself into the belief that he had solved a problem which so many had pronounced insoluble, and that in his scheme he had accomplished a feat which seemed to be impossible, satisfied the reasonable claims of the Romanists, preserved intact those principles for which Nonconformists were contending. And the reception which both it and the measure it introduced met with at first, seemed to justify his confidence. If all were not loud in praise, there was a remarkable absence of censure; and so general seemed to be the acquiescence in its leading principles, that it was expected that the second reading would not be seriously challenged. Unfortunately, when it came to be more closely examined, all parties found that while there were parts of it which they heartily approved, there were others which they just as heartily disapproved; and as a keen criticism brought out more clearly the objectionable features of the measure, its unquestionable merits were forgotten, and the chorus of complaint became strong and apparently almost unanimous.

Nothing could have been more perplexing to the uninitiated, endeavouring to gain a correct idea as to the real bearings of the Bill, or more amusing to those who were able to observe with coolness this remarkable outburst of public feeling, than to mark the contradictory statements which were made as to its probable effects. In one paper we were treated to elaborate and ingenious calculations to prove that the Bill would, in course of time, give the Ultramontanes a preponderance in the Council of the University, and absolute control over the higher education of Ireland. A long list of Roman Catholic Colleges, most of which proved to be nothing more than boarding-schools, which could never have obtained affiliation, was paraded before us, and we were invited to believe that every one of them would send a representative to the Council. The next paper we opened probably contained an

equally careful proof that the Bill was constructed in the interests of Secularism, and of course a far more violent denunciation of those who were lending themselves to the wicked scheme which created a new "Godless" University, with endowments of £50,000 a year, left a "Godless" Trinity College with another £50,000, and worse than all allowed three other "Godless" Colleges to retain their position, as if in absolute defiance of the hierarchy which had so often pronounced its anathemas upon them. It must have seemed strange to many that the same Bill should be assailed in this way from both sides, and yet, after all, it was not so extraordinary as it appeared. A Bill that is intended to satisfy everybody must of course contain much to displease everybody; and it depends very much on the temper on which it is studied, whether each of the opposing parties attaches more importance to the concessions made to itself than to the advantages secured to its rivals. In the case of this unfortunate Bill, the discontent almost everywhere prevailed over the satisfaction. Nobody was in a mood to be conciliated, and every one dwelt only upon that which was obnoxious. Romish priests treated with contempt the offer to place their community on a level with all other citizens, in the obtaining of University honours and emoluments, to allow their students to be educated under their own care, and to establish such safeguards for liberty of conscience in the University as would remove the possibility of danger to their faith, and dwelt only on its refusal to endow their Colleges as secular institutions were endowed. Secularists, on the other side, overlooked the recognition of their own principle as the basis of the Bill, and insisted that Academic interests had been sacrificed in order to conciliate Ultramontanes. Even Nonconformists were tempted for a time to join in the general opposition. They were solemnly warned that another "day of dupes" awaited them, and one young Lord went so far as to insinuate that even Mr. Miall did not understand his own principles, and some were disposed to give heed to these suggestions. But happily they never lost their self-possession, and while distinctly protesting against various points in the Bill, frankly recognised Mr. Gladstone's manifest desire to deal justly in the matter, and endeavour strictly to confine the action of the State to secular education.

That Mr. Gladstone fell into some serious mistakes is not to be denied; but the fierceness with which he was assailed by some of the Academic reformers and the insinuations against his good faith, which were distinct enough, were unjust and impolitic. They did not increase the strength of the Opposition, they damaged the prestige of the Liberal party, and the issue has shown that they were unfounded. We do not suppose that Mr. Gladstone's unmistakable desire to release himself from the cares of office is to be traced to the vexation and disappoint-

ment caused by such criticism on the part of professed friends; but it is impossible for him or any leader long to withstand such influences. His great error was to suppose that it was possible to effect any compromise with an Ultramontane priesthood. It is not difficult to see the principle on which his Bill was framed. He knew that he could not endow a Roman Catholic College if he would, and his declaration on "Concurrent Endowment" proves that he never had any wish of the kind. The conditions of the problem which he had to solve were these: Given a Roman Catholic grievance, with the one way in which Roman Catholics desired it to be met impossible, how to find some remedy which might conciliate them and yet meet the approval of Parliament. The obvious course seemed to be the adoption of a secular University; but even this was compassed about with difficulties, because of the attitude taken by the priesthood in relation to important departments of human knowledge, and their fear that the faith of their followers might be injured by teaching which should in some way or other oppose the views of their Church. In an evil hour for himself Mr. Gladstone undertook to meet their scruples. How he could ever have hoped to satisfy a body of proud priests, who arrogated to themselves the right of controlling the education of the people, and who desired to employ the power they claimed to repress free thought and prevent the extension of knowledge, and who, forsooth, wanted an English Government to supply them with the means of working out this policy, by any such expedients as he proposed, is what we cannot understand, except on the principle that, in his own anxiety to do right, and his intense conviction that his proposal was fair to all parties, he overlooked the difficulties which he was sure to encounter, and which ultimately proved too strong for him.

We will not fight the old battle over again. The Bill is dead, and a posthumous discussion of its merits and demerits would be out of place. The only point of living interest in connection with the controversy is the light which it throws on the character of the Prime Minister and the future policy in ecclesiastical and educational questions, both of the Government and the Opposition. Looked at from this point, the magnificent speech with which Mr. Gladstone closed the debate, a speech which, for loftiness of tone, wide range of thought, true political wisdom, and intense earnestness, may well bear comparison with the noblest orations ever delivered within the walls of St. Stephens, must be regarded as a great political manifesto; and it is all the more valuable as an expression of real views of the statesman, because it could not be regarded as a mere bid for power. It was spoken under the consciousness of coming defeat, a defeat which the speaker was personally disposed to welcome as affording him a relief from wearing labour, and,

it is rumoured, an opportunity for other and even higher work. He spoke as a man whose ambition had been satisfied, who was ready not only to accept temporary retirement, but who was craving for it, whose eye was on the future rather than on the conflict of the hour, who cared not to win votes but to give a testimony to principles, and to set forth distinctly what he felt must be the position of the Liberal party. He had been charged with subserviency to the Romish priesthood; and the chief organ of Liberalism in the daily press, echoing the sentiments of a section of the party, had in passionate hatred to the Bill attributed the opposition of the Irish Bishops to an honourable reluctance to use the machinery which his Bill created, and thus to obtain, by a subtle and underhand process, what was apparently denied to them. His speech must have swept away the last vestige of such suspicion from the minds of all, except those who are determined not to be convinced. We are still of opinion that the scheme of representation of the affiliated colleges was a fatal blot, and that nothing should have induced the Liberal party to approve a provision so inconsistent with the principle of the Bill itself; and while we cannot acquiesce in the strong language employed in relation to the "gagging clauses," we think that they conceded too much, and needed to be greatly modified in Committee. But granting all this, it is evident that his object was to remove a grievance by doing an act of simple justice, that is, "by opening the way to University degrees and University honours and emoluments within the University of Dublin, under an impartial and non-sectarian authority calculated to command the confidence of the whole of the nation, and without the slightest reference to the question, whether the education of the person claiming the degree, and about to be tried as to the sufficiency of his knowledge, has been heretofore under the influence of what is called a mixed, or what is called a separate education." It is no doubt true that in the working out of this idea he made some mistakes, and what he intended to be an "impartial and non-sectarian authority" might, in the working of the scheme, have become a very narrow and sectarian one; but here is the end clearly defined, and if the method of reaching it was wrong he was open to proposals of amendment.

But as to concurrent endowment, at which some suspected him of aiming, his declaration was more than decided, it was emphatic, solemn, and impressive. He repudiated it not on the ground of expediency but of principle, not because it was impracticable but because it was wrong, not because the current of public opinion was against it but because he had, once for all, in 1868 decided between it and the opposite policy, and had no disposition to reverse his verdict. He expressed his dissent not only from some Tories and independent Liberals on this subject,

but even went so far as to disapprove the language of one of his colleagues, and took a stand from which he cannot, even if he would, retreat. No one ought to be surprised at this. The statesman who disendowed one Church in 1869 is only acting consistently when he refuses to create a fresh endowment for another in 1873. During the discussions on the Irish Church, both parties admitted that the success of his measure meant the end of all schemes of endowing Romanism. "Dis-establishment and disendowment" said the Protestant *Dublin Evening Mail*, "however iniquitous with respect to our rights, would end for ever the dream of Papacy. *Not a shilling of public money could ever be begged or intrigued for again.* No status would remain for their prelacy, *no subsidies for their colleges.*" On the opposite side *The Tablet* said, in language specially significant now, "If Mr. Gladstone and the Liberal party be brought into power a great price will have to be paid for it by Catholics and by Ireland. The cost will be heavy, for the renunciation of the Maynooth grant and of the University charter, and of all State aid to the Catholic Church, is a long price to pay; and we cannot but see that the refusal of all public money to denominational religion implies the refusal of public money for denominational education. But we cannot prove, and shall not attempt to prove, that the price is excessive." It is evident, then, that the Romish party clearly foresaw the necessary result of Mr. Gladstone's policy, and if they are desirous now to clutch at advantages which they admitted they must renounce for the sake of that great measure of justice by which they were placed in a position of perfect religious equality, they have no right to complain of Mr. Gladstone because he will not change his ground as they have changed theirs.

But neither gratitude nor consistency nor justice is likely to have much weight in the councils of the Ultramontane party, and as Mr. Gladstone has declared his determination not to yield to their wishes he must prepare himself for their opposition. It is true that his rival repudiates alliance with them—it would not be safe for him to do anything else,—but he is evidently not without hope, that the ghost of concurrent endowment may be galvanised into life, and, strange to say, there are some of his Irish supporters, with the member for Dublin University at their head, who are encouraging the idea. Even the strong declaration in Mr. Disraeli's speech on the 20th ult. does not satisfy us that he might not attempt to carry out the policy, though he tells us that the disestablishment of the Irish Church has interposed "a permanent and insurmountable barrier" in its way. If the most ardent defenders of that Church do not recognise the existence of such a barrier, why should he not accommodate himself to their opinions, and, by meeting the wishes of the Ultramontane party,

secure a number of votes which would be extremely helpful? We are far from saying this is his intention, and there is certainly a section of his party whom he would find it extremely difficult to "educate" into the acceptance of such a course. They will find it very difficult, however, not to say impossible, to reconcile their bitter opposition to Secularism in England with a support of it in Ireland, and yet on any other ground it is impossible to resist the demands of the Ultramontanes. Not all, Mr. Gathorne Hardy's specious platitudes, however effective they may be in a party oration, will satisfy the common-sense of the nation that a short sea voyage changes the character of a principle, and that what is "Godless" in this Protestant nation becomes right and proper in a country where Romanism is on the ascendant.

The course of the Liberal party would be much clearer if the Ministry were not open to the same charges. The avowed intention of governing Ireland on Irish ideas, though taking at first sight, and effective enough as a general formula, contained in itself the germs of danger and mischief; for in the present state of the country the Irish idea of education is that of the Ultramontanes. The argument which was thus ready to the hands of the Romish hierarchy was made much stronger when the Government embodied this principle of governing each country according to its own ideas in the educational measures for England and Scotland. Mr. Gladstone's unwise declaration rendered resistance to Ultramontane demands difficult; Mr. Forster's sectarian measures have rendered it logically impossible; and the Ministry must retrace their steps, if they would occupy a defensible position. It may, indeed, be said that the Ultramontanes are violating the understanding on which the Irish Church Act was passed, when, as we have seen, their own organ admitted that they must abandon all hope of endowment for denominational education. But that was surely on the implied understanding that a policy of "levelling down" was to be pursued everywhere. It was the Government who sanctioned the principle of concurrent endowment in English schools, and neither they nor those who have supported them—whether Churchmen or Methodists, Tories or Liberals—can fairly complain of the Roman Catholics for demanding that it should be applied in Irish Colleges. There is not an argument which has been urged against the Ultramontanes which they cannot easily turn against the Protestant Denominationalists who advance it, and whose ideas of justice are a disgrace to Protestantism. The Roman Catholic grievance in relation to the higher education is precisely the same in character, but much more real than that of the conscientious parent who has done such service in our own controversies; and the Ultramontane demand for a Denominational University and College, which some Protestants think so monstrous, is on the same level as their own for

denominational schools. The plea urged in defence of the 25th clause is precisely the same as that which is advanced by the Romish Bishops ; and if the one is admitted in England, we cannot see on what principle the other can be resisted in Ireland. Events have happened as we have always foretold. The moment Irish education has to be dealt with, the difficulty on which Nonconformists have so often insisted in vain becomes apparent, though in some cases with so little result that strong Denominationalists in England have become decided Secularists in relation to Ireland, without perceiving the egregious inconsistency which is patent to all the world beside. This is a position, however, which no Liberal Ministry can safely occupy. Principle and policy alike forbid it, and the sooner they abandon it the better for their reputation and success. It is for them to decide whether to cast in their lot with Liberal Secularists or Tory Sectarians. The support both they cannot have, and ought not to seek.

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NOTICES OF NEW BOOKS.

Errors of Ritualism ; a Course of Lectures. By WILLIAM URWICK, M.A.
Manchester : Tubbs & Brook.

MR. URWICK'S lectures form as good a compendium of the arguments against Ritualism as can well be desired. The subjects embraced are "The Priesthood," "Apostolical Succession," "Baptismal Regeneration," "The Real Presence," "Confession," "Absolution," "Ritual," and "Church Authority." The passages of the New Testament on which the party relies are carefully examined, and the false exegesis clearly exposed ; while the calm and dispassionate tone which pervades the whole book cannot but convince the reader that the author is anxious only to arrive at the sober truth, and is ready to recognise all the good in Anglicanism while showing no mercy to its perilous errors. The extracts from Ritualistic works are well and fairly chosen, and it is plain that no injustice is done to the position of the other side. A handbook so complete, and at the same time so cheap, ought to do good service—not to Ritualists—that, perhaps, is hopeless, but to those good people who need clear knowledge to support the common-sense which keeps them out of the Ritualistic rut.

Children Viewed in the Light of Scripture.
By the Rev. WILLIAM REID. Edinburgh : William Oliphant and Co.

MR. REID writes earnestly and intelligently, but we cannot say that there is very much in his little book that indicates any fresh and original investigation of his great subject. He writes under the control of Calvinistic and Evangelical traditions ; we had hoped, from the title, that he had really something to say about the Scripture teaching concerning children which was not yet incorporated with the ordinary thought of the Church.

The Saviour's Parting Prayer for His Disciples. By Rev. W. LANDELS, D.D. London : Elliot Stock.

THE characteristic excellences of the preaching of Dr. Landels are too well-known to our readers to need description in these pages. In this volume, those who have listened to him with profit and admiration will find all that they have been accustomed to value most in him. There is a felicitous blending of the doctrinal and experimental elements in this series of Discourses on our Lord's great Prayer.

The Biblical Museum. Vols. I. II. III.

IV. By JAMES COWPER GRAY. London: Elliot Stock.

MR. GRAY has often been asked a question which we suppose nearly every minister has found it hard to answer. People who know little about books, and who take it for granted that a minister must know everything about them, are continually asking their ministers what "Commentary" he would recommend them to get. Of course the answer to this question depends upon very many considerations. There is no commentary on all the books of Holy Scripture with which we are acquainted which really presents the results of modern scholar-

ship in the investigation of difficult questions of exegesis. The Bible is a library—not a book, and to write a commentary on a library is by no means an easy task. Nor is it an *explanatory* commentary merely that people want; they like to have grave reflections and illustrative anecdotes, such as may be useful in Sunday-school teaching and in village preaching. Mr. Gray has tried to supply this demand, and so far as we have been enabled to examine the four volumes which he has already issued, and which cover the four Gospels, the Acts of the Apostles, and the Epistles, from the Epistle to the Romans to the Epistle to Philemon, he has been very successful.

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CONGREGATIONAL REGISTER.

FEBRUARY—MARCH.

N.B.—Communications for this page should be sent direct to the Editor (27, Paternoster Row, London, E.C.), before the 15th of each month.

CALLS ACCEPTED.

- Rev. Elvery Dothie, B.A., SELHURST, Croydon.
 Rev. Arthur Hall (of Edmonton), TOLMER'S SQUARE, Hampstead.
 Mr. A. A. Dowsett (Nottingham Institute), RIDGEWELL, Essex.
 Rev. William Young, B.A., SEVEN SISTERS' ROAD, Holloway.
 Rev. Samuel Chisholm, Spalding.
 Rev. James Barnton (Stebbing), BIDEFORD.
 Mr. Thomas Porritt (Lancashire College), BLUE PITS, Manchester.
 Mr. Richard Bryer (Airedale College), GREAT DRIFFIELD.
 Mr. Samuel Holmes (Hackney College), DEPTFORD.
 Rev. Stephen Bater (Bishop's Hall, Taunton), MARDEN, Kent.
 Rev. R. Hobson (Victoria Park), SANDWICH, Kent.
 Rev. George Bailey (Castlecombe), CROCKERTON and SUTTON-VENEY.
 Rev. Edwin Baker (South Shields), WOODBRIDGE.
 Rev. J. Griffiths Jukes (West Bromwich), NEWARK.

ORDINATIONS.

- Feb. 11. Rev. W. F. Adeney, M.A., ACTON.
 Feb. 12. Rev. John York, WILLESDEN.
 Rev. Henry Barron (New College), BUCKLAND CHURCH, Portsmouth.

RESIGNATIONS.

- Rev. Eliezer Jones, TACKET-STREET CHAPEL, Ipswich.
 Rev. W. R. Vaughan, STEINTON, Nottingham.
 Rev. R. Harvey Smith, M.A., LOWTHER STREET, Carlisle.
 Rev. W. H. Fuller, WINCHESTER.

RECOGNITIONS.

- Feb. 13. Rev. G. Thomas (late of Usk), DARTMOUTH.
 Rev. W. Currie, MARSHALL-STREET CHAPEL, Leeds.
 March 3. Rev. W. E. Peel, HEXHAM.
 March 11. Rev. R. A. Redford, M.A., I.L.B., STREATHAM HILL.
 Feb. 24. Rev. David Waters, ILKESTON.

DEATHS.

- March 2. Dr. Cooke, LONDON.

The Congregationalist.

MAY, 1873.

THE RELIGIOUS IDEAS OF THE OLD TESTAMENT.

IT may be of some use to persons of every description—to those whose minds are at rest with regard to both the Old Testament and the New, and to those whose minds are at sea with regard to both—to be reminded of some of the leading religious ideas of the Jewish Scriptures.

Before we can do justice to the evidence that Judaism came from God, it is necessary to know something of the contents of the Jewish Scriptures. A religion, a literature, should be judged by its capital ideas; if we begin with the mere details it is a mere accident whether or not we shall reach a right conclusion.

I. Open, then, the Jewish Scriptures, and on the very first page there is the clear declaration of one of those great leading truths which run through all the history, all the psalms, all the prophecies of later times. Whether the first chapter of Genesis is regarded as a plain history, or whether it is regarded as the "Psalm of Creation"—to use the felicitous phrase of a recent writer—the idea is firmly and distinctly exhibited, that the material world is not the product of blind and unconscious forces, but came into existence by the free will of an intelligent Creator; that neither the powers of nature nor the most splendid natural objects are divine; that God is not to be confounded with the universe. Neighbouring empires, rich in all the material and intellectual elements of national greatness, might believe that the light and darkness were two hostile divinities; the Jew was taught that they were both God's creatures. He was forbidden to do homage to

the sun, the moon, and the stars, and he learnt to say, "The heavens declare thy glory, and the firmament sheweth thy handiwork." The birds and four-footed beasts and creeping things which he saw on the walls of Egyptian temples, were not to be honoured as divine. Man had received "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The Jew ought to have been saved by this solitary chapter from the miserable Polytheism into which he sunk in the darker times of his national history. The earliest pages of the sacred books, as distinctly as the later prophets, affirmed the unity of God, and contradicted the wild fancy of heathenism that the earth is divided among rival and even hostile divinities, that there is a god of the sea and a god of the dry land, a god of the mountains and a god of the plains. There is but one God; "the sea is his and He made it, and His hand formed the dry ground; in His hand are the deep places of the earth, the strength of the hills is His also."

This early fragment of revelation, the very form of which suggests its poetical character, and which I do not regard as containing a scientific account of what happened in the world before human history began, any more than I regard the closing chapters of the Apocalypse as containing a scientific account of the world in which the just will dwell after human history on earth is closed—this early fragment of revelation, I say, which Moses placed at the beginning of the Pentateuch, is abreast of the deepest and truest thought of our own times. It negatives not only Polytheism, from which European nations have escaped; it negatives Pantheism in all its shadowy forms, into which certain parts of Europe have drifted even in recent days; and it negatives Positivism, into which Europe is in danger of drifting. It presents that conception of the relation of God to the universe, in which alone the moral nature of man can find its deepest and strongest interests satisfied, and which alone can constitute the basis of a sound, and lofty, and permanent philosophy.

II. The Old Testament Scriptures know nothing of that ignoble idea of God which invests Him with an arbitrary sovereignty, unlimited by the law of eternal righteousness. His authority is made to rest not on His mere power, but on His holiness; justice and judgment are the foundations of His throne. He appeals to human love and trust on the ground of moral attributes, which the human conscience can honour, and to which the affections of the human heart can respond. There is not even any trace of the last poisonous refinement of a spurious philosophy that the Divine morality may be, for anything we know, different from ours. Abraham remonstrates against God's purpose to destroy Sodom and Gomorrah, because it would be unjust to destroy the righteous with the wicked: God listens to Abraham's pleading till

Abraham himself is silent. David believes that God will be faithful to His promise, in the common meaning of the word fidelity: "Thy words are true, and thou hast promised this goodness to thy servant." Jonah is so sure that God is very compassionate and unwilling to inflict punishment upon wicked men, that he shrinks from going to "cry against" Nineveh, thinking it very possible that God would be moved to pity, and never bring upon the guilty people the destruction that was threatened: "I know that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." This fundamental idea of Judaism, that God is to be loved, worshipped, obeyed, because He is just and merciful, is not obsolete yet; it will never become obsolete till the conscience of man is drugged into insensibility, and all the affections and instincts, which are the flower, the crown, and the glory of his nature, have withered and perished.

III. The Old Testament representation of God and His relation to mankind is opposed to every theory of Fatalism and Necessity, however subtle and disguised. The majesty of Jehovah, His infinite attributes, His awful greatness, are never so presented in these Jewish books as to overpower man's moral freedom.

We read on one page that God said, "Let there be light, and there was light;" we read on the next page that He gave man a definite command, and man broke it. Then commences a gigantic moral struggle between the infinite Jehovah and His finite creatures. The world gets so bad that in the vivid language of the Hebrew historian—language which is far more profoundly true than the feeble and enfeebling optimism which teaches that "whatever is is right"—"it repented God that he had made man on the earth, and it grieved him to the heart;" and He destroyed nearly all the race by a flood, that the world might have a new chance, and begin again, with the shadow of that appalling judgment investing the moral law with dread solemnity. Again sin began to fester, and the old wickedness spread with frightful rapidity; and He set apart a family, a whole people, to receive, protect, and perpetuate a supernatural revelation. He delivered the Jewish race from slavery in Egypt by a succession of stupendous miracles; and then God was baffled and thwarted again; in spite of the miracles, they plunged into idolatry at the very foot of the mountain which had burnt with mysterious fire. His anger begins to "wax hot" against them; He threatens to consume the idolatrous race, and speaks of making Moses a great nation; but human pity pleads with the Divine displeasure, and though all the grown men die in the wilderness, their children enter the land of promise. Throughout the whole course of Jewish history, the conflict between God's authority and human disobedience

continues, until at last the nation is swept into captivity by pagan empires, whose ambition is made to minister to the purposes of divine justice and wisdom ; and only by this bitter and humiliating chastisement is the idolatry of the elect people at last scourged out of them.

All this may not fit in very accurately even with some theories of God and His government of mankind which Christian theologians have constructed ; but does it not harmonise with the testimony of consciousness, and with the strongest and firmest convictions of our moral nature ? I do not think that on this grave question of the relation between God and the human will, the world has got much wiser since Moses wrote the Pentateuch, and the Prophets rebuked the sins of their countrymen and threatened them with God's righteous vengeance. The freedom of God's will—the freedom of ours—the Jewish Scriptures acknowledge both.

IV. The Jewish idea of true religion is essentially identical with the highest conception that can ever be formed of it. The Old Testament is very far from making mere ceremonialism the chief part of God's service. Till the Exodus, the external institutions of religion were of the very simplest kind ; there was no consecrated temple, there were no anointed priests, there was no stately ritual. When the nation which had just escaped from slavery to a heathen power was to receive a political and religious organisation, a ceremonial system was established as an instrument of education, and to check, by the appointment of definite and settled rites, the strong tendency of the people to superstitious and idolatrous forms of worship. But the Jewish law commenced with a series of ten commandments, only one of which—that appointing a weekly day of rest—imposed a merely positive obligation. With the exception of that one beneficent precept—the plain purpose of which was to promote the physical welfare of the people and their social happiness, and to keep the great truth always before them that the God whom they worshipped created the heavens and the earth—with this one exception, the Decalogue simply commands the fear and worship of the true God, and the discharge of obvious but important moral duties. The most hostile investigation of the ceremonial law itself, will fail to discover any proof that it was calculated to degrade religion into mere ritualism, or to exalt sacrifices and offerings above truthfulness, integrity, and benevolence. David knew that no sin-offering or burnt-offering could atone for his desperate crime, that what God required when man had sinned, was a broken and a contrite heart.

When the inherent tendency of the Jewish people had begun to invest what was meant to be a mere instrument of moral and religious discipline with exaggerated importance, and to regard outward cere-

monies as of more importance than purity of heart and uprightness of life, inspired men corrected and denounced the fatal and ruinous superstition. Isaiah told his countrymen that their oblations were *vain*, their incense an *abomination* to God, that He hated their religious festivals, their new moons and sabbaths, that when they spread forth their hands and made many prayers, God would not hear, because their hands were stained with the blood of the innocent, which no ceremonial purifications could wash away. "Cease to do evil ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow ;" and *then*, "though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." "Is not this," he asks in God's name, "the fast that I have chosen ? to undo the heavy burdens, to let the oppressed go free, to deal thy bread to the hungry ? when thou seest the naked, to cover him ; and that thou bring the poor that are cast out into thy house ?" There is hardly a prophet from whose writings similar passages might not be quoted.

The ceremonial institutions of Judaism were visible signs of great moral laws and picture-lessons in which a rude and uneducated people were to learn the elements of true religion ; but when they were made more than *that*, inspired men, in the vehemence of their indignation, poured streams of fiery contempt upon the very system which God had established, and taught that the true altar is the pure heart, the true priest the devout man, the true sacrifice inward worship, the true service of God, justice and benevolence towards mankind. These are also eternal verities ; the world will never get beyond them.

V. Throughout the Old Testament, God is represented as forming His judgment of men according to the honesty and earnestness of their endeavour to do His will, and as loving and honouring all who are right at heart, notwithstanding occasional and even very serious sins. I wonder what sort of a life those people have lived who are always complaining about the falsehood of Abraham and the crimes of David. For Christian men and women to commit offences like theirs, would indeed be a proof that their hearts were grievously wrong. The attempt, however, to explain away their guilt, or to suggest any palliation for it beyond what the very different moral condition of their times plainly requires, takes the very soul and life out of their history. It strengthens my courage to find that a man who had the faith to leave his father's house and his native country at God's word, and to cling with an unrelaxing grasp to God's promise when it seemed impossible that the promise should ever be fulfilled, was not always wise and strong ; and that even when his faith faltered, God did not cast him off. Jacob was no doubt an ignoble type of man ; there was no heroism or grandeur about him ; but I am very thankful to

find, considering that men generally are not heroic, that there may be something good, something that God can honour, underneath much that is very poor and mean. And, surely, men of strong passions, though they may be saved by habits of early restraint and by the good hand of God, from dark and terrible offences like those into which David was hurried, may read, with wonder and gratitude, how God, in all His anger with the sinful king, did not forget that the true spirit and law of his life were very different from the cruel and wicked acts of which he repented with such agony, and for which he was so severely punished. The real man was not he who committed adultery with Bathsheba and murdered Uriah, but a man of generosity, gentleness, courage, devoutness; and God knew it.

And yet there is nothing in the history of these men to encourage the idea that those who are really and truly right can do wrong with impunity. Jacob lied to his father, and he was obliged to take to flight, and for twenty years he had a hard life of it, as the punishment of his deceit. Even in his old age the sin of his youth came back to him; *he* had deceived Isaac by wearing Esau's clothes; his sons deceived *him*, and almost broke his heart by bringing to him Joseph's coat stained with blood.

Joseph himself, with all his virtues, was not faultless: he was petted by his father, and as was very natural, he seems to have been very much inclined in his early years to vanity and boastfulness. As he went down into Egypt with the Midianitish merchants, and as he lay awake at night in the Egyptian prison, he must often have thought what folly it was to have told his dreams; and it is very possible that the hardships which came upon him through his vanity were necessary to discipline him to modesty, and so prepared him for his subsequent elevation. As for David, the light hardly rested upon him for a day after his great sin; blow after blow, chastisement after chastisement, came on him, on his family, and on his kingdom; if the clouds broke for a moment, they immediately closed up again; and though God, who knew his heart, forgave him, the happiness and glory of his life were over.

These are but illustrations of the principle which you find running all through the Old Testament history, that God regards a man according to the true spirit and habit of his life, but that even the best men must suffer for their exceptional offences. Can you find anywhere a sounder principle than this?

VI. There is another idea which is wrought into the very structure of the Old Testament—God's interest in human life. If you consider the difficulty of producing at one and the same time an impression of God's infinite greatness, and of His keen interest in all the circumstances of man's earthly history, you will acknowledge that in the Jewish Scriptures

the difficulty is most wonderfully solved. "He telleth the number of the stars, He calleth them all by their names;" but "He healeth the broken in heart, and bindeth up their wounds." "He is the High and Holy One inhabiting eternity;" but He dwells with the man who is of a humble and contrite spirit, and who trembleth at His word. This is the Jewish idea of God. Epictetus insisted on the necessity of recognising the interest of the gods in human affairs, if any moral benefit is to be derived from faith in their existence:—"If there are no gods, how can it be the end of man to obey the gods? but if there are, and they be regardless of every thing, how is the matter mended?" But heathenism could never affirm the infinite glory and majesty of the Supreme, and yet say, "He is a God nigh at hand and not afar off."

This is effected in the Jewish Scriptures by the very simplest means. They tell of the Divine power in creation, of the tremendous catastrophes by which God punished human wickedness—the flood, the destruction of Sodom and Gomorrah, the plagues of Egypt; they also tell us how He came and talked to Abraham, sitting at the door of his tent in the cool of the day, how he watched over Joseph in a strange land, and brought him out of prison to the second place in the kingdom of Egypt. We read about the birth and death of children, about husbands sorrowing for their wives, about marriages, about flocks and herds, about famine and plenty, about all the common incidents of man's common life. The rise of great empires, the building of famous cities, the heroic deeds of the illustrious monarchs and warriors of those old times, are passed over or only incidentally alluded to, that we may be told about what happened in the tents of the ancestors of the Jewish race. All this is found in a sacred book, in the very book that was laid up in the Ark and placed in the innermost sanctuary of the Temple of God. What Jew could have any knowledge of his own Scriptures, and not feel that, however lonely and poor and unfriended, God was watching over him by night and by day; that, "though God is high, he hath respect unto the lowly;" and that everywhere the obscurest of men may be sure of His pity and love?

Take the Book of Psalms, and see there another illustration of the same truth. You find the loftiest and most rapturous praise of God's perfections; you find also the tears of human sorrow, the trembling of the heart in the presence of danger, the cry of anguish, the confession of guilt. In Genesis there are recorded, side by side, the sublimest acts of God, and the commonest joys and sorrows of man's temporal life. In the Psalms the noblest expressions of worship are followed by the pathetic and unreserved confidences of the soul with God, in all its individual gladnesses and griefs. Everything is there—the prostration of fear and the triumph of faith; quiet thankfulness for

peace and safety, and stormy and vehement prayers for help in trouble ; hatred of human enemies, and joy in the divine love. You may think that there is much in these Psalms not very Christian and noble—I quite agree with you. When a human soul stands naked before God, there will very commonly be seen much that is evil. I no more suppose a feeling to be right because it is recorded in the Psalms, than I suppose an action to be right because it is recorded in Chronicles ; but it is a wonderful help to me in my restlessness and trouble to listen to the wailing of David in his grief, to see how his soul was tossed and disquieted, and to remember that God taught him to write it all down for the sake of centuries that were to come ; and especially is it a great help when I see that he begins a psalm with the dark and troubled waters heaving and surging around him, and that before he has finished, the winds are still and the sea calm. Hardly knowing how and why it is, I come to feel as I read that God must be deeply interested in the sunshine and the clouds that brighten and darken human life, to give all these personal matters a place in the writings of inspired men, just as I should feel that the Queen must be deeply interested in the sufferings of the humblest of her subjects, if I saw in her private library a shelf full of Blue-books and reports and essays on the condition of the poor, and found the margin of page after page covered with notes in her own handwriting.

God's interest in public and national affairs, which some good people would abandon altogether to the wicked one and his servants, is not less strikingly illustrated, both in the prophetic and historical books. I shall never forget the enthusiastic applause with which I heard an audience of 200 or 300 Frenchmen receive an eloquent passage from Jeremiah, who to most of them was evidently an unknown author. They found that the old Jewish prophet was as vehement in his loyalty to the principles of justice, and as indignant in his denunciation of oppression, as any of their own orators. But on this point it is not necessary to dwell. The most careless reader of the Old Testament cannot fail to perceive that to God, according to the Hebrew conception of Him, the vices and virtues of national life, national prosperity, and national misfortunes, are objects of the profoundest interest.

The discussion of the relation of the New Testament to the Old must be reserved for another paper.

WHEREFORE STANDEST THOU WITHOUT? OR LIP-WELCOME.

"And he [Laban] said, Come in, thou blessed of the Lord, *wherefore standest thou without?* for I have prepared the house and room for the camels."—GENESIS xxiv. 31.

THE race of Labans is not extinct. Every-day observation, within and without the Church, goes sorrowfully to prove it. You have abounding vociferousness and ostentation of welcome, with the very minimum of truthfulness and reality—lip-deep, or shallow, not heart-deep. Perhaps the Master may use our words on the present old-world invitation and question, to send some reader to "searchings of heart" as to the genuineness of a great deal of the loudest and most seeming-urgent invitations current (offered and received).

See *what Laban kept his eye upon* before he said, "Come in thou blessed of the Lord." This is told with a quiet touch of sarcasm in verses 29 and 30:—"And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the well. And it came to pass *when he saw* the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying, Thus spake the man unto me; *that he came unto the man*; and, behold, he stood by the camels at the well. And he said, *Come in, thou blessed of the Lord.*"

The whole after-history of Laban convinces us that he was a worldly, greedy, grasping, money-worshipping man, and flagrantly and grossly an 'idolater.' In the present narrative, his native character comes out inevitably, and by the necessities of his instincts compacted into habits. The massive bracelets, sparkling no doubt with costliest gems, and the earring (or nose-jewel) equally massive and costly, gave him assurance to demonstration that Eliezer was the messenger of one in opulence, and that he could be no loser and ran no risks by receiving him well. And so in the language of a devout man whose God was the Lord [Jehovah], though really with only a shrewd eye to the main chance (as the phrase runs), he intones and snuffles, "Come in, thou blessed of the Lord: wherefore standest *thou without?*" All that "*when he saw the earring and bracelets.*"

I am more and more satisfied that there is a vast amount of this sort of spuriously-fervent talk to-day; and in no department of life and manners so frequently as in that wherein the welcome of Laban was given—preliminaries to marriage. Shame on our "Upper Classes," and co-equal shame on our "Middle Classes," and even those beneath, that a man may be bankrupt in character and unworthy in a hundred ways in all that makes marriage a union of hearts—pure,

deep, strong, holy, tender—and yet receive welcome and opportunity, and in truth, Laban's "Come in, thou blessed of the Lord; wherefore standest thou without"—if only he bring with him the golden bracelet and the earring, that is, show wealth and social status, and the like. Whereas, had the very same person presented himself on the same errand, without the bracelet and earring, there had been swift "moral indignation" [ahem!] rejection, scorn, forbidding the house; and oh! what a flutter in paternal, maternal, fraternal, sisterly bosoms—as if a bracelet of gold, or all gold may buy, can atone or condone moral, that is immoral character or unsuitableness; or as if character—sterling, Christian, true—were not to be counted, ay, and outweigh all bracelets and earrings in heaped-up splendours. What one does see of this! Nor is 'introduction into society,' or preliminaries to marriage, the only sphere within which the Laban-welcome is found. There are noble exceptions; but how scandalously often are "introductions" and "friendship," sought and cultivated merely by the measure of the golden bracelet and earring! Then how many, when they prosper (are prospered) in the world, cease to *know* those who were of the same rank with themselves in the outset, and with whom they held most confidential intercourse, and who are still in integrity and worth all they were, and more, by mellowing grace. Why? Simply because they cannot show or bring the golden bracelet and earring. While for others in *genteel* circles, who have the bracelet and earring to superfluously, there is, irrespective of character (or no character), the reception of Laban, "Come in," &c., &c. It is a manly thing, a noble thing, a Christian thing to be true to Truth and Worth, whether it walk a-foot or ride, whether it have the toil-enlarged hand or the taper fingers and the delicate wrist clasped with bracelet of gold, without ulterior hopes of gain. I know nothing more sickeningly nauseous than your Laban-like Christianity, with an eye to the bracelet and earring; that dares to greet with great Christian words the unworthy, and without belief or emotion say to them, "Come in, thou blessed of the Lord," when, but for the bracelet and earring, poor Eliezer might stand in the cold without long enough, or be left to house him with his camels.

See next, *how glib and voluble Laban is in using devout phrases*. We have over and over noted, verse 31, with its "Blessed of the Lord:" onward, verse 50 accords. "Then Laban and Bethuel answered and said, *The thing proceedeth from the Lord*: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, *as the Lord hath spoken*." Was there ever despatch like that? Was there ever courtship, by deputy too, so easy as that. Is it at all to be wondered at that she proved a proud, costly, insolent, dangerous, almost unendurable wife? I do not—be it

remembered—gainsay that the finger of God was in the movements and arrangements—as by the necessities of being God He is in every conceivable arrangement, so that there is profound truth in the proverb, “marriages are made in heaven.” But looking at the human elements in the transaction, and with which alone we have now to do—let the reader keep in vivid recollection that spite of all this sanctimonious talk Laban was in no respect a religious man; on the contrary, as already announced, a worldly, greedy, godless man. Look what we read years afterwards, when he was pursuing Jacob, of the same devout phrasing confession of idolatry, chap. xxxi. ver. 29, 30: “It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldst needs be gone, because thou sore longedst after thy father’s house, *yet wherefore hast thou stolen my gods?*” Put the two phrases alongside: “God of your father,” “*my gods*,” and go back on his voluble, most spiritually-worded “Come in, thou blessed of the Lord,” and see the utter hollowness and worldliness of the invitation. “Blessed of the Lord”! Yet “*my gods*.” “The thing proceedeth from the Lord”! Yet “*my gods*.” “The Lord hath spoken”! Yet “*my gods*.” Anything more offensive than this is scarcely possible; and its modern reproduction in pious, evangelical speaking and writing, while the heart is the world’s, or the devil’s, or the flesh’s—not God’s, is damaging and perilous beyond human estimate. Readers! do not you find no little of this voluble religious phrasing in use to-day? Do not you meet with multitudinous religious talk that is profoundly irreligious? Do you not hear praying that is mere saying? Do you not witness abundant confession and humiliation and fervour that is verbal, without touch of conviction or emotion, and hence the lightly-spoken “Come in,” &c.—a mere piece of Eastern hyperbole, with a side-glance at the golden bracelet and earring, making “This proceedeth from the Lord,” hideous. Without the bracelet and earring, Eliezer had never heard either, and now your Labans are equally wary first to see these. Take our phrases out of our prayers, and what is left? The question is a penetrative and almost tremendous one.

See once more *how Laban did a good deal for Eliezer*. His “Come in” was followed up by really bringing him “in.” We have seen the motive, and what was Laban’s actual character. Still, as simple matter-of-fact, his “house” was “prepared,” and he did care for Eliezer and his camels. So far so well. Similarly to-day, Christianity is so strong, so recognised a thing, that even your Labans, your mere men of the world, pay a certain respect and homage to it. There are few families that would not receive, with external welcome at any rate, a servant of

Christ or his messenger Eliezer-like. But here lies danger again. What is the use of external welcome, lip-kindness, if the heart cheat the face, and the welcome be mere profession, and "I have prepared the house" be untrue, or at most in intention only. Reader! beware of all this type of thing! Beware of by-ends, by-motives, by-hypocrisies in your invitations to those you ask to visit you. We have no right to ask any one to visit us if we do not really wish it; if merely circumstances, or side-considerations, or regard to what is called etiquette lead to it. O, there may be Laban's "Come in . . . wherefore standest thou without," and yet but for the gold bracelet and earring there had been no recognition of "blessedness." That may be: nay, very short scrutiny proves that there is frequent outward welcome, and yet the guests hardly gone—as even children in their quick innocence let out o' times—ere their "good name" is torn to shreds. I cannot find words hot or intense enough to reprobate such pestiferous pretence, or this over-doing of welcome, by phrases. Be this far from every reader! Never let us say what we do not mean, or offer to do more than we stand ready to do, or profess "preparation" and "expectation" when acceptance would be an annoyance. If we say "Come in," let it be true; if we say "Welcome," let it be sincere; if we say "This proceedeth from the Lord," let it be solemnly felt—let all sanctimonious phrases (mere phrases) be shunned.

Turning back now in conclusion, upon Laban's question, "Wherefore standest thou without?" it may not unprofitably be addressed to us with deepened meanings at this time of day.

I. Wherefore . . . There is a "without" and "within." There is safety "within;" there is unutterable danger "without." If God's Word be true, if the God of the Word be true, some of my readers must know that they never have given themselves to Christ. Wherefore? What good and sufficient reason can any adduce for remaining "without." *Young?* But the young die as well as the old; and do you deliberately risk dying "without?" *Busy?* But "what is a man profited though he gain the whole world, and lose his soul?" What will all "buying and selling," and getting gain avail, if we die "without?" *Only delaying?* But delays are dangerous: and moreover the great question is not "How shall we escape if we 'reject'"; but if we 'neglect' so great salvation?" Reader! you have no good reason for standing outside. God wills and wishes all, *all*, ALL to be inside. Wherefore then, standest *thou* without? Christ has died that every one, any one may "flee from the wrath to come" and get "within." Wherefore standest *thou* without? The Holy Spirit strives and woos thee within. Wherefore standest *thou* without? Entreaty, appeal, invitation, argument, Providence, and all gracious influences have been used, until

perchance, reader, thou art white-headed. O white-headed one, "wherefore standest *thou* without?" I would have each reader go away alone and honestly try if any sufficient reason to himself, or herself, or to God, can be given for remaining "without."

2. Wherefore *standest* It is an attitude of consideration, one way or another. Right or left, forward or back, with Christ or without Him! O reader, I beseech you put a mark at Luke xiii., 24, 25. Think of "*stand without*."

3. *Thou* We live in multitudes, but we must individualise. Do not let us put the "*thou*" past us. Wherefore, reader, standest *thou* without? Thou! in this Christian land. Thou! in the enjoyment of Christian privileges. Thou! with a fair profession. Thou! growing older every day. O, wherefore standest *thou* without?

4. *Without* . . . Outside of safety; outside of Christ. Within the lighthouse as the sea rolls and the storm thunders all is security. "Without" is to be a castaway, at any moment to be dashed up on the lighthouse's strong foundations. So—without is doom.

Blackburn.

ALEXANDER B. GROSART.

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JOHN WILLIAMS.

N EARLY forty years have passed since this distinguished missionary paid his well-known visit to England. He had been absent from the country eighteen years. He was known to very few. But from the day when he stood upon the platform in Carr's Lane Chapel, and, to an audience which filled the place to overflowing, related for two hours what God had done among the Gentiles by his means, the South-Sea Mission became to English Christians a living thing; its wonderful achievements called forth the most devout thanksgivings; and all classes were eager to extend its usefulness. Here was a missionary of no common mark;—here was a story such as past generations had never been privileged to hear. For three years Mr. Williams travelled incessantly among the Churches. Wherever he appeared he was welcomed by vast crowds; rich and poor hung upon his lips; children were fascinated by his stories; while thoughtful men discerned in missionary life and work a solidity of usefulness which they had not before realised. The elders of the present generation who bring their children to receive Robert Moffat's blessing, remember, with gratitude, how their own hearts thrilled under John Williams's appeals; how their own religious life and zeal were stirred, and

impressions were made which time has not effaced. The facts he described—quite new to modern days—wore all the air of romance. The great war in Raiatea; the sudden victory; the feast of peace; the adoption of Christianity by a whole group of islands; the formation of a Society for causing the Word of God to grow; his use of native agency; his discovery of Rarotonga; the Christianising of its inhabitants; his building a ship, and his voyage in it with native teachers to evangelise a group with forty thousand people;—these were the themes on which he dilated with flashing eye and eloquent tongue; his own intense conviction as to the power of the Gospel producing the same conviction in all who heard him. The May meeting, in Exeter Hall, in 1837, at which he told the story in full, was the noblest meeting the Society ever held. And when his book appeared it created a perfect *furor*. Thousands of copies were sold in the highest circles; once taken up, the reader could not lay it down till it was finished; it gave a new impulse to missionary literature and to the missionary spirit. Who can wonder that the hungry Church was “satisfied;” that its earnestness and liberality were abundantly increased; and that zeal for the world’s redemption received an impetus which has never died away.

In every way he was worthy for whom this was done. John Williams was a true man,—true to the depths of the great heart which God had given him. Much as he was admired, courted, beloved, he deserved the admiration, and was not spoiled by the love. His consecration was singularly complete. His endowments for the sphere he occupied were extraordinary. The more one studies his work the higher is the estimate that we must form of its excellence. It needs no strained eulogium, no lengthened panegyric to do him justice. God gave him great powers; he was conscious of the gift; he said little about it; but through life he used these powers as occasion demanded, and they never were found wanting. Many able missionaries from Europe and America have laboured in Polynesia, but none ever equalled him in fertility of resources; none ever excelled him in the simple consecration of his gifts to the Master and his cause. He was indeed a great missionary. Had he laboured longer he would perhaps have been the greatest that ever lived. Mr. Prout’s memoir of him is a good book; and the sketch by Mr. Ellis, with which it concludes, is most valuable. But the best account of his work and life is found in his own volume, the *Missionary Enterprises*. Though written thirty-four years ago it still remains the most stirring and instructive missionary story written in any age.

John Williams was born at Tottenham, in 1796. Blest with a pious mother and loving sisters, his early days were surrounded with all the pleasant and healthy influences of a religious training in a godly home.

His general education was limited to English subjects, and was intended (as usual in those days) less to develop his native powers than directly to fit him for business pursuits. He was apprenticed, at the age of fourteen, to an ironmonger in the City Road, in London, in whose house he soon developed a mechanical genius, and so excelled the practised workmen of the establishment, that the finer articles which required special care and skill in their manufacture were entrusted to his hands. He grew rapidly in knowledge, but at eighteen, though guarded in his life from outward vices, he had not decided to be a Christian. At that age came the great change, which made him in very deed "a new creature." Unexpectedly, one Sabbath evening, he was led to the Tabernacle, and heard a sermon from the Rev. T. East, of Birmingham, which induced him at once to give himself to the Saviour. He became a member of the Tabernacle Church; was bound by a new tie to the mother, who always enjoyed his most affectionate regard; and he became directly associated with Matthew Wilks, whose vigorous thought, good sense, and sterling worth, contributed greatly to mould a manly, practical piety in the young friend, whom he heartily appreciated. For two years John Williams attended his Bible-class, taught in the Sabbath-school, and came under the influence of that missionary zeal for which the Church and its pastor were then well known. He offered himself to the London Missionary Society; and as there was felt to be a pressing need of labourers in Tahiti, without any special preparation in theology or medicine, he was sent to join the South Sea Mission, in November, 1816. The public service in which he was set apart to his work was one never witnessed in the present day. It was held in Surrey Chapel, on September 30th, and was attended by an immense crowd of people. Nine missionaries were ordained, of whom five were appointed to South Africa and four to Tahiti; and, deeply as the audience were interested, little could any one have imagined the distinguished career which two of those brethren would run: for, before them all, John Williams and Robert Moffat were ordained together to Christ's work in the heathen world.

Throughout the voyage, the ship and her structure, life on board, the varying phases of the weather and the sea, furnished Mr. Williams with ceaseless opportunities of thoughtful study. He beheld, with pain, the slavery of Rio; made many acquaintances in Sydney; rubbed noses with the savages of New Zealand; and at length landed on the Island of Eimeo, in November, 1817.

The Tahitian Mission at that time had begun to grow. The great battle had been fought; the idolaters had been defeated; and the principal chiefs, with Pomare at their head, had determined to be Christians. The chiefs of the Leeward group, in Huahine and

Raiatea, were returning home from the war, and having learned much of the Gospel in Eimeo, were most anxious to carry missionaries with them. There were then sixteen missionaries on that island. It may seem strange that, to a limited population, the Directors should have sent so many labourers. But, for various reasons, the plan was wise. The mission was new; everything was untried; and unconsciously they had adopted a plan which, under the name of the Local System, Dr. Chalmers, in later years, advocated as the most effective possible in all great enterprises—namely, the system of commencing in a limited area, doing the work thoroughly, and extending only as results showed extension to be practicable. Now new ground was taken up; the Ellises went to reside in Huahine; and the Williamses and Threlkelds, at Tamatoa's request, consented to occupy Raiatea.

The five next years of Mr. Williams's life were some of the most important and most useful in his history. They made him what he became; they renovated the island and its people; and they exerted such a powerful effect on the people of the whole group and on their neighbours, English and native, that the mission rose to a high level, and its permanent prosperity was assured. Raiatea was the leading island of the Leeward group: its rulers exercised the largest influence in politics, and its gods and marais were the centre of the prevailing idolatry. Tamatoa also was a noble man, in truth a "king of men," sensible, firm, just, and humane. A gale of wind had blown Pomare and some of his Tahitians down to Raiatea. While they were detained there, Tamatoa heard from them of the new religion, and when they left he built a chapel, observed the Sabbath, and, without the help of a missionary or a native convert, maintained worship and taught his people as he best could for a period of two years. Then John Williams became his friend, and found a most true, devoted Christian friend in him. He proved one of the most wise, devout, and consistent Christian converts of the South Sea Mission.

These five years were years of detail, in which the powers and resources of Mr. Williams's mind were taxed in a thousand ways; in which his principle, his patience, his good temper, his kindly disposition, were called into exercise every hour of every day. But he was equal to all demands; in dealing with his simple people he showed that "to a great mind there is nothing little in the world;" and still he had abundance of power in reserve. While full of enterprise, active and easily stirred, Mr. Ellis testifies that he was greatly aided and moulded at this period by the sterling good sense and the sound judgment of his colleague, Mr. Threlkeld, whom he consulted on all important matters, and for whom he had a high regard. First they induced the scattered inhabitants of the island to form a single settlement; then a temporary

chapel and school-house were erected ; a long settlement-road was laid down ; and a system of services, lessons, and school-hours was arranged, to which the whole people, young and old, conformed.

Mr. Williams always felt that, to a primitive people like his, a Christian missionary must be example as well as instructor. The family life of the missionary body, for instance, has everywhere proved a powerful stimulus to the reform of the social relations of the converts, especially to an improvement in the position of women. But Mr. Williams was anxious that the power of example should be brought to bear upon meaner things than these. Hence, in laying out the new settlement, his colleague and he each built a thoroughly comfortable house, such as the native chiefs also might possess, and which, in a humble way, might be copied by the people. Two handsome bungalows or framehouses, therefore, were built, with several rooms, Venetian windows, a verandah all round, a flower-garden in front, a vegetable-garden and fowl-house behind ; and with all the furniture of simple form made of native woods, and neatly carved. The largest portion of this work was done with their own hands. But the toil was well repaid. The natives were delighted at the result. Such handsome dwellings they had never seen before ; but they understood how simply they were made, and they set themselves to copy them with such success that in twelve months the sea-beach, which had been covered with tangled bush, had a clear, smooth road, bordered with neat cottages, containing nearly a thousand people.

Of the busy labours pursued day by day which brought about this change, Mr. Williams was the moving spring. Mr. Ellis says that at that time he was the only missionary who was a trained worker in iron, and this gave him a great advantage. Of carpentering, turning, lime-burning, and the like, he at first knew nothing ; but he picked it all up, stimulated by the pressing demands of the hour, and applying to each handicraft that mechanical skill and experience which in one pursuit had been developed with remarkable power. His letters describe how he was appealed to at all hours to aid all varieties of work ; how one man would ask him to mark out land ; another to lay out the plan of a house ; another to sharpen a saw ; another to give a dose of medicine. But he lived among the people, was always at home with them, and allowed them to be at home with him. It was in this hourly, homely intercourse with them that he gained a complete mastery of the native language ; that he acquired exact idiom, correct pronunciation, and a full stock and store of words. He now preached three times a week, and taught daily in the school.

In forming a Native Church, the missionaries saw that it was of the last importance to enlist the knowledge, the principle, and the sym-

pathies of their members in securing the edification of the Church and its public usefulness in the world. This was the spirit then manifesting itself in the civil affairs of the little government ; and it was plain that the self-reliance, the freedom, the possession of rights as men, taught by the Gospel, led the people to take an interest in those affairs. On conviction, therefore, they formed their Church "on independent principles." As a natural consequence of their new feeling, the king, chiefs, and people soon desired to live under public law. And, as in Tahiti, Huahine, and Hawaii, the English missionaries in Raiatea aided the community in the compilation of a little code of laws, suitable to the position and circumstances in which they were placed.

A new chapel—the permanent one—was now opened in place of the temporary building ; and Mr. Williams's chandeliers filled the people with wonder and delight. A useful pier was soon run out into the harbour ; boat-building was began on an extensive scale ; the cottages and their furniture increased in number ; and ere long, under God's blessing, the little communities of Raiatea and Tahaa in their Christian civilisation far outstripped their brethren of other islands. The local system, worked by such men as John Williams and Lancelot Threlkeld, had proved an eminent success.

For a time Mr. Williams did not perceive this. He was not yet five-and-twenty, and he did not appreciate the full value of the position he had reached. He saw that he was working among four thousand people, and that a great improvement had been rapidly produced among them. But he was anxious to push on, to do still greater things ; and he begged the Directors to remove him to some other country in the world, where he might be more useful. Soon after, however, an incident occurred which showed him where he stood, and opened before him probabilities of usefulness as great as his heart could desire. He saw that he was at the gateway of Polynesia, and that the instruments necessary for evangelising other groups of their numerous islands were ready to his hand. The chief of Rurutu was brought by stress of weather, with a number of his people, to Raiatea. The strangers were royally treated, and were lost in admiration of the wonders they beheld ; the chapel, the cottages, and the little ships, the bonnets and hats, the well-dressed congregations, and the children in the schools. They became diligent and earnest scholars ; and when they returned home they begged for a native missionary, "a light in their hand," to disperse the darkness of Rurutu. Two of the deacons volunteered, were fitted out in a single day, and sailed. A month later the boat returned to Raiatea, laden with the idols of Rurutu, which had been at once flung away. This incident produced an extraordinary effect upon Mr. Williams's mind. These Christian islands were a vantage ground, from which new efforts

might be put forth. They were a nursery whence the agents might be drawn who should make such efforts and carry the Gospel to the regions beyond. The thought took firm hold of him : he never lost sight of it night or day. It led to immediate changes in his plans ; it became the key to all his subsequent history. It is a proof of his power, that he was almost the only one among the English missionaries of his day who grasped that idea, and on system carried it out. His brethren were numerous ; they had larger Churches to draw upon ; but their pastoral life was quiet and regular ; they lacked the spring, the fire, the enterprise, which filled him with life ; and though now and then one or another joined him in his plans, Raiatea was the centre of the aggressive missions for many years to come.

These aggressive movements were commenced without delay. In that same year, 1821, he himself placed two teachers on Aitutaki, the largest-known island in a new group, the Herveys ; and during his visit to Sydney he sketched for the Directors a great scheme for the entire occupation of the South Sea Islands. In 1823, joined by Mr. Bourne, he took a long exploring voyage through the Herveys, and, skilfully using local information furnished by the people, he visited Mauke and Mitiaro, and then, to his great delight, discovered Rarotonga. In all these islands his native evangelists were employed as pioneers, and noble, faithful, and devoted men they proved to be.

For a few years he continued his supervision of Raiatea, in which a fresh evil had arisen from the introduction of ardent spirits ; meeting the reaction with new expedients, and watching with deep interest the alternation of improvement and relapse in this young community which he so dearly loved. But, in the midst of his pastoral work, there came repeated visits to the Hervey Islands, which, under the teaching of his faithful evangelists, and the stimulus of his own presence, made great and rapid progress. His visits were always welcome ; his affection for his new diocese, especially for Rarotonga, was very great. And at length, with a view to aid Mr. Pitman, who had just arrived from England, in April, 1827, he accompanied him to Rarotonga, and was detained there for twelve months.

The story of the work which he performed during that visit forms one of the most fascinating portions of his book. He describes, in detail, how, under his advice, the settlements were changed, and hundreds of houses erected ; how the great chapel was built ; how he commenced a translation of the New Testament, and aided the community in the enactment of a code of laws. It was now he performed the feat which in England justly excited so much wonder, even on the part of professional men—that of building his vessel, the *Messenger of Peace*. He felt that he had remained too long ; no vessels were calling

at the island ; and, as he needed a ship for his great expedition to Samoa, he finally decided to build one. The strange element in the case was, that apparently he had nothing to build her with. But here were displayed, in the fullest degree, the resources of Mr. Williams's enterprising mind. He both did the thing completely and thought very little of it. Herein truth is stranger than fiction. Defoe did not venture to attribute such skill to his hero ; and no pages of " Robinson Crusoe " are more full of interest than the tale told by Mr. Williams of the growth and completion of his missionary ship. First he invented a bellows from two pumps which threw air ; he set up a rope-machine ; put up a forge ; constructed a lathe to turn the blocks ; and made the needful tools. Choosing his timbers in the forest, he formed the frame ; the planking was easy ; long wooden trenails were used to fasten them ; oakum was got from coir, and mats made excellent sails. She was finished in fifteen weeks, and successfully launched,—a vessel of seventy tons burthen. Then, after a little trial, away he sailed in her to Tahiti, a distance of eight hundred miles.

Dining once in England with several navy captains and mercantile men, the question was started, Could this story be true : and if so, how had he managed it ? In reply, Mr. Williams simply appealed to the Hon. Capt. Waldegrave, who was present, and who knew all about her. That excellent officer had not only seen the *Messenger of Peace* at Tahiti, but had taken the greatest interest in her welfare. He had furnished Mr. Williams with valuable materials for strengthening and completing her, and had given her a suit of canvas sails.

In May, 1830, after long and anxious thought, Mr. Williams prepared to carry out another item of his great programme, the evangelisation of Samoa. His people entered heartily into the scheme, and both Raiatea and Rarotonga contributed to the band of teachers by whom it was commenced. He was wonderfully guided, was safely preserved, received a most gratifying welcome, and completely established the mission. Eighteen months afterwards he revisited Samoa, still in his own vessel, and found that the work had prospered ; everything was ready for the residence and the instruction of English missionaries. This was a great step in advance of previous efforts ; it brought at least forty thousand people within the pale of the Christian Church, and it trebled the size and influence of the South Sea Mission.

Three years more of local labour were spent in Raiatea and the Hervey Islands ; building up the Churches, strengthening the Christian settlements, and supplying the growing wants of the people as to chapels, books, and schools. And then, heavily pressed by Mrs. Williams's repeated illnesses, he sailed for England. He was absent nearly five years ; but apart from the deepened interest secured for the

South Sea Mission in the hearts of its supporters, and the greater annual income available for its maintenance, he contributed directly to enlarge its boundaries by sending out the first band of Samoan missionaries, and taking out with him a large reinforcement, together with a missionary ship, which was to be wholly devoted to its service.

He reached Samoa in the *Camden* in November, 1838. After a while, he paid a visit to all his brethren in Tahiti, Raiatea, and Rarotonga; then took up regular work in the island of Upolu, where he had agreed to fix his residence. In a few weeks nearly the whole of the population of the group paid him a visit; wherever he went he was surrounded by crowds of wondering strangers; and he had words of welcome and of instruction for all, so full of power that multitudes went home resolved to be "sons of the Word." In November the *Camden* arrived to take him to a new land, the New Hebrides group, over which he had long yearned. Twelve teachers accompanied him. Two were located on Tanna with success; and the fact greatly cheered him, under a sense of oppression and responsibility which had for some time heavily weighed him down. The next day he fell beneath the clubs of the savage Papuans of Eromanga. He was killed in the midst of his usefulness—at the commencement of a new stage of his career—at the early age of forty-three.

In true grasp of the possibilities of the Gospel in the South Seas, no man ever surpassed or even equalled him. He thoroughly believed in that Gospel as the power of God unto salvation; he believed in the living Spirit; he believed in the power of every true convert to help and bless his countrymen. With him, therefore, every new island won to Christ became a vantage-ground for a fresh advance on islands and races farther on. His eye clearly saw the line of groups from east to west; and his programme did not stop short of the last and greatest of all. That programme has gradually been carried out by others as the years have gone by; and islands unknown to him and his colleagues now contain Christian Churches, and have given devoted teachers to regions beyond their own. But though others have entered into his labours, John Williams can never be forgotten. He was the first to appreciate the vast outspread field. His enterprise, his activity, his vast resources, his long experience, were all devoted to the redemption of its many races. He showed his brethren the way to the widest success in this great scheme of love. He was the foremost in carrying it out, and in it he sacrificed his life. Through all his days he delighted to put honour on the Saviour, whose messenger he was. And not only in his work, but in his dying, the Master honoured him.

CHRISTIAN COMMUNISM.*

THE relation of Christianity to our modern civilisation, with its broad division between different classes, its extremes of wealth and poverty, its conflicts between capital and labour and the strong caste feeling which they have developed, is a subject of such vital importance both to the nation and the Churches, and one which at the same time is so extremely difficult, that we are quite prepared to give a candid consideration to any suggestions, come from what quarter they may, which may help us to deal wisely with its complicated problems. When, therefore, a writer professes to show us how our Master, had He been living amongst us, would have acted, what ends He would have pursued, what kind of associates He would have chosen, what attitude He would have assumed in relation to the questions of the hour, we are perfectly willing to learn, provided he can prove himself to be a wise and trustworthy instructor. We are bound, however, to say at the outset that the medium which has been chosen by the author (or, as we believe we should say, the authoress) of the "*True History of Joshua Davidson*" for this purpose is not the most satisfactory. The questions to be discussed are too serious and too many-sided to receive the calm and searching examination which they demand in a work of fiction, in which the writer, in order to achieve success as a literary artist, must almost of necessity sacrifice the qualities essential to the efficient discharge of the higher work she has undertaken. In the story there is a natural tendency to exaggeration, the characters must be strongly drawn, and the contrasts sharply marked, and many elements which must be taken into account if a fair judgment is to be formed are pretty sure to be omitted. The points of strength and weakness in our modern development of Christianity, the extent to which the Churches are responsible for the evils under which society is suffering, and the ways in which they may best employ their power in counteracting them, the relations of our Lord's teachings to political economy, and the possibility of following His example and doing His will, and yet conforming to the principles of the hard science (as its opponents regard it), are very large questions, and questions that it is not easy to discuss with any thoroughness or impartiality in a tale. The authoress of "*Joshua Davidson*" has certainly not discussed them. She has uttered a passionate protest against the wickedness of society; she has pronounced a very decided verdict on our Christianity, and a few things besides; she has dispatched in a

* "*The True History of Joshua Davidson.*" Third Edition. Strahan & Co.

few eloquent sentences most of the great verities of the Christian faith, and avowed her belief in the ultimate triumph of Communism ; but discussion she has not attempted. "Which is true," we are asked, "modern society in its class strife, and consequent elimination of its weaker elements, or the brotherhood and communism taught by the Jewish carpenter of Nazareth?" and the object of the book is to show that this is the dilemma to which we are reduced. But there are those who will refuse to be impaled on its horns, who deny that Communism was taught by Jesus of Nazareth, and assert that there is a more excellent way, and one more in harmony with the whole spirit of our Lord's teaching, than that taken by Joshua Davidson ; and they will find nothing here to convince them that they are mistaken, indeed, they will not find a single argument that touches their position. There are men who believe that the "doctrines of Political Economy are true," not indeed as represented here, but as taught by its wisest expositors, and yet do not think that "Christianity in its help to the poor and weak, and in its patience with the sinner, is a craze," and who, further, believe that the two things cannot come into collision. No doubt Joshua Davidson might have thought them extremely inconsistent and illogical, and possibly he might have been able to prove them so, but he certainly has not done it ; has not even attempted it, and, indeed, so far as the illustrations supplied from his own life go, has proved just the opposite. We are not severe political economists, and have no need to be taught that the principles of a science which deals with human beings cannot be carried out with the same precision as one that has to do only with material substances. In Christianity we find just the power which corrects its errors, supplements its deficiencies, and makes straight many things which it would leave crooked ; and to us the great question is, how to apply this force of benevolence so as to accomplish the greatest amount of good. To use it as our authoress apparently would, by putting it in direct antagonism to economic science—by encouraging, for example, the idea of that indiscriminate charity which political economy condemns (speaking quite as much in the interests of those who receive as of those who give)—is to defeat that purpose, and ultimately to produce a greater amount of misery. Whether she be right or wrong, one thing at least is certain, that the question at issue is one which has a wide reach and many sides, and is not to be disposed of by a touching story, such as the writer of this book has been able to produce.

For touching and tender in many points the story is. If we could look at it as a mere tale, we should feel that it deserved a considerable meed of praise, especially so far as its earlier part is concerned. To the quiet simplicity and truthful air which gives it the appearance of the veritable record of a life, one of the strongest testimonies is given by a

letter which a clergyman of the district thought it necessary to write, disclaiming all knowledge of Joshua or his family, and stating that though he had searched the parish registers, he had been unable to find any trace there of this remarkable youth. Some of our readers may think that this says as much for the simplicity of the clergyman as for the skill of the writer ; but whatever deduction be made on this ground, we think the occurrence of such a mistake is a proof that the tale is a work of genius. In the general conception, as well as in the way in which it is worked out ; in the simple and yet graphic style of the narrative, in the pathos which is thrown into many of the scenes and which interests us in characters not very attractive in themselves, the writer shows herself a true artist. But the book is written not to divert an idle hour, but to instruct us in the duties of life, and the writer is not to be judged as a novelist so much as a teacher of principles, which she advocates with a forceful eloquence that is the best witness to the sincerity of her convictions. Passionate rhetoric indeed for the most part supplies the place of the solid reasoning which is more wanted, but even it evidently proceeds from the heart. She has sympathies which are generous if they are not very broad, and if the intensity of her feelings makes her representations one-sided and unfair, it must be confessed that the end which she seeks is noble, and we can admire the courage with which she identifies herself with an unpopular cause, and the earnestness with which she advocates it.

Not the less do we feel that the book is based upon a mistake ; that its fundamental principles are untrue, and many of its representations misleading, and that in the fierce crusade which it wages against the respectabilities, it is often betrayed into injustice towards individuals and classes. It is directed against caste, and yet it is itself the book of a class, and the writer is too thoroughly baptised into their prejudices and passions to be able to appreciate the position of others, or to instruct them wisely as to their true interests. In our judgment, too, the good taste of the special form the tale has taken is more than questionable. It will be extremely revolting to many, and is certainly calculated to prejudice rather than to promote the object in view. It may not have been intended to be a parody of the life of Christ, but it looks so uncommonly like one that we are not surprised to find that this is the view many have taken of it. In the first place we have the name. "Joshua Davidson" is Jesus, the son of David ; his friend and companion John, who is supposed to be the writer of the record, corresponds to the Evangelist whom Jesus loved ; and Mary Prinsep, whom he rescued from vice, reminds us of the Magdalen out of whom the Master cast seven devils ; Cornwall, where he was born and educated, is the Galilee of England ; Joshua's encounter, while yet a boy, with the rector of the parish, is evidently an adaptation, though not a successful one, from our Lord's

questioning of the doctors in the Temple ; and his vision before leaving Trevalga reminds us of the solitary conflict that preceded our Lord's entrance on His ministry. Nor is it only in these incidental points that the resemblance appears. For these are passages which seem intended to suggest how the idea of the Godhead may have originated. All this is a mistake in policy, as well as in taste. The writer may urge that it was necessary in order to the fulfilment of her aim, which is to "realise the life of Christ as a fact of the present day," but we cannot admit the plea. The task is in itself sufficiently difficult, but all its difficulties are indefinitely increased by the attempt to accomplish it after this fashion. In fact everything that would suggest a comparison with the Christ Himself would have been avoided not only by a writer imbued with a true spirit of reverence, but by one who was wise enough not to damage his own cause by needlessly wounding the religious feelings of others. To all who believe that the Lord Jesus was not only man, but God manifest in the flesh, there can be no doubt that much of this book will be an offence, and as this shock to their religious susceptibilities is wanton, not being necessary even to the design, it is a grave blunder.

In the general idea that "the world has not changed in essential feeling since the days of Pontius Pilate and Barabbas," there will certainly be no novelty to those who have been in the habit of hearing the sermons of earnest Christian teachers. It is true enough that "still the leaders of popular thought, while despising the old, deny the new, and deliver it up to be a scourge of ignorance, superstition, and terrified Conservatism ; still, the man of expediency who upholds current shams as more convenient than truth and safer than sincerity, is preferred to the man of lofty theories—him we call Utopian, dreamer, or Christ ; still the rich and powerful hold their own and gather more, while the poor and the weak protest vainly against the inequality of the division, and still those who plead the cause of the latter are the mark at which the former shoot out their poisoned arrows." In all this those ministers and members of Christian Churches who have set themselves to contend earnestly against the fashionable errors and vices of the day, will heartily acquiesce. They feel that human nature in London now is just what it was in Jerusalem in our Lord's time,—that the inertia of Conservatism, the bigotry and blindness of prejudice, the pride of caste, and the mingled cowardice and cruelty of selfishness, are just as formidable hindrances to the spread of truth and righteousness now as then ; that the apostle of a new truth, or the champion of a despised class, would have a hard battle to fight, and might even have a martyrdom to endure. One of the most eloquent sermons of Dr. Archer Butler—one of the most eloquent preachers of his day—is employed in

the illustration of this very theme, the exposure of "the apostacies of the social table, of the fireside, and the market-place, the refined apostacies of our own modern and daily life, as real as the imperial treachery of a Julian, or the cold-blooded treachery of a Demas;" and there are many who like him seek to impress upon the world that by every act of infidelity to truth, by every unworthy compliance with the unrighteous maxims by which society is too much ruled, by every sacrifice of honest conviction at the shrine of expediency, by every shrinking from the suffering which would result from an honest confession of the right, men are crucifying the Lord afresh.

So far, then, we are one with the authoress. But when we come to look at Joshua Davidson, and are asked to believe that "if such a man was a mistake, then acted Christianity is to blame," we pause, and require first to be satisfied that his life was what a practical development of our Lord's teaching would be. Our authoress has satisfied herself that if Christ was among us now He "would teach the duty of indiscriminate charity, without inquiring too closely whether this man had sinned or his parents; and the Board of Guardians, the Charity Organisation Society, and the Mendicity people would in turn denounce Him. He would fraternise with 'the enemies of Society,' as the discontented poor are called by those well endowed, who fear to lose and refuse to share, with sinners, suspected persons, and all obscure and despised sects. He would be unorthodox in faith, and a reformer in politics. He would lecture in the Hall of Science," &c. Indeed, to judge by some expressions in a letter to the *Spectator*, He would go even further than this, and would be a leader of the Commune, perhaps the president of the International. "The modern Christ would be a politician, and would work with the only means possible to modern political reformers—organisation;" and as the writer says afterwards, "I could not be a Christian and not a Communist," it is not difficult to see that she has much the same view of Jesus that was held by the brilliant but fierce and fiery Jacobin, who talked of Him as the great *sans-culotte*. She tells us, as though anticipating an objection, that it is not profane thus "to realise the life of Christ as a fact of the present day." Of course not, if it be true. If there is any reason from His words and acts to believe that Christ would have sanctioned men who, while clamouring against caste, were themselves under the dominion of a class feeling as strong as could be found among those to whom they were opposed, and who, while blazoning "Liberty, equality, and fraternity" on their banners, sullied these glorious names by atrocities, at the mention of which the world still turns pale; if their deeds can in any sense be regarded as a manifestation of the spirit that was in Christ, then there can be no profanity in the suggestion that if we

would find "latter-day Christmen" who, "whatever their special creed, are the most after the pattern of Christ in their faithful endeavour to help the poor and to raise the lowly," we must seek them among the Communist leaders; and that were Christ on the earth now His place would be among them. Its profanity consists entirely in its untruthfulness. Joshua Davidson, seeking by personal influence to reclaim the lost and degraded, is seeking to work out the Lord's idea, though, as we shall point out by methods, very different from those of Christ; but Joshua Davidson, rushing to Paris to take part in the bloody struggle that was being waged there, even though his object was "to help on the freedom of the working classes," is a portraiture which does not bear even a distant resemblance to that of Him of whom it was said, "He shall not strive nor cry, neither shall any man hear his voice in the streets."

Our authoress sees "everywhere dogma adored and nowhere Christ realised;" and she is especially severe upon that "Ecclesiastical Christianity which, while professing to keep alive in the world the influence of His teaching and spirit, is but His modern travesty—a jewelled, ornate, exclusive" revival of the ancient Pharisaism which has made of "an unskilled artisan, no school-man even of His day, and a vagrant preacher living by charity, a king; of a man, a God; of a preacher of universal tolerance, the head of a persecuting religion; of a life, a dogma; of an example, a Church." With all our dislikes of the principles underlying this representation, it is impossible to deny that there is justice in these strictures. We, in common with multitudes of earnest Christians, are as keenly alive to the evils which Ecclesiasticism has done to true religion as she can be, and even if she has painted them in very sombre colours, we can easily understand and make allowance for the exaggeration. Her pictures of the parish priest, who is Joshua's great enemy, and is, we suppose, intended to correspond with the Caiaphas of the Gospel History, will do to hang by the side of that which Sir Roundell Palmer once drew for the benefit of the House of Commons, and of which we had so many more or less perfect copies since:—

"I daresay he was a good man when he was at home; but Mr. Grand was not fit to be a parish priest—at all events not of such a place as Trevalga. He might have made a fine general officer, or a dignitary in a cathedral, where he had nothing to do with the poor; but among a lot of half-starving, uneducated creatures, such as you find in a by-kind of coast hamlet in Cornwall, he was worse than useless. He had no love for the poor, and no pity; he always called them 'the common people,' and spoke of them disdainfully, as if they were different creatures from gentry. I question if he allowed us the same kind of souls, and I do know that he denied equality of condition

after death, and quoted the text of 'many mansions' in proof of his theory of exclusion."

We fear there are too many Grands still to be found. They are the natural product of a system which treats the cure of souls as an appendage of the family property, and makes men rectors or vicars, not because of their spiritual or intellectual fitness for the office, but because of their family relationship; not because they are followers of Christ, but because they are sons of their fathers. It is not surprising if among men who have got their position in this way, there should be many who treat their people as inferiors instead of brethren in Christ Jesus; but there are numbers of Christian ministers of all Churches of a very different stamp, though, unhappily for himself, Joshua Davidson did not meet with them. Not, indeed, that if he had, any of them would have been likely to satisfy his ideas, because, however broad and liberal they may be, they do believe and teach truths which may be nicknamed "dogmas," but which are to them great and precious truths, nevertheless, and by the inculcation of which they think that they are rendering the highest service to humanity. Strange to say, though Joshua was at open war with the parish priest in Cornwall, he seems to have regretted his absence in London, where, "save in some chiefly Ritualistic exceptions, the parish priest scarcely exists, and his place is supplied by all sorts of lieutenants, both authorised and irregular—by Bible-women, the City missionaries, Baptists, Roman Catholics, and a thousand and odd obscure sectaries, of whom no one in good society ever heard the names; anything rather than the fashionable preacher, who has invested all his store of godliness in his sermons; or the beneficed clergyman, who thinks his East-end income dearly bought at the price of his East-end residence." So after all, it might seem that there was a hankering after the parish priest, with his arrogant dogmatism, his hatred of every approach to independence, his contempt for the class with whom he was compelled to keep up a certain intercourse. We should have thought even Bible-women, and City missionaries, and others described as "lieutenants," would bring more human sympathy and kindness into the homes of the poor, but perhaps even in Communists there is a secret liking for aristocratic teachers, or perhaps this quiet hit at Christian ministers may be taken as an evidence that in whatever character they appeared, they would not meet with much favour. We are free to admit that the want of a closer intercourse (though not such as that of Mr. Grand with his parishioners, the absence of which Joshua could hardly have esteemed a loss, except for a predisposition to complain of the parsons under all circumstances) between working-men and Christian ministers, is one of the great evils of our large towns, but how it is to be remedied it is not easy to see. For mere fashionable preachers we have

not a word of excuse, but there are preachers even in London, though we should certainly not learn it from the story of Joshua Davidson, who, though they might not answer to his ideal, are nevertheless honestly seeking, by self-denying effort, to improve the condition of society around them. It is simply a gross slander to represent the various Churches as thinking that is "enough to preach the Gospel to the poor—that is, to preach to them submission and patience and belief that Christ is God—and then leave them to their physical wretchedness and social degradation." There are numbers of Christian teachers who are continually insisting on the very opposite of all this, and by whose influence and labours, innumerable institutions are sustained for the very purpose of counteracting these evils. The problem is far from being solved, and, unfortunately, we look in vain to Joshua Davidson, or his biographer, for help in its solution. They see that things are sadly wrong, and they are ready to attack all kinds of people, whether Ecclesiastical Christians, Political Economists, and Philanthropists, because of them, but the only counsel they can give is to act out the life of Christ; and the power which that life has wielded, the mightiest power to bless humanity which the world has ever known, they would destroy, by treating the doctrines of the Incarnation and the Atonement as part of "the mythology, the fetichism that has grown about it." Even if Christian teachers were ready, as many of them are, to lecture in Halls of Science, to contend against caste, to brave unpopularity in their exposure of the hollow shams and conventionalism of society, they would not have secured the approval of Joshua unless they had been ready also to renounce their faith in the doctrines of the Gospel. No man, who was faithful to Christ, could please one with such views as these :—

"Let us abandon the idolatry with which we have obscured the meaning of this Life; let us go back to the Man, and carry on His work in its essential spirit, in the doctrine suited to our times and social condition. Those of you who still cling to the mystical aspect of the Creed, and who prefer to worship the God rather than imitate the Man, must here part company with me. You know that as a youth I went deep into the life of prayer and faith; as a man, I have come out into the upper air of action, into the understanding that Christianity is not a creed as dogmatised by Churches, but an organisation, having politics for its means and the equalisation of classes as its end. It is Communism! Friends, the doctrine I have chosen for myself is Christian Communism, and my aim will be—the life of Christ in the service of humanity, without the distinction of persons or morals. The Man Jesus is my Master, and by His example will I walk."

Such was Joshua's creed. Why he should have sought to retain for it the name of Christian, except to secure for it that flavour of respect-

ability which seems to be so acceptable to those who declaim most against it, we cannot tell, for there is certainly nothing Christian about it. In talking about those who would rather worship God than imitate the man, he seems unable to understand that with the earnest followers of Christ the imitation of the man is the worship of God, and that the one motive power which can stir up to such imitation is the remembrance of that grace which He displayed who, "being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of man." Why, indeed, we should imitate Christ, if we have come to regard Him only as a man, we fail to see. He stands, then, on the same level as other great and good men, in whom we find much to admire, but to whose example we are not bound closely to conform, and we do not know why He should be selected as a Master, or why it should be thought necessary to act out His life in our age. Of one thing we are satisfied, that if the faith in the Godhead be destroyed, the power of the man Christ Jesus will not survive.

It certainly did not survive in Joshua, for with all the virtue which is ascribed to him, with all the noble aims he cherished, and the good work he did, he had not the mind that was in Christ, nor was his career a manifestation of the Master's spirit. Jesus, indeed, was a poor man, dwelt among the poor, worked for the poor, but he was not in any sense the man of a class. He went to the house of rich Zaccheus, the publican of Jericho, and blessed him just as readily as he blessed poor blind Bartimeus, at the gate of the city; the young ruler who had great possessions attracted His love as well as the miserable outcast who dwelt among the tombs; He was as ready to converse with Nicodemus, a ruler in Israel, as to cleanse the loathsome lepers who cried for help. It is a miserable piece of cant to talk about Christ as the friend of the poor, in such a way as to convey the idea that He cared for them exclusively. By Him class distinctions were ignored. He was the friend and brother of all, and to conceive Him taking part in the struggles of a class, even though the object was the establishment of universal equality, or as countenancing such a mode of redressing the wrongs of the people as was adopted by the heads of the Parisian Commune, shows an utter inability to appreciate His character. We are glad to find that Joshua did not approve the murder of the hostages, and at the risk of his own life protested against that cruel and wanton deed of blood, in this respect showing himself better than his biographer, who seeks to fasten the guilt on M. Thiers, as though his refusal to release M. Blanqui did, in some degree, furnish an excuse for the slaughter of sixty unarmed and inoffensive people. "Will it ever be acknowledged by those who care only, right or wrong, to fasten the stain of blood-guiltiness on the Commune, that the

real murderer of Monseigneur Darboy and the rest was M. Thiers?" to which we answer that it seems to be extremely improbable that it ever will, except by those whose passionate zeal for Christian (?) Communism perverts their natural sense of justice. The policy of Versailles was bad enough, and even the atrocities of the Commune were almost paralleled by those of its cruel soldiers, and we are as little disposed to become the apologists of the one as of the other. It is not easy for us to apportion the blame between them, and we shall not attempt so gratuitous and thankless a task. We have only to protest against an idea so unwarranted as that which represents the leaders of this revolt against society as representatives of that Jesus of Nazareth who set Himself not to change social conditions, but to renew men's hearts, who taught them that the first and great revolution was to be wrought in themselves, and who was meek and lowly of heart, and pronounced a special benediction on the peacemakers, and whose whole life was in harmony with these teachings. We are rather disposed to think that the men were right who cried, "Christ! we want no Christs here!" He could only have been there as a sorrowing friend, weeping over the degradations which humanity received.

Much more like Jesus was Joshua dwelling in a London slum, bent on redeeming fallen men and women, sacrificing all his own prospects in life for the sake of doing good to others. Yet even here the resemblance is at most only partial and superficial. Boldness, carelessness of personal ease and comfort, indifference to the good opinion of society, so long as he felt he was doing right, great gentleness and long-suffering, patience with the poor and the sinner he had; but of what Matthew Arnold calls the "sweet reasonableness" of Christ in his dealings with opponents there was none, and if he shared the feelings of his biographer, it is plain that he had strong and not always reasonable antipathies, as well as generous sympathies. Even his treatment of sinners proceeded on a different principle from that of Jesus. The "Christ-plan" was, indeed, to deal with "humanity by pity, and love, and tolerance;" but with these was united the mighty power which freed the soul from the dominion of sin, and it was just this that Joshua lacked. In his view "sin and misery are the removable results of social circumstances," and he set himself in a noble spirit and with a determined perseverance to remove the causes. The results were what might be predicted. "Men and women, whom he thought he had cleansed and set in a wholesome way of living, turned back again to the drink and devilry of their lives. Excitement had become all in all to them; the monotony of virtue tired them, and they broke out into evil as a relief." Of course. Their circumstances had been changed, but their hearts had not, so the old nature, which there had not been even an attempt to purify, reasserted

itself as strongly as ever. So must it always be. Social conditions often serve to foster vice, but they are not its cause, or else, as Mr. C., the philanthropist, reminded Joshua, in a question which he managed cleverly to turn aside, but which he could not answer, What about the sins of luxury? No doubt social reforms are imperatively necessary, and Christian men fail in their duty when they pass by their sinning and suffering brethren after the fashion of the priest and Pharisee of old; but if there are numbers who richly deserve all the condemnation Joshua could direct against them on this account, there are, on the other hand, a noble band who are seeking to prepare the way of the Lord, and to make straight in the desert a highway for our God, by their efforts to improve the condition of the waifs and strays of society; and if he had shown them how they could do the work more effectually, we doubt not there would have been numbers to follow his example. Love to Christ is the spring of by far the greater portion of the earnest efforts which are being made for the regeneration of society. Of course the workers have their failures and reverses; but they have more reasonable ground to hope for success, inasmuch as they are seeking the regeneration of the man, and seeking to accomplish it by the only force which has ever been found efficient to the end.

Our space is exhausted, and we cannot now stop to consider how far a Communist element is to be found in the teachings of Christ. There are two opposite parties who are seeking at present to magnify it by isolating some of our Lord's words, interpreting them on the principles of the hardest literalism, and regarding them apart not only from the rest of His teaching and ministry, but from the special circumstances under which they were delivered. The object is easily understood: just as some would insist that the only refuge from universal scepticism is to be found in submission to an infallible Church, so they would teach us that in relation to religious life, we must renounce Christ or become Communists or Ascetics. Happily we are reduced to no such alternative. The idea that He was a teacher either of Asceticism or Communism is one that can never be sustained by an intelligent, comprehensive view of the New Testament; but by no teacher has the vanity of a trust in riches been more fully exposed, or the duty of using them rightly more earnestly enforced. Not only has He taught the rich their duty to the poor, but in the wondrous manifestation of that love by which He, being rich, for our sakes became poor, He has supplied us at once with the example and motive of the noblest self-sacrifice. It is in seeking to embody His spirit that we shall supply the best answer to such reproaches as Joshua Davidson directed against the religion of the day.

THE WHOLE ARMOUR OF GOD.

ARTICLE III.

"Stand therefore, having on the breastplate of righteousness."—EPH. vi. 14.

STAND therefore. To stand against evil is to conquer. It has no substance, no interent force. Evil is Babel—confusion. It constructs nothing, consolidates nothing. Organisation, growth, fruit, belong to the region of life, of light. Evil is darkness, corruption, and death. It is nothing, save as it works on and in the will of a free being. To stand, to hold the will firm against it, is to conquer. "Get thee hence, Satan, thou hast nothing in me." One firm word, and the field is won. It is like a ghastly nightmare to a dreamer—awfully real while he dreams. He tosses, he moans, he screams in his agony. His limbs writhe, the sweat beads his brow. He has but to shake himself from slumber, to stand; it vanishes like vapour; no ghost even of a substance remains. We talk much of aggression in these days, of onset of stern assault of the devil's citadel, of carrying the banner of the Cross far on into the realms of darkness and death. Quite rightly. We are enlisted and armed for attack. The man who thinks to carry with him out of the field his own salvation simply, will be reckoned among the dead and not among the living in Jerusalem. "Come, ye blessed of my Father," is the welcome of disciples of a far loftier and more Christlike strain. But the supreme act of aggression, after all, is to live a life that is fed from the Divine spring, that is kindled from the life of Christ, is the supremely victorious force against evil, and the surest antidote to its deadly, damning work. A life which utters the confession, "I live, yet not I, but Christ within me, and the life that I live in the flesh I live by the Son of God, who loved me and gave himself for me," carries conquest with it whenever it stands or moves. Life is light in this spiritual sphere. The life is the light of men. Wherein there is life which is quickened by Christ, there is the light of Christ. Light has but to shine, and darkness vanishes. Life has but to glow, and all that was passing into the domain of corruption thrills, throbs, pulsates, and is gathered up into the bright articulation of the living organism which, simply by living, casts out death. So those in whom faith is a living power scatter darkness and master death simply by living. Their life exerts a quickening influence through all the sphere which they occupy. Wherever they are, they are soldiers of Christ, fighting His battle. Virtue goes forth from them by no act of will or effort, and whatever it touches it heals, sweetens, sanctifies, and saves. If a life in full tune with Christ could be set down to bear its

witness, and to put forth its power in every dark nook of our social world which we are trying to reach with the light of the Gospel, how many Committees, how many Associations, how many Mission Stations would it be worth?

I am persuaded that Christian people make constantly a huge mistake in estimating the aggressive force of the Gospel, and the way in which it behoves them to bring it to bear on the overthrow of the walls of the devil, and the rescue of souls from his accursed reign. Our measure is mainly the visible apparatus which we can set and keep in motion. We organise great institutions, and gather funds and forces from afar; we create a highly complex apparatus of distribution, by which, having mechanism from the centre, we can scatter abroad the gifts which we have gathered, and plant and guide the agencies by which we have high hope of accomplishing the work. Just in proportion to the magnitude and multitude of the agencies which we can set and keep working do we measure our aggression on the kingdom of darkness, [and the help which we are bringing to the kingdom of the Lord. But, alas! the help may be all the other way; and we must not shut our eyes to the fact that it may be, and sometimes very manifestly is, the enemy's work and not the Master's that we are doing, when we set up our ponderous engines of assault. Many a grand enterprise, which began with high purpose and with great visible zeal for the kingdom of God, has been pressed by the very weight of its own mechanism into a quite lower region of influence, and has ended in the devil's service and not the Lord's. Pure, righteous, gentle, patient, self-denying, Christlike life—this is the strongest weapon of our spiritual warfare. To stand up in the world as Jesus stood before Pilate, and to bear witness to the truth by living it, is to wield the victorious force before which the powers of darkness vanish like ghosts before the dawning; and it is this, the pure energy of life, which, when the final struggle comes, will win for Christ the empire of the world. Sadly enough we might look at all the vast and costly apparatus with which the Church has been assailing through all these ages the strongholds of Satan, which stand as of old, and to the eye but little the weaker for the assault, did we not remind ourselves that the vital weapon, the armament of a living soul, full of the Divine light and fire, has been mainly laid up in the armoury since the Church called the world unto her aid. A life whence flashes and shocks stream forth against all that exalts itself against Christ, as light flows from the sun and magnetic fire, appears but rarely in our midst. But the work of one pure, Christlike, self-devoted life, when it does appear, though it may neither shout nor cry, nor make its voice heard in the streets, fills one with a bounding hope as to the possibilities of the future. One day a voice shall ring through this valley of dry bones

which we name the Church. and to which we ministers feebly prophesy, loud, clear, inspiring, as the trumpet of God, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." And then when the life shines clear and strong, shall "the Gentiles come to the light, and kings to the brightness of her rising;" then shall the fairest, brightest, most blessed vision that has ever gladdened the watcher from upon the height, watching for the dawning that shall never die in darkness, fill all hearts with joy and praise. "And I saw a new Heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away." (Rev. xxi. 1-4.)

Stand therefore, and by standing triumph, "having your loins girt about with truth, and having on the breastplate of righteousness." "By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left," writes St. Paul elsewhere of the furniture of the Christian warrior. It was by love that the Gospel won its way; it was by righteousness that it laid the deep and broad foundations on which the structure of Christian Society rests. Perhaps there are no writings in the whole circle of human literature so charged with the idea of righteousness as the Epistles of St. Paul. Critics who are bitterly scornfully hostile to all that we hold to be a Gospel, yet find in the intense sense of righteousness which is characteristic of St. Paul, the key to that marvellous power over men which he wielded in his own day, and is wielding still in ours. They say that if we can but learn from St. Paul the lesson of righteousness, if we can but catch the glow of his religious fervour and the feast of his righteous glance, we have nothing more to learn from him; we have sucked then the marrow of his Gospel, and may pass on to what they call sweeter and lighter schools. And in a great sense they are right. The man who has learnt to be religious in St. Paul's sense has little else to learn spiritually; he shares the life and bears the image of the living and righteous God. And to learn it we must go, not to St. Paul, but to his Teacher and Master. The righteousness of God in Christ, is the root out of which all human righteousness to the measure of St. Paul must spring. Men speak of learning the lessons of righteousness, as if it were quite the simplest rudiment of the spiritual schools. It is the bond and firmament of all things. It is

the foundation on which everything in this universe rests, which stands firm and strong out of the chaos of confusion. The righteous word of the righteous Lord hath founded the earth and established the heavens. To be righteous is to discover the secret of the universe ; it is to pierce its mystery ; it is to be drawn into the concord of the universal life. It is man's last supreme attainment ; it is the perfect fruit of his discipline ; the crown of all the graces, the regal robe of all the powers. The flippant critics for once are right ; learn righteousness and you learn all that may become a spirit ; *live it*, and you are made like unto the Son of God. The apostles of light and sweetness are right ; it is the Gospel of St. Paul.

Let us consider,

I. The nature of righteousness.

Divines distinguish two kinds of righteousness, imputed and imparted, implanted or inwrought righteousness. It is a sore puzzle to many a poor brain, these two kinds of a quality so simple, so pure, so divinely one, as righteousness. It has always seemed to us plain, from the nature of things, as well as from the teaching of St. Paul, that what God imputes as righteousness must have the germinal principle of righteousness in it. He imputes it because it is there ; because to Him seed is as flower and fruit. The breastplate of righteousness St. Paul writes about. Clearly not imputed righteousness, say the Commentators with almost unanimous voice ; clearly that inward righteousness of soul out of which a righteous walk and work must spring. But how if that faith which God imputes as righteousness be the very germ and spring of that inward righteousness ; so that the righteousness with which we are to arm ourselves as a breastplate, is the fruit within us of that living faith in the righteous Saviour which is imputed to us as righteousness by God ? It is God's righteousness, because it is born of and grows up to that Divine righteousness.

But to leave the technical terms of theology, which have been so dinned into men's ears till they have come to think that Christ is a creed, what is this righteousness wherewith we are to arm ourselves and shield both lungs and heart from harm ? I have said that righteousness is a main burden of all the writings of the Apostles. Why ? It is worth our while to consider in seeking the answer how largely, how profoundly, it enters into the life of the people who nursed him and sent him forth to proclaim it to the world. The Jew, too, believed in righteousness. All his inspired teachers testified of it ; and it was always in Jewish estimation the counterpart of some Divine original in God. The righteous God was behind, was within the righteous man of the Jewish Scriptures. If you seize on this intense idea of righteousness as the secret spring of St. Paul's tremendous power, you must

remember also that a long course of revelation, of unvailing of the righteous God, had raised the idea to such glorious maturity and energy in that Jewish heart. The Jew at any rate, of whose whole moral inheritance Paul was the heir (Gal. i. 13, 14), had not evolved righteousness out of his inner consciousness, nor distilled it as the essence of the order of the world. It was distinctly from God that he learnt it, through God he cherished it, and to God that he owed it; as with the life of his physical frame, this higher life of his spirit was begun, continued, and ended in God. I am not questioning for a moment the existence of native righteous instincts, convictions, and purposes in man. I only say that the people whose culture St. Paul inherited, and the Apostle himself, had this doctrine of righteousness consciously through a living faith in a righteous God and Saviour. The language of their prophets was, "The just shall live by faith."

And I know no other righteousness which can bear armour to the soul than this of which faith in the righteous God is the root. I am far from meaning by this faith in God a conviction that there is a righteous Being of awful power who can reward the just with infinite pleasures and torment the transgressor with infinite pain. It is rather the sense within of a Godward yearning, a Godward aspiration; the knowledge that man was made in the image of his righteous Maker; that to grow into that image is the bliss and glory of man's being, to grow out of it his shame and death. And this is of faith. "The just by faith" are the living. It is acknowledged on all hands that St. Paul grasped this idea of righteousness with marvellous tenacity, and that he brought it to bear on men with tremendous force. It is well worth our while thus to remind ourselves where and how he learnt it. We see that he inherited it from ages, millenniums of spiritual culture, the whole basis of which was the firm belief that a God of infinite goodness, truth, and righteousness was revealing Himself to our race. I dare not judge the righteousness of those who profess to have cut themselves off from all the supports which belief in the living and true God can afford to a human spirit. I doubt altogether the reality of this cutting of the communications between man and the spiritual world. I doubt the power of man to insulate himself as a spiritual being, and to abide unmoved amid the influences of the spiritual sphere. The truth of the Gospel has so thoroughly inwrought itself into the woof of the thought, the belief, and the habits of Christendom, that a man may just as truly shut his eyes and deny the sunlight, as shut his heart and deny the good which he gets from God.

But stand ye, brethren, "having on the breastplate of righteousness;" God's righteousness implanted by God, and strengthening itself in Him. Arm yourself in your endeavour after righteous living with the convic-

tion that the living God, who quickeneth all things, who holds the stars in His right hand and rules the motions of all the worlds, loves it, honours it, and is bound to maintain it, and to crown it in His own wise way, and in his own good time. Doing justly, living righteously, seeking the truth, having no trust in, no hope from anything but the good, believe that the eternal God is with you, and that however you may suffer, however long may be the patience which He demands from you, however sharp and stern the discipline with which He exercises you, the right *must* triumph, the righteous *must* be blessed. Sustain yourself through your private personal struggle by the assurance that it is the war of Heaven against Hell, of Light against Darkness, of Cosmos against Chaos, of Life against Death, of God against the Devil, in which you are playing your solemn part; and believe that, in loving righteousness and hating iniquity like Christ, you are winning a part in an everlasting and glorious victory. Righteousness, the right as God sees it, as the soul of man sees it when he lifts up his heart to God and cries for light, put on as a breastplate, and so stand.

II. The breastplate.

It guards the lungs and the heart, the seat of the vital fire. The breastplate is perhaps the most important part of the defensive armour, defensive armour on a living warrior being but, as we have seen, the provision for more vigorous and effectual assault. The loins are the head of the limbs; the heart, which the breastplate guards, is the home and shrine of the life. The heart and the lungs together control the whole circulation of the life blood; all that vivifies the system, all that kindles and inspires. If you want the currents of your life to flow pure and free, if you want the glow of health to tingle in your veins, the flush to mantle in your cheek, the light to kindle in your eye, love righteousness, and cleave to it whatever it may cost. Nothing can so make glad and buoyant the heart within you as to feel that it beats behind that breastplate; that you are engaged in a work and fulfilling a purpose which your own inmost soul approves, on which God smiles, with which all things on earth and heaven are working, and which *must* bear blessed fruit at last. Gird yourself with the breastplate of right thought, right desire, right aim—a rightness which your own soul dares to search to the depths, and then more freely, the heart is armed at every point and against every shock. You may be assailed, smitten, wounded, but that breastplate guards the heart, and it treasures and bears the life with all its victorious energies, with strong pulse and full inspiration into the arena, to wrestle against the rulers of the darkness of the world, who are making a Babel of confusion or a hell of discord on the earth which the Lord died to redeem and wills to save.

The man who has the single concern, as Paul had, to know the will of

the Lord that he may do it, who is purged of all selfish vanity and lust by faith, finds free and joyous play for the vital organs. It is like breathing the pure, keen air of the upper regions, it quickens the heart-beats and the flow of the vital currents, it exhilarates unspeakably the joy of life. And was there ever a righteous work which had not its envious, carping detractors? Calumny seems to attend on goodness and nobleness as shadows attend on substance; but the inward sense of a true and honest heart about the matter not only guards the soul from all rankling wounds, but conquers, and shames the detractors down. A steady, quiet, earnest persistence in right-doing, with the eye fixed fairly on the hand of God, inevitably triumphs. It is simply irresistible. The one thing that men love and reverence ultimately is righteousness. Full of perverseness as are the judgments and the consciences of men, the heart, much as it may quiver, settles finally to that pole-star. The real leader and master of men is the man who knows and does the truth. Arm yourself thus, and then face calmly whatever life and the world may bring to you. "Who is he that shall harm you, if ye be followers of that which is good?" Nay, who is he that shall resist you? It is not a question of safety only, but of mastery; the man armed with the breastplate of righteousness is the easy master in his world. The evil-doer, the man who "loveth and maketh a lie," is building a Babel to his own inevitable confusion. The laws of the whole universe are against it; the current of things is against it; the face of God is against it, to cast off the very remembrance of it from the earth. Its builder, if he will not be warned, must lie buried in its overthrow at last. Wrongdoing strips the breast bare; it exposes it to constant wounds and shattering shocks. The man has an enemy behind every tree and in every shadow, who has a purpose in his heart which he dares not carry to God and ask Him to bless. Nothing can save him from overthrow. *His* doom, at any rate, is written in the book of the stars.

Bid farewell to a quiet, trustful, hopeful mind when you forsake God's kingdom and righteousness and begin to found your own. But believe, have faith, and you pass at once out of the shadow into a warm burst of sunlight. There is a glow within you, kindling and thrilling through all the channels of your being, which were growing cold and numb under the touch of the hand of death. The heart beats freely, the lungs draw full inspirations, the man stands, and lifts up his face to meet the smile of the face of God. You begin to understand then what you were made and meant for; why God sent you here with that fearful and wonderful endowment of freedom, and with such tremendous issues hanging on the decision of your work. There may be those who shall read the words who are asking, while they read, in an-

guish of heart, "My God, why am I alive? Why hast Thou made me thus? Why must I bear this burden of my freedom, which my weak will and eager passion are ever abusing to my shame and distraction?"

'I, a child of vain aspirations,
Futile will and broken faith,
Fierce regrets and frenzied strivings,
Pressed by peril, pain, and death;'

how can I seek Thy righteousness? How can I serve in Thy kingdom? Let me alone; my nature and my destiny lie in a quite lower, and darker sphere!"

Rely, believe, have faith in God, in Him whose cross reveals the Father, and the burden is lifted on the instant. Life unfolds its benign and blessed beamings; you rise firm out of the region which is haunted by the spectre of the pit; you begin to believe that the day may dawn when you shall realise that it is a blessed thing to be. Do bravely and steadily the right thing which is next your hand; say it in your heart, who shall ascend into heaven to bring down this far-off righteousness from above; or who shall descend into the depth to bring it up from beneath; the word is nigh thee, in thy mouth and in thy heart and the work is there, close by thee, near thy hand. Do that right thing, a little thing it may be, which lies next to thee, which needs to be done now, perhaps which has been long waiting to be done; do it because it is right, because God loves it, because Christ demands it in the name of His great mercy, because whatever it may cost you now and here, Christ will honour and crown it in the great day of His manifestation of the sons of God; and when the clouds which have gathered around you and have threatened to bury your struggling spirit will begin to scatter, and a light will dawn on the night of your sorrow and conflict which will brighten at length into the everlasting day. The life will begin to beat strong in your pulses, and the glow of health to tingle in your limbs. You will have earned and won the right to cry with a voice of irrepressible exaltation, in the midst of the storm and struggle through which Christ's soldier of duty must fight his way to his home and his rest, "Why art thou cast down, O my soul, and why art thou disquieted within me; Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God."

ECCLESIASTICAL SKETCHES.

II.—THE ARCHBISHOP OF YORK.

WHY the tendencies to union and centralisation, which have been at work everywhere else, have not affected the territorial arrangements of the Established Church, why this realm of England is for ecclesiastical purposes divided into two provinces, and why Convocation should meet in two distinct bodies, acting to a considerable extent independently of each other, are mysteries which the uninitiated observer can hardly be expected to understand. It is easy to see what facilities for discussion, controversy, and even schism, this separation presents, and it is extremely hard to discover what possible good it accomplishes. It was suited to a time when travelling was costly and difficult, and when local jealousies were strong; but it is an anachronism now that London can be reached by the Bishops or Proctors of the most northern sees far more easily than even so late as half a century ago, they could have reached York. Yet the cumbrous machinery which might have been suitable enough is kept up without any improvement, and whenever it is thought necessary to ask the consent of Convocation, an appeal must be made to the Chamber of the Northern as well as the Southern Province. What might happen if these two august bodies were to arrive at different conclusions, or if the two Archbishops were to be strong partizans and of opposite opinions, does not appear. Perhaps it is assumed that Bishops, and especially Archbishops, may be trusted never to trespass beyond the bounds of judicious moderation, whatever their individual opinions may be, and at all events, the commotion which would arise out of any proposal to deprive the Church of an Archbishop, or to merge the provincial assemblies in one national convocation, would be so great that things will doubtless remain as they are at present, until the time of disestablishment—that event to which so many Churchmen look forward with fear, indeed, and yet not without the hope that it may enable them to remove many anomalies, of which they are fully conscious, but with which the instinct of self-preservation forbids them to meddle.

But these are grave matters of state, with which the *profanum vulgus* and especially we, as Dissenters, ought not to intermeddle; and no doubt by strong Anglicans any criticisms or suggestions of ours would only be regarded as signs of gross ignorance or moral perversity. Well, there is at all events as much sanction in the New Testament for the province as for the diocese, for the Archbishop as the Bishop; and if our Episcopal friends find only good in these gradations in their hierarchy, and think it important to have a "Primate of England" at York as well as a "Primate of all England" at Canterbury, it is not for us further

to interfere with matters which are too high for us. Our business here is not with the office, but with its occupant, the "Most Rev. Dr. Thomson," to whom the present constitution of the Church gives the second place in the hierarchy. The Bishops of London and Winchester have positions of greater influence and more political importance, and even in his own province the Bishop of Durham, so long as he retained the ancient dignities and emoluments of his see, could compete with him in secular advantages, while his two suffragans of Manchester and Ripon have a larger amount of spiritual responsibility and work. But he is above them all in rank, and no one who has ever seen Dr. Thomson can suppose that he will ever sacrifice an iota of the consideration and authority which he is thus entitled to claim.

The Archbishop owes his elevation mainly to his own talent and industry, and may be quoted by defenders of the State-Church as an illustration of the popular character of an institution, whose highest honours may be won by force of mind and character without the aid of aristocratic connections. The distinguished career of Dr. Thomson no doubt reflects great credit to himself, and to a certain extent upon the Establishment; for though it would be worse than an exaggeration to say that its richest prizes are invariably the reward of merit, and that the humblest curate can feel that if he conscientiously does his work, and shows himself worthy of high promotion, he may feel confident that he carries, if not the mitre of a Bishop, at least the hat of a Dean, in his portmanteau, and though a man who starts with the advantage of high birth and influential friends in his favour may expect to reach the goal sooner than one who has nothing on which to rely except his power and his work, yet it is, on the whole, true that in the distribution of the higher patronage merit does count for a good deal, and that without it even a large amount of court favour will not avail to secure a man a prominent ecclesiastical position. There are, of course, great diversities of opinion about individual appointments, and there are very few which escape the condemnation of some party; but with all the criticism they provoke we seldom have any allegation as to a lack of ability on the part of those selected for high office. The days are gone by when it was safe to make a man a Bishop, or even a Dean, simply because he was the nephew of a Cabinet Minister, or had been able to do some service for a Royal personage which spoke more for his suppleness and pliancy than for his capacity or his goodness, or even because he had done good political work for the party in power. The Ritualists are as dissatisfied with the Episcopal Bench as ever, and Mr. Orby Shipley gives what is evidently intended for a graphic sketch of what it is at present in describing what it would not be if the Bishops were not "state-created." "The successful schoolmaster, with slender pretensions to theological acquirements, or the schoolmaster not eminently successful, the reason of whose ele

vation remains a mystery ; the mere textual scholar, though acute New Testament critic ; the popular, if sceptically-mated essayist, or the facile and brilliant, if superficial preacher at a proprietary chapel ; the secular educationalist, unguarded in speech at public meetings even to indiscretion ; or the university "Don, ignorant of all practical knowledge, these, so far as they failed to add to their many social distinctions, secular learning, or gifts of nature—qualities which marked them as fitting to adorn Episcopal rank, would not be placed in situations in which want of confidence between rulers and ruled would be conspicuous." This criticism is meant to be severe, but really proves nothing except the difficulty, or rather impossibility, of satisfying the Ritualists, whose model Bishop would be one who, like the late Bishop of Salisbury, would inculcate the highest form of "Catholic" doctrine, and sanction the most advanced style of "Catholic" ritual. Certain it is that under the "watchful jealousy" which is commonly regarded as the special attribute of Dissenters, but which is certainly exercised at least as much by Anglicans and Evangelicals in relation to all appointments, to say nothing of the keen scrutiny of the press and of public opinion generally, Ministers are not likely to make unworthy appointments. Perhaps, too, we may even say this, that looking at the present state of Church parties, and the bitter feelings they express towards each other, the State gives the Church better rulers than she would choose herself. We shall probably find in the course of these Sketches that some of the ablest men among the Bishops, and those whose work is telling the most effectively in favour of the Establishment, would never have been placed there by clerical votes. We do not mean that the true interests of the Church might not have been better advanced by men of another order ; but we are speaking here of the Establishment—that Establishment whose continuance is said by its defenders to be essential to save the nation from utter infidelity—and in relation to which, of course, statesmen are chiefly anxious ; and we say that it would not be easy to find Prelates more likely to preserve its influence than some of those whom the clergy would have refused to elect to the Episcopate.

It is not necessary to attempt to identify Dr. Thomson with any of Mr. Shipley's pen-and-ink sketches given above, all of which, we need hardly say, are strongly coloured by the artist's own idiosyncrasies, though we do not feel that he need be greatly disturbed if he was pointed out as the original of one of them. It is, no doubt, true that he was a "University Don," but he could not have been that unless he had been a man of power. That he was without experience of parochial administration was probably a misfortune and deficiency ; but even that was better surely than a career which had revealed the arrogant priest, and shown him ready to disturb the peace of a parish, and to insult and outrage the conscientious feelings of the great body of his parishioners, and to

imperil the influence of the Church herself by his eccentricities. He might have done all this in his "Catholic" zeal, and Mr. Shipley would nevertheless have hailed him as an exemplary Bishop, but he contemptuously dismisses a man who does not belong to his school, no matter what his ability and learning and piety, as a mere University Don. For some reason or other, these said Dons are thought by many to be fair subjects of attack. Perhaps there is some envy of the success which they have achieved; perhaps there is an idea that the *otium cum dignitate* they enjoy is not very creditable to men who are still capable of doing work in the world; perhaps there is a secret notion on the part of the rising generation that there is a good deal of old fogeyism about them, and in relation to some of them this is quite true. But the man who has become the head of his College, in virtue of the impression which his qualifications have made upon his friends and fellows, is certainly not a man to be despised, and a man who reaches such a position at an early age, like Dr. Thomson, must be a man of undoubted power.

Dr. Thomson's election as Provost of Queen's College, Oxford, was the more honourable to him because it was obtained despite the prominent part he had taken in some Collegiate reforms in opposition to the Conservative instincts of the authorities. Nor ought we to deny our admiration to the unknown boy from Cumberland, who became successively Scholar, Provost, and Fellow of his College, and thus prepared the way for the higher distinctions he subsequently obtained, first as Bishop of Gloucester and Bristol, and subsequently as Archbishop of York. If, however, any one is prepared to assert that Churchmen and Dissenters are on a position of equality in this country, let him look at such a career as the Archbishop's. What he has achieved was, no doubt, possible to any youth of equal ability and industry at any of our grammar-schools, but it must be on one condition, that he accept the Thirty-nine Articles and be a member of the Church of England. It is a glorious feature in our country, to which we may point with some degree of pride, that there are no caste distinctions which deprive distinguished talent of the meed of honour and emolument to which it is fairly entitled; but it is equally to her discredit that there are barriers interposed in the name of religion, to the success of all who will not subscribe the Creed and conform to the Church of the State. There may have been other lads among the strong-headed people of the North, contemporaries with Dr. Thomson, and fully able to compete with him for the prizes which he won; but if they were Presbyterians or Independents, the opportunity was denied them. So far as the Universities are concerned, the grievance is partly though not wholly redressed, but in the National Church it still remains. No doubt if a Church has high distinctions and ample revenues, there are special advantages belonging to its members; but the Anglican Church professes to be a national institution, and is

in the enjoyment of large national funds, and yet there are a large number in the nation deprived of all participation in its privileges because of their religious opinions. We have been accustomed to this so long that the enormity of the wrong is so far from being perceived, that those who are in exclusive possession of these emoluments, regard them as their natural right, and treat every attempt to bring about a more equitable state of things as an act of sacrilege and robbery. But we, on the other hand, while we recognise the merit of a man like Dr. Thomson, feel that the high rewards with which it has been crowned are a premium for religious and ecclesiastical orthodoxy as well as for intellectual power and scholastic success, and that they serve to make the injustice which Dissenters suffer the more conspicuous.

It is not easy to define exactly the school in the Church to which the Archbishop belongs. His theological opinions are decidedly Evangelical, and he is generally looked up to with respect by the Evangelicals because of his doctrinal opinions and his dislike to Ritualism. Nevertheless, he cannot be classed as of their party. He is not, indeed, like some of his colleagues, anxious to preserve an absolute impartiality, for he is not afraid to express distinct opinions, and to take a course so decided as to expose himself to the charge of being a partizan. But there is in him too much of the High Church sentiment, so far as the maintenance of Church authority, and especially of the prerogatives of his own office, is concerned, to allow of his being a hearty Evangelical. Rationalists and Broad Churchmen of course will say that he is not of them, and would probably describe him as illiberal and unfair in his action towards them. Into such allegations we cannot enter here, but we are bound to say that we cannot regard his lordship as being in any true sense of the term a Liberal Churchman. We hope we are not unjust when we say that it is hardly more difficult for a rich man to enter into the kingdom of heaven than for a bishop to be really broad and liberal. In neither case is the thing impossible, and so there are a few Prelates who resist all the temptations to narrowness, dogmatism, and exclusiveness which the office itself presents, but we do not think that the Northern Primate is of the number. Indeed, his natural temperament and his special studies lead him in the opposite direction. There is a good deal of the hard, granite-like strength about men trained in the cold, rugged regions of the North. They take too firm a grip of every principle they accept to be able to appreciate the position of those who reject it. What they see they see clearly, but they do not take large and comprehensive views. They have a firmness and self-reliance greatly to be admired, but these qualities are often associated with a severe dogmatism. To a mind of this type logic is a congenial pursuit, but it is just that which confirms and increases its original defects, and makes it more intolerant of a dissent which appears to it inconsistent with sound reasoning,

and which no doubt is so if its fundamental principles are to be assumed.

Dr. Thomson is a clear, acute, and vigorous logician. He became first known to the world by an excellent little manual on the "Laws of Thought," whose merit is appreciated in America, as well as in this country, though we are bound to say, that for some of its most distinctive features it is indebted to Sir William Hamilton. His theological writings are the natural product of a mind which has been trained by such studies. They are clear, decided, and if the first principles be granted, conclusive. But, unhappily, we have to deal with too many who will not grant Dr. Thomson's premises, and on them acute reasoning, with its sharp line of definition, its rigid processes, its quiet but assured advance from point to point until the conclusion is reached, all goes for nothing. Thus his own essay in the "Aids to Faith" is addressed solely to those who admit some value in the sufferings of Christ, and intended to show them that on their own principles they are bound to admit the doctrine of the Atonement. It has, no doubt, a certain value for them, but in reading it we cannot resist the feeling that in meeting the difficulties or removing the doubts of any who have been seriously affected by the sceptical thinking of the day, it would be useless. A more sympathetic style of argument, a greater care to understand the character of the objections, a little more of the feeling of a man who knows that he himself is compassed about with infirmities and liable to err, even though it was purchased by the sacrifice of a little logical exactness, would be more likely to produce a beneficial effect. But the Archbishop lacks both originality and sympathy. He is a hard worker, but he is nothing more. At the same time we willingly admit that there is an advantage even in the apparent hardness of his treatment of current scepticism. It has become, in many cases, so self-sufficient in its spirit, so dogmatic in its tone, and so arrogant in its bearing towards the old faith, that it is well there should be some to challenge its pretensions and expose their hollowness. The Romish Church is hardly more confident in the assertion of her infallibility than are some of our modern sceptics. They set themselves forth both as interpreters of Nature and expositors of the Word of God; they propound the most startling theories of the one, and exhibit the other in new and unexpected lights which have never been perceived by those who have been studying the record for centuries; they give us new readings and strange interpretations, and altogether so represent the teachings of Scripture that we hardly recognise them, and do not fail to make those who will not bow to their authority understand that their dissent is a sign either of crass ignorance or invincible prejudice. No thoughtful man, for example, can study the theory of evolution without perceiving that there are enormous gaps in the so-called proof which have to be filled up by very large assumptions, often

without the slightest warrant either from fact or analogy. Yet there are a number of our physicists who can hardly repress the pitying scorn with which they regard a man who does not believe in the leading principles of the Darwinian Gospel. With such thinkers the Archbishop deals more effectually than one who would have shown them more consideration. To a logical mind like his, their mode of argumentation must be an offence, and he finds a pleasure in demolishing its great pretensions. His analysis of the materialistic philosophy in his lecture for the Christian Evidence Society was evidently done *con amore*; and though it is not likely that it will reclaim any who have accepted these sceptical views, it may at all events have the effect of saving some who were being drawn under their influence, and especially such as are attracted by the idea that all the intellect of the age is in opposition to the Gospel.

At a time, too, when so many of the Bishops—rulers of the Church though they profess to be—seem to consider that the neutral tint is the only one tolerable on the Episcopal Bench, and that the highest proof of wisdom they can give is to refrain from definite expression of opinion on any disputed point, a clear-headed, strong-minded, and logical Archbishop is not without his uses. His brother of Canterbury will do all that is necessary in the way of accommodation, and it is surely not amiss that one of his pliant nature should be strengthened by the presence of a more stern and decided colleague at York. At present it seems to be thought that the great aim of Church policy should be to comprehend everybody that will be comprehended; and, therefore, to avoid saying or doing anything that is likely to offend and divide. "We must keep together, or the Dissenters will come and destroy our place and our Church," is the cry of a thousand Church defenders, clerical and lay alike, from the Archbishop of Canterbury and the Marquis of Salisbury downward. Possibly the policy may have the same result as that of him who advised his fellows to sacrifice truth and justice, and even to shed innocent blood, to stave off the evil which he supposed to be coming. The price may be paid and the danger not escaped, the strength of the Church's testimony on behalf of the truth compromised, and yet disestablishment not averted. To ourselves the policy seems infatuation, and its utter collapse a certainty. A more decided course, such as the Archbishop of York might adopt, might precipitate a crisis; but even if it did, and if the issue were disastrous to the Establishment, it would at least fall with more dignity than it will do if it expires of sheer inanition, or of a strong access of Romish fever, induced by the very feebleness resulting from the miserable system of shilly-shally, which at present finds favour with so many of her rulers.

Perhaps we are attributing too much to the Archbishop in supposing that he would adopt a more decided and resolute policy, but it is at all events pretty clear that he has an exalted idea of his Episcopal authority,

and would not suffer it lightly to be set aside. Those who have watched him closely have marked a perceptible change in his tone and deportment since his accession to his present high dignity. We remember hearing him preach some years ago, when his honours were fresh upon him, and at the time we were struck with the simplicity of his manner and the unpretending air which marked his whole bearing. We have seen Dissenting ministers conduct themselves in a style which contrasted strongly with the quiet naturalness of the English dignity. He carried himself as an earnest, Christian man, not without a proper consciousness of his power, but without a trace of priestly assumption. The service was of the lowest type of the Low Church, and he entered heartily into it, uniting in the service of praise with the congregation as one of themselves, and creating a prepossession in his favour by the apparent fervour of his manner. His sermon was Evangelical both in doctrine and spirit, clear in its argument, and forcible in its appeals; altogether, a very fine example of the best class of Church preaching. If it did not rise to the level of the silvery eloquence of the Bishop of Winchester, or the tumultuous rhetoric of his brother of Peterborough, or the marvellous force and stirring oratory of Canon Liddon; and if there was not in it much of that sympathetic element which lends such power to discourses which may be intellectually inferior, like those of Dr. Vaughan, there was a manly tone, a logical strength, and at the same time a felicitous style which made it extremely telling and effective; and it was all the more so because there was nothing in the matter or delivery to remind us that we were listening to an Archbishop.

We have not heard him since that time; but if we are to judge from his published addresses, we do not think the Bench has improved him. Perhaps there are not many men whom it does really improve. All their surroundings are against it. The position which they occupy in relation to their brethren, the amount of deference, often degenerating into servility and flattery, which they receive, the elevation of their social status above that of all other ministers, naturally tend to produce a considerable amount of self-consciousness and hauteur, and it requires no little grace to resist so dangerous an influence. Of late years, indeed, the different Church parties seem to have felt themselves bound to supply a necessary counteractive to such injurious tendencies, and some of their journals have set themselves to play the part of Saladin's slave, and remind the Bishops that they are but men, and very erring and imperfect men too. We suppose it was modesty which prevented the Bishop of Manchester, when he was enumerating in his charge the offences of Nonconformists against the law of Christian courtesy in their attacks upon the Church, from referring to the far more serious transgressions of the Ritualist clergy in their criticisms of the Bishops. Of late, too, the Evangelicals have been imitating this bad example, and

have gone a long way towards surpassing it. Indeed, on all sides there seems to be great respect for the office, mingled with a strong disposition to attack the men who hold it; while, on the other hand, the Bishops are apt to consider that a good deal belongs to the man, and conduct themselves accordingly. At least, the determination to magnify their office seems naturally to develop in most of them considerable self-exaltation, and the Archbishop of York, who is in a sense (though we confess ourselves unable to define exactly to what extent) a Bishop of Bishops, is certainly no exception to the rule. He has a sufficient idea of his rights, and he will maintain them. We do not see what reason his clergy can have to complain of this. It is absurd for them to expect that they can have the dignity conferred by the presence of a Bishop or Archbishop among them, and yet not be under his authority.

We of the world outside have more reason to complain of the Archbishop's tone when he undertakes to deal with us. His speech at the meeting of the National School Society was a fair example of his style of addressing opponents; and while it certainly did not conciliate, still less would it do anything towards producing conviction. It stands out in remarkable contrast with that of the Bishop of Manchester, who is just as decided in his views, but who has the idea, evidently so hard for the Episcopal, and above all, for the archiepiscopal mind to entertain, that his opponents may be as conscientious, and even as nearly right as himself. Such a thought evidently does not disturb the self-complacency of the Archbishop of York. Is he not a Primate in the Church, and has he not a right to speak with authority? He would not grieve the conscience of any "serious Nonconformists," under which designation, of course, the Political Dissenter is not included; but he does not hesitate to say that an action to which a great majority of Dissenters are committed is intended to set up a "brazen altar to a God unmentionable." He knows, or ought to know, that there are hundreds and thousands of men who are as zealous for the Gospel as he is, and who would deprecate as earnestly as he could the idea of excluding religion from education, but who believe that the surest way to reduce religious teachings to a mere form is to make it the work of a State functionary; and yet he talks as though all opposed to his view were unbelievers. They do not walk in his light, and so they can be nothing better than "owls and bats from the modern town of Birmingham." It is this mode of speaking which prevents the Archbishop from doing the service which, alike from his ability and position, he ought to render to the cause of truth. If there was not so much to give the impression that he regards dissent from his views as a rebellion against the eternal order of the Universe, he would be more likely to win the assent of other minds.

ROBERT SOUTHWELL: JESUIT, POET, AND MARTYR.

PART I.

"THE good fight of faith" is ever a strong and noble contest, and those who wage it have the favour of God always with them. The battle of creeds is also heart-inspiring, if the creed is held in the soul as a divine reality, is felt as a principle of life, and is trusted in as the safeguard of the character and the guide to godliness and God. In the glorious days of the Reformation the fight of faith was not only personal but national, and the entire living fervour of a man was concentrated in his faith. Hence the zealous energy which stirred every fibre of the spirit, and made the whole soul glow with the delight of loving worship. There was a keen joy, a high intensity of feeling, and a raising of the spirit above self and selfishness then which made Romanists and Protestants alike zealous in faith. Puritanism had its place in both communions, and in each the Puritanic element purged by its divine white-heat the grosser elements, if not out of the rival Churches, at least out of the nobler spirits in them. Out of the debasement of self-indulgence, sloth, and sensuality Ignatius Loyola sought, by his Order, to lift up the priesthood and the Churches. It was a Puritanic reaction within the Roman Church, and noble self-sacrifice glorified its earlier annals. The sinister craft of worldly-minded men has made Jesuitism now a hell-blot on the earth, its very name an impious libel on the Saviour whose title it has misapplied. But on its opening pages are the names of men of high soul and large mind, of weariless zeal and impassioned daring, of dauntless courage and missionary self-renunciation, to whose eyes "the invisible things of God" were more clearly manifest than things seen and temporal; who could do great things with the most child-like unconsciousness, and were able to endure hardships without dread or murmuring, who possessed the very spirit of the Apostolate. Alas! that the fatal corruption of the Church of which it became the missionary was so terrible as to putrify and ulcerate the very spirit of the Society of Jesus, and make it justly the scorn, the terror, and the disgrace of Christendom. "If the salt hath lost its savour, wherewith shall it be salted."

It will be understood that it is with no sympathy for the errors, but with profound regard for the spirit, purity, and reliant faith of Robert Southwell, of the Society of Jesus, that we seek to speak of his spiritually-minded poems, of his saint-like life, and of his martyr-death. Within the last few months new facts have been discovered and old statements have been so verified that it is now possible to bring the facts of his

biography into a state of completeness, and to estimate his character with greater correctness than could previously be done. It says much towards proving the indwelling in him of a characteristically Christian mind that, despite their dislike of his creed, his name is a household word among the serious and saintly for the sanctity of the additions he has made to the sacred poetry of our land. Sacred poetry is the issue of the soul's emotions in regard to those things which belong to the higher and hidden life of the spirit of man which relates him to the Father of spirits, the God of our life. It is the intensest breathing of the heart in repentant sorrow, in stirring faith, in trustful hope, in clinging love, in holy joy. It is the song of the soul of the seeker after God. Holy hymns are not so abundant in our English literature as might have been expected from the important place religion has held in history and life in our land. Religion has been with us much more a personal and private concern than one which we have sought to bring forth in company, and to show off in words. We fear, however, that some lukewarmness of spirit must be chargeable against us, else our sacred poetry—"the bright consummate flower" of emotional thought—would have been more plentiful as well as more worthy. Scant as it is, we can scarcely regard with indifference the sweet, sad, saintly strains of one who most truly learned in suffering what he taught in song, and who not only sang the truth as he felt it, but died for the truth as he saw it.

Robert Southwell was born about 1561, when Protestantism and Catholicism were setting themselves in array for a contest on which depended issues of supreme import to the world. He was the third son of Richard Southwell, of Horsham, St. Faith's, Norfolk, and of his wife, the daughter of Sir Roger Copley, of Roughway, Sussex. While an infant he was stolen from his cradle by a gipsy woman; but being speedily missed, he was sought, found, and brought home. In after years he regarded this romance of his childhood as a symbol of his spiritual rescue from ensnaring sin. We are not told where his early education was got, but he was sent when very young to Douay, where the Roman Catholics of England had just established a college for the training of their children in their own faith. In his fifteenth year he was transferred from Douay to Paris, and was there placed under the care of one of the first Englishmen who had joined the Society of Jesus—Father Thomas Darbyshire, who had been Archdeacon of Essex, but had for conscience' sake made surrender of all his preferments on the passing by Elizabeth's first Parliament of "an Act restoring to the Crown the ancient jurisdiction over the State ecclesiastical and spiritual, and abolishing all foreign power repugnant to the same" (1559). He, doubtless, first suggested to Southwell's impressionable mind the idea of personal consecration to missionary work, and the opportunity afforded

for that by the institute of Ignatius. From Paris Southwell passed onwards to the English College at Rome, and shortly after his arrival there—on the Vigil of St. Luke (17th October, 1578), and the day dedicated to St. Faith's, the patron saint of his birthplace, he was received into the number of the Children of Loyola. After commencing his novitiate it was found that his health required a change for a time, and he was transferred to Tournay, in Belgium, where he continued to pursue his studies. On returning to Rome he devoted himself to philosophy and theology with such zeal, industry, and avidity as to acquire considerable reputation, and was appointed Prefect of Studies in the College. The duties of his office he performed to the satisfaction of his superiors, who were delighted with the diligence, earnestness, and sanctity of their recruit. His was a spirit to admire and adore Loyola's ascetic self-possession, Xavier's apostolic fervour, and Faber's intense devoutness. He felt a yearning in his inmost soul to "endure hardness as a good soldier of the Cross." He panted and longed to carry the creed of the Crucifix into the heart, and to persuade men that duty, not pleasure, was the purpose of life. His soul was on fire to have the privilege of winning men and women to the Saviour. At length, in the summer of 1584, Robert Southwell was ordained priest, and, mighty in the faith, sought a field for his labours.

In the early part of Elizabeth's reign the Romanists had continued connected with the National Church; but after the flight of Mary of Scots into England, the plots, intrigues, and difficulties in which this involved the country, and especially the failure of the rebellion of the Duke of Norfolk, severe political measures were taken to arrest this religious discord. The Romanists became Dissenters. The Pope had excommunicated the Sovereign, and forbade allegiance to her, and an incessant struggle between Romanism and Protestantism was with fatally cruel industry waged in, we might say, all lands. The massacre of St. Bartholomew, the assassination of the Prince of Orange, and the coalition of all the Catholic Powers with Spain to secure the deposition or death of Queen Elizabeth, gave intensity to the fears of the Government, and they determined on the adoption of the severest measures of repression. A reign of terror for Catholics was instituted. "It was a crime to be a Catholic; it was proof of high treason to be a priest; it was to invite hunting as of a wild beast to be a Jesuit."

In 1585, after the execution of Dr. Parry, the Catholics drew up a petition, protesting their innocence of treasonous practices, and affirming their loyalty. The presenter of this petition, Richard Shelley, related by the spindle-side to Southwell, and one of the ancestral line of the author of "Queen Mab," was imprisoned, and soon thereafter died. In the same year the Government passed an Act "against Jesuits,

seminary priests, and other such like disobedient persons." In this it was enacted that any person receiving a Jesuit or a priest should be attainted of felony; that all students at Catholic seminaries abroad should return within "six months, and take the oath of supremacy, or be adjudged traitors; that all persons sending children to such places should forfeit one hundred pounds;" and specially "that any Popish priest, born in the dominions of the Crown of England, who should come over thither from beyond the seas (unless driven by stress of weather, and tarrying only a reasonable time), or should be in England three days without conforming and taking the oath, should be guilty of high treason."

These circumstances explain the condition of England on the Romanist question when Southwell preferred to the General of his Order—Francis Claude Acquaviva, author of "*Ratio et Institutio Studiorum Societatis Jesus*," and founder thereby of the system of instruction pursued by the Jesuits—a petition to be allowed the perilous privilege of forming one of that band of missionaries by whom the Catholic families of England might receive the comforts and solaces of the Church. In May, 1586, he left Rome, and in August "came unto his own in kindred and in faith." He was, at first, received by William, third Lord Vaux of Harrowden, grandson of Thomas Lord Vaux, contributor to "*The Paradise of Dayntie Devices*," then resident in Hackney; but after a few months he was appointed Chaplain and Confessor to Anne, Countess of Arundel, whose husband, Philip Howard, Earl of Arundel, was imprisoned in the Tower of London, on the charge of having intrigued with the enemies of his country, and though sentenced to death was retained in durance during ten years (1585-1595), till he died. Earl Philip was a steady, sturdy adherent of the Romish Church, and his Countess was zealous for and faithful to her own and her husband's creed. "In the method of gaining souls" Father Southwell "much excelled, being at once prudent, pious, meek, and exceedingly winning." All through those years of stir which preceded the Armada, when England's future was at stake, and the Reformation seemed to many, forgetful of the power, providence, and marvellous ways of the Most High, to lie at the mercy of an accident, or to be balanced on the results of war, Southwell cautiously, carefully, prayerfully, with difficulty and danger compassed round, brought to the hearths and homesteads of the pious, persecuted Romanists the comforts of the Cross, the joy of Communion, the hope of glory. With the elastic cunning of a Jesuit he took disguises as a protection against persecution, and this refuge of the weak seldom failed him. He did not love life, though he gloried in duty. Indeed, the chief fault we have to find with his poetry is its scorn of Heaven's gift, as if life were an

injury rather than a boon. We reckon life as the gymnasium of the spirit. His poems are not the finished productions of a life of ease and leisure, but of anxiety and perils often. They are the memorial jottings of a sad heart, to whom misery was constantly present, and whose lot in life was cast in evil days. Many of his poems seem, as we read them, only the hasty utterance of the strongly felt mood of the hour. No chronology of his poetry is possible. It was all published posthumously. The verse-dedication prefixed to "The Triumphe over Deathe; a Consolatorie Epistle for afflicted minds, in the affects of dying friends. First written for the consolation of one; but nowe published for the general good of all, by R.S, the Authuor of S. Peter's Complaint and *Mania*, his other Hymnes, and addressed to the Worshipful Mr. Richard Sackville, Edward Sackville, Cecily Sackville, and Anne Sackville, the hopefull issue of the honourable gentleman, Master Robert Sackville" (who became 2nd Earl of Dorset, 1608). We learn, in these lines, that "The Triumph" * was Southwell's earliest work.

"You glorying issues of that glorious dame
Whose life is made the subject of death's will,
To you, succeeding hopes of mother's fame,
I dedicate this first of Southwell's quill.
He for your unkle's comfort first it writt,
I for your consolation print and send you it."

This uncle was Philip Howard, their mother Margaret's brother, Earl of Arundel, and this comforting tract was composed in the early part of Southwell's residence in England. At the close of this book are two poems; one, a few Elegiacs in Latin, the other in English, of which we quote two stanzas:—

"Of Howard's stem a glorious branch is dead,
Sweete lightes eclips'd were at her decease;
In Buckhurst's lyne she glorious yssue spread,
She Heaven with two, with fower did earth increase;
Fame, honour, grace gave ayre unto her breathe
Rest, glory, joys were sequelles of her death.

"Death aym'd too high, he hitt too choice a wighte,
Renownde for birth, for life, for lovely partes;
He kilde her cares, he brought her worthes to light,
He robd our eyes, but hath enrichd our hearts:
He lett out of the Arke a Noe's dove,
But many hartes are arkes unto her love."

Though "The Triumph" was his first prose work, these are not his earliest verses; there is a power and terseness of phrase in them that show a

* The title of this tract was probably suggested by Petrarch's beautiful canzonieri, "*Trionfi della Morte*."

practised writer, which, when we reflect that English was almost a foreign language, as to its graces and idioms, to him, he could only have seen after some years' residence. His Latin poems were, in all probability, his earlier ones. Of these, one dated 21st May, 1580, on "The Pentecostal Feast," is probably a college exercise. We would assign to the second year of his Novitiate his lines "On the Renewal of Vows." The Elegiacs attributed to "The Shade of Mary, Queen of Scots" were probably composed with the design (unfulfilled, for the verses are only a fragment) of making a practical application of the event, shortly after that fateful February day at Fotheringay, 1587. The pentameters among Southwell's Latin poems, first issued in Rev. A. B. Grosart's "Fuller Worthies Library" edition, headed *Elegia VII.*, appears to refer to the death of Margaret Sackville and the following one, which is really a splendid specimen of Latin verse, loving, quaint and wise, look like a version of Robert Sackville's lament for his wife's loss. The longer poems, on "The Assumption of the Blessed Virgin Mary" and "The Letter of the Prodigal Son to his Father," appear to be the natural outcomes of his peculiar genius, and to be composed in the language of his thoughts. They afforded singularly vivid glimpses of a strange, sweet saintliness of spirit, setting down in words the delightful dreams that gladdened his gracious genius. But he had come among the Howards and the Sackvilles, poetic races who laboured to establish a vernacular poetry, and under their influence he seems to have given care to the mastery of English versification, though an aroma of classicality abides in his English style, and the turn of the phrases often reads like catches of a translation. Many of the ideas of these Latin poems are reproduced in the early portion of the *Mænia*, in the hymns referring to "Our Ladye," in "The Prodigall Childe's Soul Worke," &c. The sameness of the views taken in "Mary's Elegy" and in "Decease, Release, Dum Morior Orior," is easily noticeable by the most casual reader, and the mere quotation of this title will shew what is meant by our previous remark on the Latinist aroma with which his poetry is replete. We think that a number of his smaller pieces of a popular character were issued as broadsides for general circulation—being printed at that private press in his own house in London, from which we know his other works were furtively issued, in a manner somewhat more quietly, but just as dexterously as the Martin Marprelate tracts. "Content and Rich," "Time goes by Turns," "Love's Servile Lot," "Loss in Delaye," "A Vale of Tears," &c., have quite the form and tone of verses for the vulgar, as the common people were then called. Others of his Scriptural songs appeal to a more peculiar circle, and are decidedly not only pietistical but Papistical, and must have been prepared for the initiated and the faithful of Rome's remnant in

England—such as “A Childe my Chayse,” “Synne’s Heavy Loade;” “New Prince, New Pompe;” “The Burning Babe,” &c. As a specimen of the cunning of a Jesuit’s pen, and of the felicitous power of transforming the most trivial matter into a fit agent to work *ad gloriam Dei majorem*, there is scarcely a rarer instance than Dyer’s “Fancy” turned to “A Sinner’s Complainte.”

THE EDUCATION CONTROVERSY.

THE strong feeling shown by the supporters of sectarian education, and the attention they bestow upon their opponents, are a significant commentary upon the estimates of our power which they are so fond of giving to the world. We are, according to them, a contemptible minority, who must have been extinguished long since if we had not been determined so impudently to assert ourselves, and possessed so much of that old English quality which prevents us from knowing when we are beaten. We have been defeated in Parliament, defeated at the polling-booth, defeated in the School-Boards; we are opposed to the religious feeling and common-sense of the country, as well as to its political force, and the continuance of the conflict is only a sign of unreasoning obstinacy. The Churches are against us; practical men of the world, who are too wise to be carried away by Utopian dreams, are against us; the conscientious parents, even those who have hitherto shown their care for the religious training of their children by allowing them to grow up in devilry and dirt, are against us. Who is then for us, and what right have we, outnumbered everywhere, to keep up so irritating and so useless a fight? “There are thirty, or fifty, or a hundred times as many of one opinion as the other. Mr. Dixon is in a very small minority indeed,” says the *Times*, which has come out lately in the grand old style, as *Jupiter tonans*, and evidently wants to exterminate us at once by one of his thunderbolts. It is indeed so far carried away by excitement that it candidly avows a kind of policy which has often been imputed to it, but which it has never so distinctly advocated before. We were told recently of a gentleman, who, being hard-pressed in argument, and having sought in vain to reconcile his conduct with his professed principles, cut the Gordian knot by exclaiming, “Principles! I don’t care about principles which are to rule me, I want to be able to rule principles.” In perfect harmony with this magnificent avowal is the language of the *Times*, which says, “If principles are to be always contending for the sole sway; if scruples are never to slumber even for an hour; if every man is to be always making himself heard and attended to; and if the elements of old Chaos are to be always at war, then order must cease and creation be in jeopardy.”

This is the very sublime of audacity. It reminds us of an old Scotch woman, who having given her son a Collegiate training, was very much annoyed to find that he objected on principle to enter the Ministry. "Principles!" said the old woman, "I sent you to College to learn gude Greek and Latin, not principles!" There is, indeed, an impudence about it which makes us at first almost forget its wickedness. Novel and ingenious, however, as is this new theory of principles, it does not commend itself to our judgment. We retain the old-fashioned idea that the power by which we are to be governed is that of truth, and we do not understand the spirit of those who take principles up or lay them down just as occasion serves and public opinion or self-interest dictates.

There are, no doubt, a large number of people to whom a tenacity about principle, a determination to maintain the rights of conscience inviolate in small things as in great, the persistence in a controversy which, in all fair principles of party warfare, should be regarded as settled, appears extremely stupid. But the strange thing is, that as we are so few and at the same time so stupid, it should be found necessary to keep up so constant a fire of the heaviest artillery upon us. Can it be that there is less confidence really felt than is expressed; that there is a secret suspicion that some of the pleas by means of which the verdict of the country has been obtained are not very sound; and a fear that their weakness is becoming apparent; and that altogether the party do not feel the ground beneath their feet to be as firm as might be desired? Prejudice will do something for a time, but the range of its power and the time of its sway are both limited, and men who have a consciousness that they have been largely relying upon it, may well be troubled with an uneasy feeling that their success cannot be permanent. Perhaps even such taunts as those addressed to Mr. Gathorne Hardy in the University debate may not have been altogether without effect, and there may be some who may not feel quite satisfied in having to condemn in English schools the very system which they would enforce in Irish Universities, and who find it rather inconvenient to be denouncing Ultramontanism one night and appearing in strict alliance with it the next. To do the Romanists justice, they seem to be wonderfully patient under this treatment, and are quite content to get as many chestnuts out of the fire by means of Tory hands as possible, without resenting too severely the severe blows which are administered to them when they attempt to press the freedom too far. The large endowments they are getting, through the connivance and help of Evangelical Orangemen and Methodist Tories, for Romish propagandism in schools, are too valuable to be lost, even though their new friends will not allow them to dip their hands still more deeply in the public purse for the support of an Ultramontane University. But however Romanists may act, there must be

some of their Protestant allies who cannot quite like the situation, and who feel that such inconsistency cannot long be maintained. Possibly, on the whole, there is a larger number of our opponents than we think, who feel that logic is on our side, and who are not very sure that it will be possible always to override logic and justice, which, in this case, are really convertible terms.

At all events, it is certain that, few and feeble though we may be, we, helped by the irresistible logic of events, are compelling an amendment of the Act of 1870, and the excitement throughout the ranks of Sectarianism proves that the action of the Ministry is awaited with no little anxiety. Hitherto they have had the support of a certain section of the Liberal party. It will be an entirely different thing when the Government place themselves at the head of their own friends instead of deserting to their most bitter foes. There is no doubt that Mr. Gladstone will find it more difficult to undo Mr. Forster's handiwork than it was to do the original mischief; for no effort can recall the prestige which has been lost, nor will it be possible at once to restore confidence after it has once been so severely shaken. We doubt whether there would be the most remote chance of it but for the trust in Mr. Gladstone personally, which, even in the worst time, has never been wholly lost. But even with that the battle will have to be fought under great disadvantages. It will be a great gain, however, if the Liberal party is able to present an united front to the foe, and we do not wonder that, in the prospect of that, the Education Union is active and extremely bitter.

The Bishop of Manchester has recently come to the front as one of the champions of religious education; but the bitterness which is so conspicuous in the party generally is markedly absent in his advocacy. The promoters of the Manchester demonstration probably thought they had achieved a great success in securing him as its Chairman; but we question whether they were as well satisfied, either with him or themselves, at the close of the meeting as at the commencement. The Bishop is evidently troubled about the power of Dissent and the danger it forebodes to the Establishment, and he loses no opportunity of endeavouring to arrest a movement which he both dreads and dislikes; but though he is thus prepared to join in the defence of an institution he loves, he is not prepared to throw himself into the struggle with the heat and intolerance of an excited partisan. He found indeed so little that was congenial in the atmosphere of Lancashire Toryism, that he had twice to rebuke his audience—once for a stupid laugh at the idea that a Liberal paper could give a fair report, and again because they thought it necessary to give one of their groans at the mention of Mr. Miall's name. The Bishop is a Christian gentle-

man, who treats others with the candour and courtesy he expects to receive himself ; and he has no sympathy with the insensate bigotry which howls down the arguments it cannot answer, and thinks itself warranted to regard all who will not accept its opinions as fools or villains. The Bishop can hold his own—no man better ; but he is ready to see and concede the strong points of an adversary. If a spirit like his ruled in the councils of our opponents we might believe in the possibility of a compromise ; but while they are glad enough to avail themselves of the influence of his name and eloquence, his conciliatory utterances are treated with disregard.

We have no intention of re-arguing with the Bishop here the question as to the rights of conscience; but when he tells us that "anti-vaccinators have just as conscientious objections to the medical officers being paid out of the rate, for infusing what they deem poisonous lymph into the blood of children, as a ratepayer can possibly have to denominational schools," he not only argues in a style unworthy of himself, but he supplies us with a ready and complete answer. "We must," he says, "regulate these scrupulous consciences, if they happen to be troubled with them, a little in matters of national concern." Surely he must have forgotten that the grand argument for the 25th clause is that derived from these scrupulous consciences, which are to override all considerations of national policy and common justice, and to insist on the State providing the means for meeting their demands. His argument is at least as valid, if applied to parents who, having hitherto neglected the education of their children entirely, assert now that a deadly wrong will be done to their consciences if the State does not, besides providing them with the means of secular education, send them where they can be instructed in a creed to which they have never given a solitary sign of attachment before they raised this extraordinary scruple, as if addressed to honest and industrious ratepayers who, having a clear view of the distinction between truth and error, object to pay for the teaching of error. It is useless, however, to go over this ground again. The argument is exhausted, and if men are content to assert and deny the rights of conscience in the same breath, if they will be contemptuous of consciences which protest against being forced to support a religious teaching they disapprove, and indulgent only to such as demand that they shall have the right to coerce others, we must be content to wait for the return of a sounder state of feeling.

The question, however, has a much wider range than is included by this endless and not very profitable discussion about the comparative rights of the conscience of the ratepayer and the parent. It is a question of the relative value of denominational and national schools ; and the Bishop, though speaking on the platform of the Union, has a very

clear perception that there is much to be said in favour of the scheme advocated by the League. Our objection to the present system is not only that the consciences of some are violated, but that the great interests of education are sacrificed for sectarian ends—that a work in which the energies of the entire nation and of all classes in it ought to be combined, is made the occasion of bitter controversy and strife. We complain of injustice done to us, but we complain still more of the hindrances that have been interposed in the way of National Education. The Bishop lays hold of a sentence quoted from the *Economist* by the *Saturday Review*, that "Dissenters very naturally hoped that the Education Act would do a great deal to destroy the caste advantages which the Church enjoys in this country," and that its failure to accomplish it is "a fair cause of disappointment to the Dissenters." The statement of the *Economist* is that of a candid Liberal politician, not of a Nonconformist, and its mode of putting the case is hardly that which we should adopt, and still less could we assent to the paraphrase of it by the *Saturday*, who, with an utter disregard of truth and fairness—which, however, is not peculiar to it—says, "What they want is not a national system of education, free, unbiassed, and efficient, but a system of education which shall supply the mean of weakening and fettering the Church of England, and of placing it at a disadvantage as compared with other religious bodies." The *Saturday* knows well enough that the thing which it says we do not want is the one thing for which we are working, that we have neither desire nor expectation, nor in fact, do we see the possibility of getting sectarian advantage out of any system, and that the only restraint we would put upon the Church of England is to prevent her from obtaining any exclusive benefits. We desire simply that, in the matter of education, the State should know no sects, but should treat all its subjects as standing precisely on the same level, and know them only as citizens; and no man understands this better than the Bishop of Manchester, who forgot himself, and stooped to the level of his audience, when he suggested that the "painless extinction" of the Anglican Church was what we expected from the Education Act. We did not even hope that it would destroy the "caste advantages" of the Establishment, but we certainly did not expect that it would increase them. Our complaint is that it has done so, and that, in order to do it, the interests of Education have been sacrificed.

Compared with the great promises of 1870, and even the moderate expectations which they might have awakened, the amount of real educational work that has been done is very small, and the reason is obvious. The Act left an opening for the introduction of sectarian strife, and in the wranglings which have thus arisen the practical work has in many cases been postponed. Mr. Forster was not content to

leave denominational schools as they were, and allow new national schools to develop themselves by their side. Had he done so, Nonconformists would have been satisfied to wait for the gradual development of a scheme which, if not recognising, would have abstained from violent interference with the work of the denominations, and yet would have secured the ultimate emancipation of National Education from their influence. But, on the contrary, he so constructed his measure that it offered a premium to sectarians to strain every nerve in order to retain the education of the people under their control, and they have not been slow to avail themselves of the opportunity thus placed within their reach. Unscrupulous in their tactics, keen in their perception of every advantage given them by the law and eager to use it, as unsparing in their misrepresentations of opponents as they have been abundant in their unctuous professions of religious zeal, they deserve credit at least for their tenacity of purpose and diligence in labour. Sectarianism, unfortunately, needed no stimulant, for it was sufficiently keen and active before ; but the Education Act has developed in it more virulence and intensity than ever, and has thus created difficulties for itself and its work which it will not be easy to overcome. For example, it is impossible that the education of the people can be achieved but at great cost, and of course the necessity for the expenditure must itself awaken prejudice ; and this feeling the sectarians have done their best to fan, in the hope of awakening a jealousy against new schools which will tell in their own favour. In like manner they have sought to excite a distrust of School Boards. Their one object has been to make our national schools sectarian institutions, and they have been ready to sacrifice everything to this end.

The denominationalists, indeed, profess that their great concern is simply for religious education. If it be so, why this distrust of Boards and their schools ? They boast of the triumphs they have won, both at the elections and on the Boards ; they assert that ninety-nine out of every hundred of the people want religious teaching, and insist that the Boards shall give it in their schools ; they remind us that the large majority of the Boards have determined on giving at least Biblical instruction, and then they turn round and talk of these schools as though they were godless institutions, to counteract whose influence denominational schools must be maintained. The fact is, they have one great fault, they are not under the control of the priests, and no matter what they teach, their independence is a sufficient cause of offence. To represent themselves as the champions of the Bible and of Christianity in this matter was a very clever, and has been to some extent a successful device ; but the real issue is becoming too transparent to be much longer concealed, and when it is clearly seen, though the sectarian force is powerful enough to

make the struggle sharp, we can have no doubt of the issue. "We must not allow" (says Lord Kimberley, speaking as a Cabinet Minister), "our educational system to be made a means of triumph either for the Church or for any other sect in this country." That is all we ask; and if the Government act upon this principle, we do not doubt their amendments, if they do not absolutely correspond to our ideal, will be accepted by us. The 25th clause must be absolutely repealed; School Boards must be made universal, and every district must have at least one school independent of sectarian control, and the managers of all denominational schools receiving State aid must be required to supply a certain proportion of the funds by voluntary subscription. The Bishop says that at present they supply two-thirds and the State one-third of the funds. How he makes it out we cannot understand, for even reckoning the school fees of the children as money found by the denominationalists, he is wrong. According to Mr. Forster's own figures, the Privy Council paid last year at the rate of 12s. 1½d. for every child. Still, if denominationalists are doing so much, it only renders it the more easy for them to meet our very reasonable demand. On the whole, as the Bishop tells us, the "programme of the League might, with very slight modification, be accepted by the friends of religious education;" and as he asks no more than that the State should support secular schools and the Church give religious instruction, there should be no difficulty in a settlement.



NOTICES OF NEW BOOKS.

Contemporary Essays in Theology. By Rev. JOHN HUNT. London: Strahan and Co.

MR. HUNT is an independent thinker, a man who is not fettered by the traditions of a Church, or the prevailing sentiments of a party; a liberal-minded clergyman who loves his Church, and yet is alive to many of her faults and imperfections. "I have tried," he says, in the preface to these Essays, "to avoid the tone of the dogmatist, and to cultivate rather the spirit of an inquirer;" and to a considerable extent he has succeeded in the attempt. How such a man can be a conscientious and firm adherent of the Establishment is a problem which it is not easy to understand; and these Essays are interesting and valuable, if on no other account, because they help to its solution,

or show us at least how he has been able to justify his position to his own mind. If the friends of the Establishment are satisfied with his advocacy, they must be easily pleased; for such admissions as his are really more damaging than scores of arguments from opponents. He regards the Primate and the Dean of Westminster as having supplied the best defences of the Establishment; and yet he points out flaws in their arguments, which, if they do not altogether vitiate them, certainly destroy much of their force. The Primate had referred to Robertson and Maurice, among others, as examples of the benefits resulting from the comprehensiveness and freedom of the establishment. "But, after all," says Mr. Hunt, "the shelter which the Church of England gave them was but the casual ward for

wayfaring men." He might have added, that they did not enjoy even that without exposing themselves to very damaging criticism; and, in general, that the freedom enjoyed in the Anglican Church is purchased by a mode of dealing with language which has exerted a most injurious influence upon the morality of the clergy and the nation. The Act of Uniformity must be abolished before that Church can ever honestly lay claim to comprehensiveness, and to talk of freedom in a Church held fast by such bonds as it has framed is a mere delusion. Still more decided is he in his dissent from the Dean's views on patronage, and the resistance to it in Scotland, which led to the Free Church movement. The keenest critic of the Establishment, indeed, could hardly speak more strongly of the system of patronage than he has done. "The Church of England is a reformed Church. It has stringent laws against livings being bought and sold. These laws are violated every day. The rulers of the Church know it and wink at it. . . . For a clergyman to be rich is a better recommendation than for him to be a good preacher or an industrious pastor. . . . We are becoming established in the faith there is but one God, and Mammon his prophet." We do not know that Dissenters could desire any better justification of their action than is supplied by this candid and truthful confession of the position to which the State Church is reduced, and that in relation to a point so important as the appointment of her clergy. Does it not strike Mr. Hunt, too, that the very evil which he so eloquently denounces may be the true explanation of the freedom which the clergy enjoy, and which he fancies they could have nowhere else? Livings have come to be regarded as private property, and there is, therefore, a greater reluctance to enforce the law against incumbents even when they are manifestly offending against its requirements. But we do not intend to argue these points here. Our object is simply to bear our testimony to the ability, candour, and general attractiveness of these Essays. They are all on subjects of great

interest, covering a wide field, having a less scientific and more popular character than the title would indicate. They contain, in addition to their discussion of our own ecclesiastical questions, one of the most complete and accurate accounts of the old Catholic movement with which we are acquainted. On many points, both theological and ecclesiastical, we differ from Mr. Hunt, but it is pleasant to meet with such a man even as an opponent. He is intelligent, thoughtful, fearless, and, with the spirit of true Catholicity, as careful to present the views of his adversaries as fairly as his own.

Heresy and Christian Doctrine. By E. DE PRESSENSE, D.D. Translated by Annie Harwood. London: Hodder and Stoughton.

FRENCH writers are specially felicitous in their treatment of history. They may not have the profound research of the Germans, but they have a skill in the grouping, and a vividness in the presentation of facts, an insight into character, and a power of analysis, which, united with their graphic and epigrammatic style, enable them to achieve great success in this field. Dr. de Pressensé, we need not say, is one of their ablest men, a careful student, an original thinker, an evangelical, though liberal theologian, a clear and attractive writer. The volume before us (one of a series in which is delineated the principal features in the life of the early Church) is devoted to a view of its internal development, and the conflicts of opposing doctrines within its own circle. In the story of the "Martyrs and Apologists" he told of the perils which the Church had to face among the heathen and the Jews. Here he describes the "perils among false brethren," by which it was from an early period surrounded; and we have, first, the story of Gnosticism, with its strong intellectual and metaphysical tendency, seeking to corrupt the spirituality of the Gospel, and to reduce what was designed to be a mighty vitalizing force into mere speculation. Its extravagant symbolism, its revival of that dualism whose "old errors had brought to ruin the most bril-

liant civilisation of the world," the "haughty esoterism which reconstituted the aristocracy of intellect," are all brought out with great force and clearness, and their place in the different Gnostic systems carefully described. We have then a review of Manichæism, an "impoverished version," as our author calls it, of Gnosticism, clothed in a Persian dress, and betraying in all its actions a loss of logical power, and the general "lassitude of the speculative spirit." Then follow chapters devoted to the Judaising heresies, to Montanism, and to the first Unitarians. In the second book, which treats of the development of doctrine, we have an interesting account of the "Greco-Asiatic," Alexandrine, Greco-

Roman, and Carthaginian schools, with Justin Martyr, Origen, Irenæus, Tertullian, and Cyprian as their representatives. From its breadth of historical view, its clear appreciation of the relations between the Church and the world, its vivid sketches of illustrious men, its distinct presentation of the effect of different movements of thought; and, in general, the fulness of its materials and the ability with which they are used, the work possesses rare excellence. Dr. de Pressensé is doing valuable service in tracing thus clearly and philosophically the rise of Christian doctrine, and doing it in such a manner as to awaken and sustain the interest of the general reader.

CONGREGATIONAL REGISTER.

APRIL—MAY.

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The Congregationalist.

JUNE, 1873.

THE OLD TESTAMENT AND THE NEW.

IN a former article I endeavoured to exhibit some of the ruling ideas of the Old Testament Scriptures, believing that those Scriptures can never be fairly judged apart from their contents. The external evidence—whatever it may have been—on which the Jewish people originally received these sacred books—books which, instead of appealing to national vanity, are a perpetually varied illustration of national folly and national crimes—has almost disappeared. If they are to be judged separately from the New Testament, the decision for or against them must be determined mainly by moral evidence. The scaffolding which surrounded them while they were building has decayed and perished; if they stand at all it must be by their own interior strength. But it would be altogether unreasonable to separate them from the books of the Christian faith. In Christ—so the Church alleges—the revelations recorded in the Old Testament culminated; the visions of prophets and the hopes of a long succession of saints were fulfilled in Him.

It is plain that our Lord Himself and His Apostles recognised the Divine commission of Moses, the Divine origin of Jewish institutions, and the Divine inspiration of Jewish Prophets. But I know of nothing in the New Testament to show that either Christ Himself or His Apostles have made themselves responsible for the infallible accuracy of the Old Testament Scriptures.

Moses received a Divine revelation; *this* our Lord acknowledged. But there must have been some one who added to the book of Deuteronomy the account of the death of the great lawgiver, and who gave to the Pentateuch the form in which we now have it, and though Moses was an inspired man, it does not follow that the man who edited the

books of Moses was infallibly accurate ; much less that through all the troubled centuries of Jewish history, the writings of Moses were miraculously preserved from all injury, that no copyist ever blundered, that the text was never tampered with.

Isaiah was an inspired prophet—the New Testament acknowledges his inspiration ; but if any one comes to us with evidence to prove that the last twenty-seven chapters of the Book of Isaiah, as we have it, were written by a later hand, I know of nothing in the New Testament which requires us to say at once, You must be wrong. We must examine his evidence, if we are competent to do it, and discover whether or not it is adequate.

God was watching over the history of the Jewish race from first to last, and their national life was marked by supernatural wonders—the New Testament is responsible for *that* ; but it does not follow that the two Books of Chronicles, as we have them, are absolutely and minutely accurate ; it is certain that if the text was ever historically correct, it is now grievously corrupted.

That the Books of the Old Testament as they stand are substantially and for all practical purposes trustworthy, may be fairly inferred from the declarations of the New Testament ;—much more than this may be proved on other grounds, but Christ and His Apostles are directly responsible, not for the strict accuracy of the Jewish Scriptures, but for what is a very different thing—the Divine authority of Jewish institutions and the inspiration of Moses and the Prophets.

There is an intimate and profound connection between the great ideas of Christianity and the great ideas of Judaism. It is affirmed in the New Testament that in our Lord Jesus Christ, God became man ; it is affirmed in the Old Testament that man was made in the image of God ;—therein lay the possibility of the Incarnation.

The sacrifices of the Levitical law created the very language in which the apostles expressed the purpose and mystery of the death of our Lord Jesus Christ.

The obscure promise given to Adam and Eve after their fall, and the long series of wonderful prophecies of future redemption which came afterwards, are expressly or by implication affirmed to have been all fulfilled in the conquest of Christ over sin and death, and the forgiveness, the holiness, the eternal glory He confers upon all who believe in Him. Judaism was a prolonged agony of hope ; in Christianity that hope is declared to have been translated into a brighter and diviner reality than the loftiest of the prophets ever anticipated. In Judaism there are visible signs of spiritual and eternal truths ; in Christianity there is the unveiling of the spiritual and eternal truths themselves.

Those very ideas which, in a former article, were spoken of as pene-

trating the whole structure of the ancient Faith are in the new Faith presented in a far more perfect form. The Old Testament taught that God is not to be identified with the universe as though His awful name were but another word for the powers of nature ; in the New Testament we see that God rules the material world according to His will, for when Christ speaks the stormy wind fulfils His word, and the tempest is still at His command. The Old Testament taught that God is a *Person*, not a mere combination of infinite, unconscious energies ; in the New we see Him face to face, He speaks to His creatures, we see His tears of compassion, we listen to His words of love. The Old Testament taught that the holiness of God is His supreme perfection ; in the New we see Him laying aside all glory but this. He comes to us in weakness, in poverty, in shame ; and yet He is God still. He can manifest Himself in our nature without the signs and attributes and pomps of awful sovereignty in which He reigns above, but sin cannot stain Him, temptations cannot seduce Him. He, the ever-blessed God, may become a man of sorrows and acquainted with grief ; but even the malignity of His enemies can detect in Him no evil ; the weak and cowardly governor confesses, "I find no fault in him ;" the thief crucified at His side declares, "This man hath done nothing amiss ;" the rough soldier that watches Him in death exclaims, "Surely this was a righteous man."

The Old Testament taught that God was troubled by human sin ; in the New we see Him looking round upon hypocritical pretenders to sanctity "with anger, being grieved because of the hardness of their heart." The Old Testament taught that man sinned in spite of God's authority and power ; in the New we see His baffled and defeated mercy weeping over the city whose crimes were destined to bring upon it a dreadful destruction. The Old Testament represented the worship of the soul and the obedience of the life as of more importance, in God's judgment, than ceremonial observances ; in the New we hear Him say, "God is a spirit, and they that worship him must worship him in spirit and in truth," and "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." The Old Testament tells us of men whom God loved because they truly loved Him, and tried to do His will, although in their weakness they often sinned ; in the New we see Him, not with perfect saints for His trusted and chosen friends, but with men of ambitious passions like James and John, and with a man whose courage quailed in the hour of trial, like Peter, all of whom, however, were honestly and earnestly devoted to Him, and sincerely anxious to obey and please Him. The Old Testament taught that God was very near to man ; in the New He *becomes* man ; He feels hunger Him-

self, and the hunger of others touches Him with compassion ; His sympathies respond to every form of human suffering, and again and again His hand is outstretched to heal and to save. Nor does He look coldly and with indifference on the innocent joys of life ; when the wine runs short at a wedding-feast, He turns water into wine, that the festival may not be abruptly closed.

The Old Testament had affirmed God's hatred of sin, and His infinite love and mercy for the sinner ; in the New we see Him acknowledging that sin deserved suffering by suffering Himself before He forgives, and we hear Him inviting the guiltiest of mankind to return to the fulness of joy which is in His presence. The Old Testament affirms the indispensable necessity of holiness ; in the New is revealed the possibility of the new birth and of sanctification by the Holy Ghost.

A vivid contrast has often been drawn between the religious thought of Judaism and the fairest forms of religious faith among the great heathen nations of antiquity. To all other races "the golden age" seemed to be in the past. It had vanished for ever away. There had been a time when the gods dwelt with men, and when human life was crowned with the blessedness of the gods ; but that time was a romantic remembrance, and it could never return. To the Jewish people the true "golden age" lay in the future. The brief blessedness of Paradise had "no glory by reason of the glory that excelleth." They had more in hope than in memory. The kingdom of God was coming ; it had not passed away. As generation after generation drifted by, the vision of the great future became more definite and more splendid, and inspired intenser enthusiasm. Through one age of misery after another, saintly men found comfort in saying to each other, "Redemption draweth nigh." In the New Testament the supreme hope of Judaism is fulfilled in ways of which no seer had dreamed ; the Divine kingdom is actually established on earth ; God and man come together again.

Had the later revelation never been made, Judaism would have been a sublime and inexplicable mystery. We should have been compelled to look back upon it with wonder and doubt. It would have looked true and noble, and yet apart from Christ it would have wanted the last seal of reality. It would have been a glorious spring with abounding blossoms, followed by no autumn ; a dawn with no sunrise. Looking back upon Judaism, shining with the light that rests upon it for those who have received the Christian Faith, we are able to discover both how wonderful a revelation it was in itself, and how perfect it was as a prophecy of the fuller revelation in which it was perfected.

ORGANIC DEVELOPMENT OF CONGREGATIONALISM VERSUS INNOVATION.

[The conditions under which Congregationalism has been developed in the United States are very different from those which have largely determined both its form and its fortunes in this country ; but this does not render the experience of our American brethren useless to ourselves. In a recent number of the *Congregational Quarterly*, published at Boston, U.S., there is an article by Dr. Eddy which appears to us so deserving of the consideration of English Congregationalists that we reprint it almost entire.—ED.]

THE Congregational order was planted on this continent some two hundred and fifty years ago. The original Churches were composed of grave and godly men, inured to toil, purified by trial, and trained in the stern school of persecution. Their faith was none the less mighty because it was unmixed with superstition and fanaticism.

The whole boundless continent was theirs. They multiplied with amazing rapidity. They planted schools. They raised up a learned ministry, a ministry that fixed the creed, moulded the culture, and shaped the civil institutions of the people. The communities which grew up under this peculiar nurture gradually coalesced into commonwealths, and these again into a nation, the freest, the most intelligent, the most virtuous, and the most vigorous under heaven.

One would have predicted that a Church order having this prodigious plastic force, an order equal to the stupendous work of planting and training a great and free nation, would itself, as a matter of course, become national. This, however, has not come to pass. The Congregational order is, indeed, a flourishing vine which has spread far and wide. The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. But why, with such singular advantages, did not the ecclesiastical system of New England become that of the nation?

It is, I doubt not, felt by all our thoughtful pastors and laymen, that somehow the working forces of our order have been cramped and obstructed. It is, indeed, the great question with us, at the present moment, how those forces shall be liberated, augmented, and utilised. How shall our order, eminently adapted to the times, and pre-eminently to our own country, be best fitted and equipped for its mission in the kingdom of God?

In order to make Congregationalism a more efficient working system, it is not necessary to add to it any new and foreign elements, but rather to develop and utilise the forces which are inherent, though latent, of

partly latent, in the order itself. That order, which in its germinant principles came from Christ Himself, and was established by His inspired Apostles, includes all the ministries, ordinances, and agencies—except, of course, those which were miraculous and extraordinary—that the Primitive Churches possessed. All that Christ gave His Church at the beginning is ours, even though we lack the faith and courage to claim and use the whole endowment. The Church was, in the beginning, completely furnished and equipped for her great work of evangelising all nations. The original order, however, was soon overlaid and well-nigh suffocated by manifold wrappings, or rather cerements, of human inventions and traditions. Our fathers of the Puritan reformation stripped off those cerements and disclosed, not a mummy, but a still living though torpid body, still divinely beautiful, though pallid and almost breathless. She awoke from the sleep of ages. She came forth from the obstruction and lethargy of ecclesiasticism. She walked abroad free, radiant, joyous, mighty. She breathed upon the nations, and they began to stir with new life. Her puissant limbs exulted in their sunny strength and glorious freedom.

But after a few generations a new danger arose. The devout lovers of "decency" were startled. They longed to swathe again the life-full and lovely form. Many thought that the unbound Church should again be constrained into bonds. And some are now busy in devising new robes and graceful draperies for the body of Christ. The novelties, however, which some well-meaning sons of New England recommend as improvements, are of questionable expediency. I submit to your candid judgment the suggestion,—

First, that Congregationalism needs no new faith, and therefore no new creed. I do not deny—nay, I would most earnestly insist—that a clearly-defined and positive system of belief is indispensably requisite to the vitality and aggressive power of the Church. Out of nothing, nothing. No faith, no force. The revealed truth of God, heartily believed, is the Church's hiding place of thunder. It is by the proclamation of the Gospel—not of frosty negations—that the Church is to conquer.

I go further: I do not hesitate to avow my conviction that the comparative inefficiency of the Congregational body may be clearly traced to the vague, fluctuating, inconsistent views, even in respect to fundamental truths, which prevail in many of our Churches. To ascribe this deplorable state of things to our Church order, would be not only unphilosophical, but puerile. The doubts which clog the activities of the Church are but noxious elements with which the intellectual atmosphere of the age is heavily charged. The genius of our system, which sacredly guards the right of private judgment, allows the full and free

expression of every shade of dissent from the historical standards of orthodoxy. Hence it is that we are not greatly startled, however we may be pained, when a preacher of world-wide celebrity proclaims, in language which reminds us rather strongly of the pioneer Methodist ranter, that the God of the Cambridge Platform,—an unlearned allusion, doubtless, to the confession of the Boston Synod of 1680,—“the God confessed by the National Council of 1865, on Burial Hill, is not our Father but our Fiend.” Hence, too, the same preacher can, without exposing himself to acrimonious criticism, attack the ancient faith of the Universal Church touching the adorable Personality that stands as a sun at the centre of the Christian system. Hence, too, when another eminent minister of our communion assails, with all the weapons of dialectics and all the force of a splendid rhetoric, the time-honoured doctrine of vicarious sacrifice, we do not empty on his venerable head any vials of theological wrath, nor withhold from him the enthusiastic admiration and tender reverence due to his genius, his moral purity, and his life-long devotion to the service of Christ. Such facts are, doubtless, extraordinary. They indicate that we are fallen on new times. It is not strange that many good men loudly call for some new denominational expression of belief in the great doctrines of grace; and that others demand a new catechism for the more thorough training of our children and youth in the same.

But what would be gained by new symbols? Is it probable that unity of belief would thus be secured? It rather seems to me that new differences and new schisms would result from fresh definitions. A new creed would prove no bulwark against heresy. It would carry with it no authority as a rule of faith. Dissent would not be punished with ecclesiastical penalties. The new creed would doubtless share the fate of the so-called standards of the Reformed Churches. Of what account are the Thirty-nine Articles in the Church of England? Ask Dean Stanley, Stopford Brooke, and Bishop Colenso. Did the Belgic Confession, the Heidelberg Catechism, and the canons of the Synod of Dort, save Holland and Germany from the deluge of Arminianism, and the latter deluge of Rationalism? Did the Westminster Confession and Catechisms save the Presbyterian Churches of England from Socinianism? Did they save the Kirk of Scotland from Moderatism? Did they save the Presbyterian Church in Ireland from Arianism? Did they save the Presbyterian Church in the United States from that most diffusive and active element,—accounted by some poisonous; by others, medicinal; by all, powerful,—the New-England Theology?

Brethren, pardon my boldness; but what we want is fewer creeds, and more faith. The early Congregationalists fought shy of creeds. They indorsed all that seemed to them true in all the Protestant

symbols, but they attached little importance to confessions of faith, except such as were made by the individual when he joined himself publicly to the people of God. And even then, the Covenant was the essential thing. In a later age, creed-making became a favourite pastime of speculative divines and Churches sitting at their ease. The passion was carried quite beyond the limits of Christian wisdom, and even of Christian charity. It was sought to condense a whole system of theology—or rather the whole of that vast scheme of thought denominated Calvinism—into a few propositions, called, strangely enough, Articles of Faith. Thus, generation after generation, many consciences were ensnared, many hearts benumbed, and many Churches bereft, by the score and the hundred, of their own children. I say it from full conviction: the minute, dry, technical, exaggerated confessions of faith which have so long been in vogue in our Churches, have been a dead-weight which our heaven-born order, with all its vigour, could hardly carry.

Secondly, Congregationalism needs no new forms of worship.

I am not about to re-open the old controversy touching the lawfulness of set liturgical forms in public worship. I have no quarrel with Episcopalians, or with their book of Common Prayer. I freely concede the right of those who find it edifying so to do, to worship God not only with book, but with any innocent accessories of ceremonial pomp. Nay, I look with an indulgent eye on those who are led by a peculiar and refined, though not very manly, culture to delight in tapers and incense and many-coloured robes, and all the other paraphernalia of ritualistic symbolism. Granting that men may worship God in any forms not expressly forbidden by the Word of God, I cannot quite sympathise with the intolerant outcry which is raised against the so-called Ritualists. I cannot understand the charity which spares a Colenso, and “inhibits” a faithful parish priest because he is over fond of vestments not in the present fashion, and persists in reading his prayers by the light of wax candles, and fills his church with aromatic smoke. I would not abridge his liberty, nor even hold him up to ridicule. I am not sure, but, viewed from his æsthetic and ecclesiastical stand-point, the Ritualist is right. If worship is to be symbolical and spectacular, then I would make it as complete and beautiful of its kind as possible.

But for us, as Congregationalists, to adopt that principle would be simply suicidal. It would be giving up our ideal. That ideal is, that worship is most Christian, most edifying, and most rational, when it is at once perfectly free and perfectly simple. It assumes that the spirit of Christ dwells from age to age in the Church, inhabiting and animating the praises of Israel, and making them, not the faint echoes of the

worship of ancient saints, but the fresh expression of the love which glows in the hearts of living worshippers.

As a matter of fact, every great outburst of the hidden life of the Church, every joyous and "sovereign reviving," has swept away ancient and petrified forms. Thus the larger half of the English people have been carried into the ranks of Nonconformity. It is only where liturgies are novelties, and while they are novelties, that they are attractive to the masses. And it is only in a cold, unspiritual Church that free prayer ceases to attract. We may be sure, when our people desert us, that it is in consequence of a deplorable spiritual declension in them or in us.

I would suggest the question to those who think that our forms are too few, too simple, and—to use a favourite word with this class of critics—too "bald," whether the very reverse is not true; that is to say, whether our worship has not become too set and mechanical and rigid. Is there any reason why our order of service should be absolutely uniform? Why should the Scriptures *always* be read at a certain stage of the service? Why should there be *three* hymns, neither more nor less? Why should there be *three* prayers, two short ones and one long one? Why should the prayers be of about the same length, Sabbath after Sabbath? Why should the preacher *always* take a text? Why, in a word, might there not be more living flexibility and freedom?

It is a general complaint that in our worship the people have no part. But what is the remedy? Not the use of a prayer-book; not even the joint recitation of the creed, or the Lord's Prayer, much less the hurried antiphonal reading of the psalms. I would not rule out these practices from Churches where they happen to be established; but those who hope that they will sensibly contribute to strengthen the attachment of the people to our order of worship will probably be disappointed. A semi-liturgical service, one would think, would be more likely to engender a taste which nothing short of a full, ornate, and splendid ritual could satisfy.

Can nothing, then, be done? Yes, much. Let us seek, first of all, *the spirit* of grace and supplication, of thanksgiving and praise. What is primarily needed is life and power, fervour and devotion; and these are the inspiration of the Holy Ghost. It is well for us that our very system shuts us up to dependence on that quickening Spirit, who alone can help our infirmities, and teach us what to pray for as we ought. It is well for us to know and confess that our order is, without the full and constant influx of life from the Head, an unlovely and noisome corpse which it were well to bury out of sight.

An English journal, not long since, criticising the form of thanksgiving set forth to be read in the churches for the recovery of the Prince of Wales, remarked that the art of writing prayers had been lost for some

three hundred years. Perhaps that is true; but had the critic stepped into Spurgeon's Tabernacle, he might have convinced himself that the art of praying was never more flourishing than at the present time. Those who have passed, on the same day, from the Tabernacle to Westminster Abbey, from the simple, tender, copious, majestic outpourings of the unsurpliced minister, and the live thunders of congregational praise, to the monotonous, professional intoning of the "excellent liturgy," with all the splendid but wearisome accompaniments,—those who have had this experience, need no argument to convince them of the magnificent capabilities of non-liturgical worship. Let our ministers learn how to pray, and let our people learn how to praise: there lies the secret of interest and enthusiasm in public worship. Brethren, what we need is not to foster but to abolish novelties. Our psalm-singing fathers understood these things better than their children. The reformation was a mighty outburst of song. Then *all* the people praised God. When I read of the people in the time of Latimer singing by the ten thousand at St. Paul's Cross, I begin to understand the Reformation. That song,—

"The awful jubilant voice,
With a music strange and manifold,
Flowed forth on a carol free and bold;
Through the open gates of the city afar,
To the shepherd watching the evening star."

Give us back the mighty psalmody of the Reformation, and we will not hanker after surplice or prayer-book.

Thirdly, Congregationalism needs no centralised sectarian organisation. Indeed, it is opposed in its very principle to tendency in that direction. It has from the beginning asserted the organic completeness of every local Church, and its independence of all ecclesiastical authority beyond its own limits it has always endeavoured to maintain. It has, indeed, always sought to maintain fellowship with sister Churches, including under that name all true Churches of Christ. The Pilgrim Church, while at Leyden, was in full communion with the Reformed Churches of Holland, or, rather, of the Continent. While, however, Congregationalism has always recognised Christian Churches of every denomination, it has never, except in courtesy, given that name to the denominations themselves. None but a novice would ever call the aggregate of our Churches "the Congregational Church." Such a union of Churches, locally separated, as would make them one Church, and subject them to a higher ecclesiastical authority, could only be secured by the annihilation of the vital principle of our order. For two hundred and fifty years we have constantly adhered to this principle; and it is not too much to say that, during that period, we have stood

upon the only catholic platform,—the only platform on which all Churches of Christ can stand together.

We have been charged with weakness and looseness of organisation. We are not disturbed by the accusation. "Strength of organisation," in the language of the day, means, I take it, the spirit of sect organised for proselytism and conquest. Well, long ago, out of full conviction, we declined to be a sect. Sectarian strength is not what we covet.

"Are you, then," some one will ask, "opposed to a closer union of our Churches?" God forbid! Our Churches cannot love each other too much. They cannot too heartily co-operate in voluntary associations for doing good. Such associations are not only in the very spirit of our order, but are absolutely essential to its largest efficiency. This, I presume, accounts for the fact that so many of the great benevolent societies of the age originated in New England. But associations of that kind are not, strictly speaking, ecclesiastical.

The organisation of a Triennial National Council of the Congregational Churches was well calculated to alarm the friends of Church freedom and independence. I frankly confess that my own fears were excited by the shout of gladness which went up from all the sects in the land, when that organisation was consummated at Oberlin: "Art thou also become weak as we? Art thou become like unto us?" I was soon convinced, however, that the exultation was at least premature. After a somewhat careful study of the proceedings and results of the Oberlin Council, I became fully satisfied that the fathers and brethren of that great convocation were not only preserved from any even indirect violations of the ancient principles of our order, but that they were, in an extraordinary degree, prompted and led by the Holy Ghost. They did not attempt to invest the new institution with legislative or judicial functions; that is to say, they did not assume any *ecclesiastical* power. If they fell into any mistake, that mistake, in my judgment, lay in their setting forth a doctrinal basis. Believing, however, as they did, that that was a part of their legitimate work, their deliverance on matters of faith, free from all polemical bitterness, from the shibboleths of theological schools, and from narrow provincialisms, strikes me as eminently wise, catholic, and scriptural.

This new departure will, if our course be wisely shaped, ensure a prosperous future. Our Churches, scattered over the continent, will be more closely bound together. Their consciousness of unity will be intensified. Their benevolent activities will be unified and methodised. The mighty forces of our system, now to a large extent latent, will be developed, concentrated, and hurled against the centre of the devil's line. On the whole, therefore, I rejoice in the organisation of a permanent National Council, especially as it represents that principle of

our order so often overlooked by its friends, and denied by its enemies, —the fellowship of the Churches.

Let us, however, be vigilant. Danger lies in this direction. Let nothing sweep us into the gulf of ecclesiasticism. If I could make my voice heard by all the Churches, I would say to them, "Stand fast in the liberty wherewith Christ hath made you free; and be not entangled in the yoke of bondage."

I have hitherto considered some of the new and foreign elements which some would add to the Congregational order. I have attempted to show that the proposed additions would not increase the working force of the system, but clog and encumber it. It remains to show how that system, without any innovations, can be brought to the highest possible efficiency.

It will be seen, on comparing the Congregational order, as at present maintained, with the same order as it existed in the early New England Churches, that it has undergone considerable change, and that in the direction of disintegration. Our Churches are not now as well organised for work as they were two hundred years ago. The more important ministries and usages have survived; but some that were very precious, and are now much needed, have been suffered to fall into desuetude.

What was the organisation of an ancient New England Church? I know not how it may strike others, but to me such a Church looks forth, through the vista of living tradition, "clear as the sun, fair as the moon, and terrible as an army with banners." It had at the head of its administration two ministers of the word and sacraments, a pastor and a teacher, the former devoted especially to the *spiritual* nurture and edification of the flock, dealing more in tender admonition, exhortation, and counsel than in the didactic, and, if need were, polemic statement and vindication of doctrine, which was eminently the function of the latter. After them came the bench of grave, wise, vigilant "governing elders," who, not usually labouring in word and doctrine, ruled well, taking with the pastor and teacher the oversight of the flock, not as being lords over God's heritage, but ensamples to all. Subordinate to the elders were the deacons, who were the trustees, treasurers, and almoners of the Church, managing all its temporalities, and caring especially for the poor. Associated with them were the deaconesses. These were usually godly widows, of high repute for intelligence, discretion, and benevolence, who were set apart to minister to the sick and poor and afflicted, especially of their own sex. Such were the ministries of the Church. The order of worship differed little from ours, except that they gave an important place to what they called "prophesying," that is to say, exhortation by laymen under the general sanction and direction of the elders. On one occasion Governor Winthrop, of Boston, then on a

visit to Plymouth, exercised that gift in the course of a regular Sabbath service in the Pilgrim Church.

It is clear from this brief account of the order of the early Congregational Churches, that several of the ministries and customs, then deemed essential, survive only in tradition. Now, it will scarcely be deemed rash or presumptuous for me to suggest some reasons why the present state of our Congregationalism demands the speedy restoration of those elements of our order which are now become mere rudimentary organs in the body, or altogether latent.

In the first place, the lost ministries of the Congregational order are now as much needed, nay, more needed, than ever before. Indeed, the Churches cannot, and *feel* that they cannot, do without them. Having long ago rejected those ministries, and tried hard for generations to get on without them, our Churches at length, by a sort of instinctive sagacity, proceeded to restore them, though imperfectly, under other names. For example, having suffered the scriptural office of "teacher" to fall into desuetude, the void began to be felt, and without any formal action of the Churches it came to be filled by that important functionary, the Sabbath-school superintendent. At the present time the superintendent, not usually chosen by the Church, and not accountable to the Church, is more the pastor of the children and youth than the regular ordained pastor. Our Sabbath-school superintendents are, as a class, eminent for zeal and devotedness to their work; and the great majority of them are in entire accord with their pastors; but I do not hesitate to say, that to commit the teaching of the children and youth in our Churches to a body of men, however devoted, who are uncalled, unauthorised, unconsecrated, and in most cases destitute of special qualifications, is fraught with danger. At present, the pastor cannot, except indirectly, determine what and how the larger half of his flock shall be taught. In many congregations the Sabbath-school quite overshadows the Church; and in not a few, the members of the former are rarely hearers of the preached word. All goes to show that the office of teacher is now even more needed than of old.

Besides, the restoration of this office is necessary to relieve the pastors of a work far beyond their strength. Were the afternoon service on the Lord's day committed to an educated, faithful minister, "apt to teach," that service, which would include the Sabbath-school, and conclude with an expository discourse, or doctrinal lecture, would have a special interest of its own, and would be largely attended. There would, in that case, be no demand for the omission of the afternoon service; and the pastor, refreshed by rest, would be ready to conclude the Lord's day with a devotional service, in which the impressions made during the day should be deepened and utilised.

Again, the New England Churches, forgetting such "shining lights" as Brewster and Strong, suffered the office of "governing elder" to die out. What was the consequence? After a few generations, they chose certain men, under the name of Standing Committees, to do the very work, or a part of the very work, which the elders were appointed to do. These committee men have usually regarded themselves, not as divinely-commisioned "overseers" of the flock, as were the elders of the Church at Ephesus, but only as deputies to do certain formal "business," at stated meetings, or at the call of the pastor. In the lack of the ministry which Christ appointed, such officers have doubtless been useful; but they do not adequately meet the want of the Churches. You will, of course, understand that I am not contending for a Presbyterian eldership,—not an eldership which shall vacate either the rights or responsibilities of the brotherhood, not an eldership exercising either legislative or judicial functions,—but an eldership to aid the pastor in the spiritual oversight of the congregation. A pastor, assisted by a board of elders, multiplies himself. He divides the families of his Church into sections, putting each one under the supervision of a wise and good man, bound to do a certain amount of visitation, and to report the spiritual state of every household at regular intervals. Thus the whole congregation is, as it were, kept under the eye of the pastor; and thus his inevitable lack of service is supplied. The elders also are ordained to lead the worship of the people in the absence of the pastor, or at his request.

It is this kind of work which is especially needed in all our congregations. I venture to say, that it will never be efficiently and wisely done except in the way the Head of the Church ordered at the beginning, namely, through the elders who are made by the Holy Ghost overseers of the flock.

Another ministry which long since disappeared from our Churches is that of deaconess. It was held in high estimation by John Robinson, as apostolic in its origin, and of great practical utility. It was recognised as a regular Church ministry by the Pilgrims at Amsterdam, at Leyden, at Plymouth. It was indorsed by the Cambridge Synod. It was approved by Hooker and the New England fathers generally. To what extent it entered into the organisation of the early New England Churches, we need not now inquire. It was suffered to die out, and now scarcely a reminiscence of it remains. The very title sounds to most Congregational ears quite strange, and almost ludicrous.

It is both surprising and suggestive that, at this very time, other denominations, especially those most distinguished for culture, conservatism, and scrupulous regard to decorum, are not unsuccessfully labouring to revive this office of deaconess. The Lutherans, in Germany,

have already trained and set apart a large number of intelligent and devoted women to this Christ-like ministry. Dean Howson, and many other eminent clergymen of the Church of England, are earnestly labouring to graft it on the Episcopal order. It would seem that our fathers were some two centuries and a half in advance of their age; nay, that they were more the men of the nineteenth century than their own natural and ecclesiastical descendants. We are just now trying to find woman's true place in the church and in society. The spirit of the age impels us to the inquiry. We find it no longer possible to put by the question, whether women, constituting two-thirds of the membership in our communion, have any definite work and ministration assigned them in the Church. Well, there *is* a very important work, now to a large extent neglected, which women can do better than men. The methodical visitation of the poor and sick and afflicted, the distribution of alms, the private reading and preaching of the word, the conduct of religious meetings of their own sex, the instruction of the younger women and their guidance in the right way, and certain parts of the great work of foreign evangelisation, from which men are excluded by the very constitution of society in all eastern countries: such is woman's work in the Church. Were there a class of women consecrated to this work, women chosen and, if need be, supported by the Church, such women as were many of our hospital nurses during the war, who carried to the sick and dying food and medicine both for the soul and body; were there such a sisterhood of mercy connected with our Churches, how large would be the gains! For one thing, the proselytising influence of the Sisters of Charity—more dangerous than the Jesuits, *because* of their extraordinary sacrifice and devotion—would be neutralised. And then, how sweetly, how persuasively, how irresistibly, would the Gospel be preached from house to house, in hospitals and in prisons, by such ministers of grace!

The revival of this office under the new conditions and in the broad spirit of the present age, would meet the aspirations and satisfy the holy ambition of many noble women, to whom the purely selfish and secular—I had almost said, the anti-Christian—agitation now going on in behalf of women's civil and political rights is simply disgusting. Give them a recognised and authorised service in the Church, restore to them that lowly but blessed ministry which has been taken from them, and you will not only fill their hearts with gladness, but bring into effective use some of the most precious gifts which now lie in our communion undeveloped and unavailable.

The office of deacon still survives, but stripped of its most important functions, and reduced almost to an empty name. The loss of the eldership has devolved on the deacons some duties which do not belong

to their office ; but of their true original calling scarcely a trace remains. The office has become mainly one of dignity. Is it not generally regarded as the principal duty of the deacon to distribute the consecrated elements in the administration of the Lord's supper? I know of no reason why he should not perform this service, but it is not proper to his office. It might just as well be done by any other member of the Church. The deacon is, indeed, to "serve tables," but the tables are those of the widow and the fatherless, of the poor and helpless. Something, doubtless, is done by most deacons in the way of doling out to the poor the usually insignificant sums which are collected at the communion ; but the duty is in most cases merely nominal. I have yet to know a Congregational Church in which the deacons are held responsible for the regular visitation and adequate relief of the needy. And for this I do not severely censure the deacons themselves, who are generally among the best and wisest men in our Churches. The fact is, that the office of deacon, which was formerly one of the most vital importance, was early reduced in the New England Churches to insignificance, by the introduction of a parish system, false in principle, secular in spirit, commercial in its administration, and anti-Christian in its tendencies. This is strong language, and I cannot expect that you will assent to it without explanation and proof.

What, then, was the "parish," or "society," of the early Congregational Churches? The Churches themselves. There was no financial organisation outside the Church, with revenues and officers of its own. Who were the trustees, treasurers, financial managers, of the Church? The deacons. Whence did the Church derive its revenue? From taxation? No. From the renting of pews in the house of God? No. Such a mode of raising money would have made the blood of John Robinson and Elder Brewster run cold. They would have denounced it as sacrilege, simony, or something worse. They relied on voluntary offerings on the Lord's day. Under such a system the office of deacon was one of great responsibility, requiring not only integrity, but large experience and wisdom. But in process of time, in fact, very soon after the landing of the Pilgrims, the Church was secularised by becoming identified with the State. Thus grew up the parish system, which, with many excellent things, brought some deplorable evils. The offerings were abolished. The control of the purse passed from the hands of the Church as such. A Church could not settle a pastor without the concurrence of a body of men, many of whom made no pretensions to piety. Hence the alienation of so much Church property during the Unitarian apostasy. The abolition of the Establishment unfortunately left the parish organisations intact. The shrewdness and sagacity of financiers became now very precious ; and it soon appeared that the most success-

ful method of raising money, at least in many churches, was to let the pews to the highest bidder. This soon wrought a visible change in the aspect and composition of the congregations. The rich had the choice of pews, and of course selected those which were most conspicuous and comfortable. The poor retreated to the corners and the galleries, and many of them retreated from the churches themselves,—some to take refuge in Methodist and Baptist meeting-houses, those denominations not having as yet become rich, and others to cut loose from all churches and all religion.

We are to-day anxiously investigating the causes of the estrangement of the masses of the poor—especially in the large cities—from our churches. I doubt not that this inadequate history reveals one of the most prolific of those causes. What is wanted to make our order attractive to the masses, is to cut loose from that secular and unchristian system which makes a broad and palpable distinction, in the house of God, between the rich and the poor. I am no revolutionist. I shudder at the suggestion of rash, divisive, and sudden changes; but the time is come when the wise men among us *must* consider the problem, how our Churches are to win back the masses that are now estranged, if not hostile. The world-wide agitation among working men is taking on a character of anti-Christianism which may well make us tremble. It is not, I trust in God, too late to save our own country from the horrors of an atheistic, social revolution. Our Church order is democratic; let its spirit and administration be also democratic, and we may, by God's grace, be able to direct the great movement of the toiling millions, or at least to moderate and humanise that movement.

Restore the principle of free offerings on the Lord's-day; make all welcome to the sanctuary; make every church in effect, though without doing violence to the family principle, a free church; restore to your deacons the functions which have been usurped by secular officers; revive the lost ministries; do this, and you will have realised the idea of a Congregational Church. Do this, and you will have equipped the Congregational order for its heavenly, world-wide, benign mission. That order, in all its essential elements, is from God. It sprung, full of life and power, from the opened heavens on the day of Pentecost. It is destined, under one name or another, to be the Church order of the millennial age, and that mainly because it is, in its inmost principles, unsectarian and universal.

MATTHEW ARNOLD'S NEW GOSPEL.*

DR. MATTHEW ARNOLD, who has undertaken to correct the errors of the great majority of the Christian Church relative to the Bible, and to establish the power of religion on a more sound and defensible basis, would, we have no doubt, strongly object to be classed among the enemies of Christianity. Is he not the watchful and resolute opponent of those unlovely and unreasonable Dissenters who delight in "strife, jealousy, and self-assertion, the very miseries against which Christianity is firstly levelled," and would rob the nation of the inestimable benefits she enjoys from the existence of an Established Church, which places a clergyman as a centre of sweetness and light in every parish in the kingdom? Is he not one of the earnest friends of religious education, and has he not himself undertaken to show how extremely useful, and at the same time how perfectly unobjectionable, the reading of the Bible may be made, by himself preparing a model lesson on the great Prophecy of Isaiah, which, if it satisfies the lovers of the old Book, certainly contains nothing that ought to offend even its most bitter opponents? Has he not sought to rescue Paul and his teachings from the injury done them by the hard theology of Evangelical Protestantism? and has not the distinguished Whig peer, who seems to have an idea, that as Constitutional Whiggery provides a solution for all political difficulties, we must look to it also as the sufficient guide in our religious perplexities, pointed to him with honour as the wise expositor of Saint Paul? To suppose that such a man can be in any way an enemy of the Gospel of Christ, must, at first, seem monstrous, especially to those who have hailed him as a mighty champion of the Establishment, and cheered to the echo his crushing onslaught upon "Miallism," "unscriptural Protestantism, political Dissent, and a spirit of watchful jealousy" of which it boasts. It is nevertheless true that having in his previous work on "St. Paul and Protestantism" disposed of the Puritan dogma of "Solifidianism," the new and barbarous term for justification by faith, he endeavours in his new book, on "Literature and Dogma," to carry the work of destruction still further, and if he succeeds, would reduce God Himself into a tendency working for righteousness. He professes, indeed, to retain the Christian religion; but not only is it so transformed in appearance and character that its most devoted friends would be unable to recognise it, but we are left without any reason for retaining it even in this altered form, if, indeed, any one would deem it worth preserving.

* "Literature and Dogma : An Essay towards a better apprehension of the Bible."

By Matthew Arnold, D.C.L. London : Smith, Elder, & Co.

We are not insensible to the elements of good which are to be found in Mr. Arnold's teaching. The intense bitterness of his opposition to Dissent, a bitterness which is so strange a comment upon his own glorification of "sweet reasonableness" as the very essence of Christian virtue, does not at all prejudice us against him, or dispose us to ignore or depreciate what is worthy of admiration in his book. His censures on us, indeed, we esteem an honour. They are an implied tribute to our fidelity to Evangelical truth, a sign of the irritation produced by our firm and consistent maintenance of the Puritan faith. It is clear that the "irresistible breath of the Zeit-geist" affects us less than it does others, and that our impenetrability wearies the patience of our teacher. We are not at all surprised that one who regards what we esteem the most precious truths of Christianity *Aberglaube* fairy tales, or superstitious imaginings, from which it is his business to disentangle it, should assail us to whom they are a living faith, and we are not annoyed by it. If his most powerful artillery is directed against Dissenting Churches, it is because Dissenters are, in his view, the strongest bulwarks of Evangelical Protestantism; and we are glad enough to accept the implied compliment without troubling ourselves about the censures under which it is concealed. Despite his criticisms, therefore, we are prepared to admire all that is beautiful in style, to recognise all that is noble in spirit and sentiment, and to accept and try to profit by what is useful and instructive in teaching in Mr. Arnold's book. It would be a work of supererogation to praise the literary workmanship of one who has such a mastery of the English language. Passages of exquisite beauty, both in thought and expression, might be quoted in numbers, did our space permit, or were we discussing the literary merits of the work. Suffice it to say, that it is a book of great thoughtfulness and beauty, and one which it is a pleasure to read. It often provokes by its wilfulness, it rouses opposition by its extreme dogmatism and its supercilious scorn of opponents, unless, indeed, its pretensions to absolute knowledge amuse more even than they irritate; it grieves pious hearts by the wildness of its speculations, to say nothing of the frequent irreverence of its tone; but withal, in its quiet touches of humour, in its flights of true and noble eloquence, in the rich poetic setting of many of its thoughts, and even in the startling surprises which he is continually preparing for us, there is a charm which it is not easy wholly to resist.

There are, too, some points brought out by Mr. Arnold, and presented by him with great force, from which Christian teachers may derive valuable lessons. He reiterates to weariness the truth that conduct is three-fourths of life, and that the great object of religion is to regulate conduct,—not a very new or profound idea, indeed, but still one on which the Church may well suffer the word of exhortation. The ethical side of Christianity has received much more attention of late than it did at

one time ; but still, in view of the strong tendency of one class to ascribe efficacy to rites and sacraments, and of another to attach more importance to the form of doctrine which men receive than to the spirit in which they receive it and the effect it produces on conduct, we are really not disposed to complain that we have line upon line, and that our teacher gives such prominence to the emphatic injunction of the Apostle, " Let every one that nameth the name of Christ depart from iniquity." So far we are one with Mr. Arnold. He may throw aside all dogma as unfitted or unnecessary to influence conduct ; but we are not going, therefore, on the opposite side to claim any value for the doctrine that does not produce the righteous, and holy, and beautiful life. We should very probably differ from him as to some of the elements of which that life should consist, condemn what (if we may judge from his example) he approves, approve what he condemns, but we are as ready as he is to admit that without practical results religion is but an empty name. We would go even further still, and admit that the way in which creeds are taught is often most pernicious and misleading. But there we part company. We have no particular love for logical definitions and metaphysical theories about the Gospel, but we cannot stand by and see its truths coolly disposed of under the pretence of freeing religion from the injurious influence of metaphysics. To object to the way in which creeds have been constructed and used is one thing, to get rid not only of them but of all the truth they contain is a very different one. It may be that theology has been too largely coloured by metaphysics, but it does not follow that we ought, therefore, to discard all theology, still less that we ought to abandon our faith in God Himself. Mr. Arnold makes very merry of the Bishops of Winchester and of Gloucester and Bristol, and his criticisms of them are amusing, until by their frequent repetition they become wearisome, or, what is worse, give an impression of childish spite on the part of the critic ; but underneath all questions of the good taste and judgment of the language of these two Prelates, and " their remarkable effort to do something for the honour of our Lord's Godhead," and to mark their sense of " that infinite separation for time and for eternity, which is involved in rejecting the Godhead of the Eternal Son," lie the much more important questions as to that Godhead. Is there a God at all? Was Jesus Christ God? There is much that grates upon the feeling in the episcopal utterances, much both in the spirit and mode of their noisy championship with which we have no sympathy, but if they have erred, their critic has almost made us forget that fault by his own more flagrant offences. Bishop-baiting may be to him an agreeable and fascinating pursuit, and he may possibly excel in it, but we doubt whether it is good policy for him to indulge his taste to such an extent. Still, that is his own concern,

and one with which we have no desire to interfere. Mr. Arnold appears to have the idea that it is his special function to sit as critic upon all kinds and varieties of men, from some unhappy Mr. Cattle, whom he has selected as the type of a very spurious and degenerated sub-form of Hebraism, to the Bishops, and, without regard to courtesy or propriety, to overwhelm them with his merciless banter. He evidently enjoys the exercise; and as the laugh of the reader is for the most part at him rather than with him, we do not know that even his victims need envy him his gratification. It is very different when these quasi-humorous attacks on men are only the cover for assaults upon some principles which they have advocated, and which it is thus sought to cover with ridicule. It would have been a daring thing even for Mr. Arnold, who has shown himself capable of some very bold ventures in this line, to make the ideas of the Divine Personality or of the Godhead of the Lord Jesus Christ direct subjects of his banter; and he can secure precisely the same result, at less risk, if the two Bishops can first be set up as representatives of the doctrine, and then made the butt of his small witticisms. So valiant a defender of the Church cannot have any desire to lower two of her Prelates; it is the truths that they teach which he seeks to discredit by thus assailing them. There are minds on which he will no doubt produce the effect he desires, and who will readily adopt the notion that "this pair of distinguished metaphysicians" who are so scornfully treated must be victims of some gross superstition, and that the true proof of intellectual vigour and independence is to repudiate the old-world beliefs with which they have identified themselves. There is not any *primâ facie* absurdity in the Bishop of Gloucester's reference to the blessed truth of a Divine person, even though he spells person with a capital P; but the effect of constantly presenting his words in a ludicrous aspect is not so much to lower him as to trample under foot the truth as unworthy the belief of rational men. When so serious an issue is involved, we cannot stop to inquire whether the "Aryan genius" of the Bishops, to which so much evil influence is ascribed, has beguiled them into the mazes of metaphysical speculation, whether they have been too anxious to define, and not only to formulate their definitions, but to enforce them on others and treat their acceptance of them as an essential of religion; whether there is not something of episcopal assumption in the suggestion that they can do something for the honour of the Eternal Son, and whether their idea as to the true way of honouring Him does not itself involve a radical misconception as to the way in which He is to be glorified. We may feel, as many will, that on these points Mr. Arnold has something to say, but all such questions sink into insignificance when we find that the intention is not to discredit the Bishops, or their mode of teaching, but to assail the fundamental truths of religion.

There are some who, while they will not appear as defenders of Mr. Arnold, are extremely anxious that Christians should not take too unfavourable a view of his Essay, and be so affected by its extreme negations as to lose sight of its affirmative side and the important concessions it contains. An able writer of the *Spectator* thinks we ought to welcome the book, and other theological writings of the author, as "most encouraging signs of the times." "The Christian element," he says, "in his writings is not a diminishing but an increasing quantity." "So far as Mr. Arnold can be called a Christian, he is a convert to Christianity. He may have arrived at the same point as some of our rationalising divines, but he has arrived at it from the opposite side." We can admire the charity which thus seeks to arrest the extreme censures which Mr. Arnold's repudiation of the distinctive doctrines of Christianity is sure to provoke, and which desires to find some elements of good in what at first seems to be wholly evil, and we admit the wisdom of this mode of dealing with a writer for whom even while we condemn him it is impossible to repress a sentiment of respect; but we altogether demur to the optimism which would deceive itself by a mere illusion, ignoring the facts of the case. We deprecate hastiness of judgment as much as any friend of Mr. Arnold's; but it is idle to talk of a man being in any true sense a Christian who makes it his business to deny every doctrine which is associated with the idea of Christianity. Mr. Arnold deserves to the fullest extent the credit which the writer in the *Spectator* claims for him, when he says, "He deals in no 'infidel wiles,' no insinuations, none of the irony of Hume or Gibbon. Nor is there any vagueness, any attempt to confuse the issue." Our complaint is that his apologist endeavours to confuse it for him, when he talks of the "Christian element" in his writings being an "increasing quantity;" whereas the truth is, there is in his Essay no Christian element at all. It is true that he describes some features in the life and work of our Lord with rare beauty; that he expounds the law of righteousness, and that with a force and earnestness which could not be easily surpassed; that he has a high idea of what conduct should be, and enforces it in a way which Christian teachers would do well to imitate; but with all this there is not only a positive denial but an utter scorn, alike of all forms of orthodoxy and of every principle of the Christian creed. "Learned religion," he says—"the pseudo-science of dogmatic theology—merits no such indulgence. It is a separable accretion, which never had any business to be attached to Christianity, never did it any good, and now does it great harm, and thickens a hundredfold the confusion in which we live. Attempts to adapt it, to put a new sense into it, to make it plausible, are the most misspent labour in the world. Certainly no religious reformer who tries it, or has tried it, will find his work live." Now

in this dogmatic theology, thus sweepingly condemned, is included everything that Christians deem to be of the essence of Christianity. The miracles of our Lord, His own resurrection and ascension, the Incarnation and Atonement, nay, even the idea of a Personal God are by Mr. Arnold all classed in that *Aberglaube*, that extra-belief, with as little warrant as the wildest tales of fairyland, or legends of Hindu or Greek mythology, which has been interwoven with the simple, primitive idea of religion. To talk of a teacher, who thus sits enthroned amid the ruins of the Christian faith and revels in the thought of the wholesale destruction he has wrought, as having a Christian element or as being in any sense whatever a convert to Christianity, is not only to delude ourselves but to help him to deceive others, by encouraging the thought that a man may renounce not only his belief in the atonement and sacrifice of Christ, but even in God Himself, and yet remain a Christian.

But Mr. Arnold, we are told, has a high estimate of the Bible, and his only anxiety is that its power should not be destroyed by those who misinterpret and misuse it. We have heard a good deal of late of the Bible being converted into a fetish, but surely if there is any class against whom such a charge can be made, it is those who, if a man will only talk partly about the poetry and literature of the Bible, are ready to condone the most truculent attacks upon its doctrines, and to hail him as an ally against those who are branded as infidels, because they will not consent to see the Sacred Book deprived of its true character and placed on a level with the writings of ordinary literature. "Any plain man," says the *Spectator*, "who has been accustomed all his life to read and love his Bible, but who may have been led by the controversies of the last few years to be half ashamed of doing so—to doubt whether it has not been made obsolete by modern discoveries, even whether what he has thought its grandeur is really such in the eyes of a cultivated taste, may now let his doubts rest, if they can be allayed by testimony. The best judge of books in England, a noted scourge of the clergy, supercilious by nature, and particularly disposed to ridicule whatever the middle-class Englishman admired—says that the Bible is by much the most important of all books; that the highest interests of mankind depend on retaining its influence; and that, though like other books it has been misunderstood and misused, it has never been over-rated but rather under-rated by the wildest Bibliolater." To some, this may be satisfactory, but we cannot so regard it. Critics may do full justice to the sublime poetry and profound philosophy of Holy Scripture, and may even show that they have formed a juster estimate of its literary qualities than those who have found all the light, and joy, and consolation of their lives in the Bible have ever done, but no praises which they can bestow on the Book as the most wonderful production of literature can reconcile us to

the denial of its distinctive character as a revelation from God. It is possible that one result of our regarding it in this aspect has been to blind our perception of its literary beauties, and we accept with becoming gratitude the instruction which those who have not read it under this influence are able to give us ; but we cannot regard it as a compensation for that loss which we should sustain if we should, at their bidding, cease to believe in the Book as containing the will of God for our salvation, and even in the God by whom such a revelation could be given. "We are quite willing," says Mr. Arnold, "to call the Bible and its religion all-important." "Let us admit that the Bible cannot possibly die ; but then the Churches cannot even conceive the Bible without the gloss they at present put upon it, and this gloss cannot possibly live." Quite true ; it is what he calls the "gloss" which for us constitutes the beauty, the power, and the glory of the Bible ; and if this be taken away, it is of little more importance in our view whether it die or live, than whether the history of Thucydides or the poetry of Homer is destined to immortality. Mr. Arnold quite understands this. He is not contending against some extreme notions of particular sects, the dreams of fanatics, or the superstitions of the populace. Calvinistic and Armenian theories, the rationalising of the most liberal Broad Churchmen, and the severest dogmatism of the extreme Literalist, the learned and the popular theology, are by him placed in the same category. "It is not a gloss which one Church or sect puts upon the Bible and another does not ; it is the gloss they all put upon it, and call the substratum of belief common to all Churches, and largely shared with them, even by natural religion. It is this so-called axiomatic basis which must go, and it supports all the rest ; and if the Bible were really inseparable from this, and depended upon it, then Mr. Bradlaugh would have his way, and the Bible would go too ; for the basis is inevitably doomed."

This is a gloomy prospect certainly ; but if our author be right in his vaticinations, and the "axiomatic basis" is sure to be swept away, we do not see what great advantage will accrue from the preservation of the Bible. Without a God, of whom it is to be the witness and messenger ; without the risen Christ, by whom life and immortality is brought to light ; without an assurance of forgiven sin, or a promise of Divine help to strengthen and succour us in our struggle for holiness ; without any authority by which such teachings as it gives relative to conduct are to be enforced, or any manifest reason why they should be obeyed ; with its miracles swept away as fairy legends, with its sublimest utterances stripped of all definite meaning, with our confidence in its reports even of the words of our Lord Himself destroyed, we see not what special value the Bible can possess. It is true that there is a certain attractiveness and power about the Bible which even the most

determined sceptics find it difficult altogether to resist. Hate it as they may, they are forced to admire the exquisite beauty of its characters, to confess the wisdom and fitness of its precepts, to admit that whoever wrote it, it is a Book by obedience to whose laws the world would be benefited. But how long would this survive any practical and healthful influence derived from the destruction of what Mr. Arnold calls "the assumption with which all the Churches and sects set out, that there is 'a great Personal First Cause, the moral and intelligent Governor of the Universe,' and that from Him the Bible derives its authority,"—an assumption which, adds he, "can never be verified." Mr. Bradlaugh is more nearly right than Mr. Arnold. Undoubtedly if all those truths which the Churches have received as the doctrines of the Bible are to perish, if we are to believe that we have been content "to stay the craving of our minds with a fancy account of God," if the force of all the teachings of the Bible about Him and our relation to Him is to be frittered away by the assertion that its language is "fluid, passing, and literary, not rigid, fixed, and scientific," if the Messianic hope of the Jew and the Christian belief in the Incarnation are alike to be treated as *Aberglaube*, the Bible will go. We do not say that it will ever cease to be read or admired. It may continue still to be the great classic of our language, and as such read in our National Schools; but it will cease to be the Bible. We thank no man for such homage to the Bible as this, and our criticism of his teaching will neither be restrained nor modified by the fact that the hand which destroys the Divine revelation is careful to adorn and beautify the human production which it gives us as a substitute.

We have thought it the more necessary to dwell upon this point, because we feel that it is in this disposition to make light of the differences between us and Mr. Arnold that the great danger of his book consists. The young especially will be fascinated by his style, stimulated by the freshness of his thought and the piquancy of some of his criticisms, drawn on by sympathy with his protests against metaphysics in theology, disposed to believe that there is much truth in his case; and if we leave them with the idea that, despite some faults, there is a Christian element in Mr. Arnold's teachings, we are helping to extend and confirm an influence which must be fatal to their faith in the Gospel. In our view, Christianity is a supernatural system or it is nothing; and on this point a wide abyss, which is not to be bridged over by any charitable assumption, divides us from Mr. Arnold. His desire is to show the beauty and truth which may be found in the Bible, even after we have discarded all the *Aberglaube* which has grown up around it. We fail to see what authority and force can belong to this residuum; and considering that, though it retains a Jesus, it excludes the Christ, it would be an excess of courtesy to describe it as having in any true sense a Christian element.

We shall return to the subject, not with any intention of entering into any elaborate refutation of Mr. Arnold's position, but rather of illustrating the method and spirit of his teaching. He dwells so much upon the glory of righteousness, and the beauty of that "sweet reasonableness" which he says was the method of our Lord, that he cannot complain if we very carefully scrutinise his own writings with the view of seeing how far he enforces his precepts by his own example, and is himself an illustration of the virtues the absence of which in others he so severely censures. Of his zeal for righteousness we have an indication in the scorn he puts upon Dissenters who have separated from the National Establishment for conscience' sake, and the praises he bestows upon those of more accommodating conscience, who rather than separate will use language in a non-natural sense. His "reasonableness" appears in the quiet assumption with which he puts aside the whole of Christian theology, as though, by the mere sweep of his magician's wand, he could conjure it out of existence. The "sweetness" of his method will be best appreciated by those who have read the fairy-tale of the three Lord Shaftesburys. But these points we shall deal with in another article. We have not hesitated to write frankly and strongly about the book. Mr. Arnold has boldly defied our faith, and he will not be surprised if the defence be as determined, though unfortunately we fail to make it as able, as the attack.

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*HENRY ALFORD, D.D., DEAN OF CANTERBURY.**

ABOUT half a century ago there was at school, in the little town of Ilminster, a delicate, gentle boy, whose wondrous powers of memory "were shown, when put in at the will of the examiner, to repeat an immense number of lines in Greek, Latin, and English." Amongst his other particular amusements were—a practice of cutting out shades of the head of the blessed Saviour, and other objects, an arrangement of fragments of glass to imitate peals of bells, and a habit of writing verses. He loved, when on the coast between Charmouth and Lyme-Regis, to bask and sport in the green sparkling water, to plunge into the spray, and get knocked down by the waves. "The sea or the fields?" was his question on half-holidays. Sometimes he would wander by the side of elder-fringed rivers, and watch the strange fish, or pluck the wild flowers. Sometimes he would be down on the beach strewn with ammonites—"mushrooms and buttons" as he called them—and there

* "Life, Journal, and Letters of Henry Alford, D.D., late Dean of Canterbury." Edited by his widow.—RIVINGTONS.

poke amidst the sea-weed, or watch the sideling crab, and the long-fringed white, purple, and crimson polypi. The boy gazed on the gathering storm, and looked breathlessly out of the windows into the sea, which flashed and foamed; and with an eye for the sublime, he had an eye for the comical, and told how he was amused when the village bridge broke down, and the passengers by the stage-coach had to cross the river in boats. He took care of hyacinths, crocuses, snowdrops, and tulips, and numbered them, as a miser does his guineas; and he kept seeds and silkworms in boxes; whilst, at the same time, he preserved with special care Ovid's Epistles, Cornelius Nepos, and a large Bible, which his father gave him. Dreams of ambition flitted before him at thirteen years of age, when he jotted down in his journal, "I want, oh! I want to write, I want to produce something famous." A restless desire for knowledge and for making use of it, possessed his soul, blended at the same moment with devout affections.

"Pie Jesu Domine,
Dona mihi requiem. Amen.
O! ab hœdis me sequestra
Statuens in parte dextrâ.

"O! for a spark of living fire,
That blazed in Wolfe's poetic lyre!
O! for a brand from out the flame,
That burns in Byron's endless fame!

"Or rather for a sacred breath,
From old Isaiah's fragrant wreath;
To sing in bright, in rapturous lays
My glorious Maker's worthy praise."

This boyish effusion was mingled with pious complaints and resolves, such as are recorded by maturer Christians. "I am constantly making resolutions, and as constantly breaking through them: O may they not rise up in judgment against me at the last day! Where, O Lord, can I then fly? Whither can I take refuge? My head knowledge says, 'To Christ; my heart gives me no answer. It is the contrary in spiritual from what it is in worldly matters. There, if the arrow reach the heart, immediate death ensues; till God's arrow reaches it, there can be no life. Draw Thy bow, O Lord. Make ready Thy shaft. Send it, O Lord, deep into the wall of stone. Thou, before whom the mountains melt, canst Thou not melt this rock of my heart?" The lad who thus got on in school-learning, who so loved nature, who so early fell into habits of versification, who so soon panted for high achievements, who thus humbled his soul before God, was Henry Alford, destined to distinguish himself in another way than he then dreamt of; and in these juvenile traits of character and utterances of the heart, those who knew him well may recognise some of the elements which contributed to his

useful, honourable, and even illustrious career. It is plain that he was a many-sided boy, and, true to the instincts of his gifted nature, developing the various endowments conferred on him by his Heavenly Father, he became a many-sided man.

The events of his life may be told in a few lines. He was born in 1810; soon afterwards his mother died. He went to different schools, and also had a private tutor. In 1828 he entered Trinity College, Cambridge, won honours and prizes by hard reading, became acquainted with distinguished men, and took pupils, his course altogether marking him out as a man of singular promise. He ventured into print, with a volume of poems, when twenty-two. The next year he took Deacon's orders at Exeter, and speaks of Bishop Philpott's manner at the time as most suitable and solemn. He read for a Fellowship, and won it; and, in 1834 took the rectory of Wymeswold, immediately after being ordained priest at St. Margaret's, Westminster. In 1835 he married his cousin Fanny, to whom he had been fondly attached from childhood—who proved indeed “a helpmeet for him,” the lightener of his cares, his comforter in sorrow, his stimulus in toil, his councillor and adviser at all times, and who, in the work before us, appears as his faithful, true, tender, discriminating, and graceful biographer. In 1838, his first child, a daughter, was born, an event which, with his marriage, deserves special notice, as the development of domestic characteristics form a prominent feature of his character, and no one can fully understand what Henry Alford was, without regarding him both as a husband and a father. He had the honour of being appointed Hulsean Lecturer at Cambridge, and Examiner in Logic in the University of London. His son Clement died in 1844, and then burst forth the anguish of the father's heart:—

“Dear child, now thou wouldst have been playing with the bright summer flowers, and trying thy first steps on the soft turf, and gladdening us with new sounds of childish love. But my own sweet Clement, thou art reposing on the immortal flowers of Paradise, or stepping joyously along the crystal pavement. But, my own sweet angel child, thou has learnt the new song which thy poor father knoweth not, or but lisps like a babe! Watch round me if thou mayest, dear Clement, stand by and wipe the soil of sin from thy father's spirit, even as I stood over thee on the Lord's Day at midnight nine weeks ago, and wiped the sweat from thy brow. Blessed Jesus, hold my own babe to Thy bosom, for he is with Thee in Paradise.”

Not long afterwards came another blow. He lost his son Ambrose, and thus touchingly refers to it in one of his “Fireside Homilies” in the *Sunday Magazine*:—

“You remember when we last entered such a chamber; and on that little press-bed in the corner by the window lay all we cared for; in that room we scarce dared breathe; even grief was lulled, and all was solemnised without

a feeling beyond. We stood all four round his dying bed, with the sunset from the western sea filling the room with rosy light; and we watched till the dear features lost meaning, and their lines stiffened; and then I pressed down the eyelids, and we left mamma with him, and we three went out bewildered, and sat down on the beach, and I said, 'Where is he now?' I have it all before me; indeed, that lovely bit of water-colour by Philip Mitchell, which hangs there, would bring it before me, could I ever forget it. The sun had gone down, and had left in the lower sky a few lines of dull red, and under them the sea looked a pale, ghastly blue (so it seemed to me), and the sky above was clear, but as yet without a star. And there was not a sound, not a breath, not a ripple. All seemed to speak of a presence gone. He had been about those rocks, and on that beach, and cleaving those waters—and now!"

To the restoration of Wymeswold Church he had devoted much time, attention, and skill; then, giving up pupils, he addressed himself to the work of his life, his edition of the Greek Testament. In 1853 he removed to Quebec Chapel, London; and in 1857 was appointed to the Deanery of Canterbury. These were the main landmarks of his history, between which and the sad event that removed him from this world, we find him issuing sundry publications; preaching sermons on notable occasions, especially before the Queen; travelling again and again on the Continent, from which tours, amidst a life of incessant labour, he drank fresh inspirations; attending the Evangelical Alliance at Berlin, where he joined in distributing the elements,—a circumstance which brought him into trouble with narrow-minded Churchmen; taking a prominent part in the Revision of the Scriptures; and, as Dean of Canterbury, acting in the capacity of an Ecclesiastical Commissioner.

In connection with these incidents, and others described in the interesting Memoirs on our table, we watch the unfolding of Dr. Alford's *Domestic, Social, and Church Life*.

We have already noticed his strong family affections. No one can read his "Fireside Homilies"—which, while fictitious in form, are true in substance—without discovering in them a wellspring of home love, the most pure, the most refreshing, the most perfect. And no one could see him in company with his wife and daughters without being struck with the example presented of tenderness without affectation, and of manly attachment without an atom of mawkish sentimentalism. His love for his grandchildren, and the vein of humour which mingled with his warm affections is seen in the following playful note to the children of his eldest daughter, Mrs. Bullock:—

"Deanery, Canterbury, March 10.

"DEAR LITTLE WOMEN,—Grandpapa feels so very old; he has been married thirty-two years, and his hands shake from age. But he must have some strength left, for he has two young Bullocks hanging at his watch-chain,

and they don't tire him. Thank you, little darlings, for your kind present, and God bless you both. By, by, Margaret ! ta, ta, Edith !

"From your venerable ancestor."

His social habits, his conversation, his sportive allusions in speech and by letter, his humour and occasional quickness of repartee were very remarkable.

May we be permitted to introduce the following quotation ? —

"Dr. Stoughton writes : 'Of Dean Alford's eminently companionable habits, I have a pleasant remembrance, as I call to mind a long walk which I took with him in January, 1869, when we passed near the churchyard of St. Martin's, where, in so short a time, he was to sleep his last sleep. He spoke freely upon Church questions, manfully maintaining his own views ; he explained and defended his opinions on vexed theological questions, that of Baptismal regeneration in particular ; and he dwelt much upon his ministerial experience and his London life, his ministry at Quebec Chapel, and his intimacy with Hampden Gurney, for whom he had great affection, as I know Hampden Gurney had for him. I shall never forget the feeling with which, ever and anon, he pointed out natural objects, or some striking feature in the wide historic landscape opened before us ; and how, with poetic sensibility, he called my attention to the fact that the soil of the ploughed field which seemed so brown and bare as we crossed it, assumed a delicate shade of green, as we looked back and saw in perspective the delicate spires of corn peeping above the furrows that glorious winter afternoon ; and when the walk was over, and we had passed under the shadow of the grand Cathedral by moonlight, calling up speculations upon the Church's future, there followed in the evening a train of travelling reminiscences, full of description and anecdote ; hints as to a tour I was intending to take over the same ground ; and notices of school-boy and after-life, all bright, genial, and heart-winning. I make no apology for thus alluding to private intercourse, for it illustrates traits of character which do not appear in an author's book or a preacher's sermon, or in any of the generally-known proceedings of a public man. As in his writings on great subjects, so in his conversation respecting them, there was a wholeness of heart, a unity of spirit, resembling the cloud which moveth altogether, if it move at all.'"

His Church life divides itself into that of country rector, London preacher, Dean of Canterbury, and an Ecclesiastical Commissioner. Beautifully does Mrs. Alford portray his preaching at Wymeswold, and to her pages we must refer for a simple sketch of a parish clergyman's cares, and toils, and trials. In connection with this part of her Memoirs there is an interesting letter by Archdeacon Fearon, in which occurs the following passage :—

"If it be said of him, as it has been, that in the course of his lifetime he passed through every phrase of doctrine, or, at least, ecclesiastical opinion, it may be replied, so did the world. Until the last half-century, all the earnest-minded of religious men held the opinions commonly known as Evangelical. In these, inherited from his father, he was no doubt brought up ; nor did he ever, as I conceive, forsake the salient opinions held by that school. But he

added to them other most important elements of Christian faith and worship, which the Low Church system had already ignored. But what was of more consequence, he hesitated not in later life to hold out the hand of Christian fellowship to the great bodies of Nonconformists, with whom it is for every reason desirable that we should endeavour to act for those numerous objects which we hold in common. Thus did the Dean manifest not only the tolerant spirit which becomes a Christian minister, but the far-sightedness which recognises comprehensiveness as a first necessity of a National Church. Let not, then, that be considered inconsistent which was rather the natural development of thought both in theological and ecclesiastical subjects, and to which, indeed, he himself largely contributed."

Respecting his ministry at Quebec Chapel, testimony is borne by a frequent hearer, and one competent to judge of the value of his sermons.

"The Sunday afternoon congregation of Quebec Chapel was of a high order : members of Parliament, eminent lawyers, and other representatives of the intellectual classes were always to be found there. To such men the careful study of a definite, but not fragmentary, portion of the New Testament which was presented to them was certainly an interesting thing. Escaping from the ordinary routine of the pulpit, it invited them to verify what was said by the conscientious study of the chapter for themselves. This was probably in many cases no small gain. But this was not all. There was a freshness and candour about the whole that was very attractive. There are some men who are possessed of great ability, much learning, considerable intellectual acuteness, but who irresistibly convey the idea that they hold a brief for orthodoxy, and are bound to argue in the interest of their client. It is very eloquent, but it does not suggest the idea that the speaker has ever put himself in the position of his antagonist, or fairly weighed both sides. He concedes nothing ; he allows nothing to be doubtful ; he is prepared to defend every point equally."

As Dean of Canterbury, he availed himself of his position to preach on a Sunday afternoon, when he attracted large congregations, and showed himself zealous in the discharge of all his duties, taking particular interest in what related to the choral service, and to the preservation and improvement of the fabric of the Cathedral. With what genial interest and sympathy would he expatiate on the architectural features and the archeological history of the building, many a visitor to Canterbury can testify ! And, in reference to the Dean's labours as an Ecclesiastical Commissioner, we have recently heard from one of his noble colleagues, that the large information which he possessed, and his mastery of business belonging to the revenues of his Cathedral, were very surprising, when it is remembered what a multitude of subjects were at that very time occupying his attention.

Nothing surprised one more than the notable multifariousness of his acquisitions, and the varied phases of his mind and character. He was a

scholar, a divine, a preacher, an artist, a musician, a wood-carver, a man of public spirit, forming a decided opinion on political and ecclesiastical questions, and when it was necessary for him to act in that character, he could be a man of business.

His Greek Testament is the work on which his fame with posterity will rest, and here may we be permitted to repeat what is said on page 504.

"The merits of his 'Magnum Opus' have been largely discussed—it has been severely as well as favourably criticised, but the upshot of all is, the high place assigned to it for usefulness by scholars of different creeds and different countries. In the library of most English ministers, Conformists and Nonconformists, you are sure to find conspicuous on the shelves, 'Alford's Greek Testament.' In conversation on disputed passages, the question is often put, 'What does Alford say?' And in America, I know, from the testimony of my friend Dr. Schaff, himself a superior judge of Biblical attainments, that no other English critic is, on the whole, valued so highly. The book has, no doubt, imperfections, as everything human must have. It may, and doubtless will, be surpassed in value by some other edition some future day, when the inquisitiveness of scholars, now working in different departments of the great field, shall have provided richer and ampler materials than the present age places at any one's command. But, in comparison with the actual past, not in comparison with the possible future must the Dean's critical labours be estimated; and, tried by this standard, there is no doubt as to the verdict pronounced by those who are competent to form an opinion on the subject."

In the business of Bible Revision, still going on so well at Westminster, he took a very active part, and we well remember being present in the Jerusalem Chamber, at his invitation, to hear a discussion upon the question of embracing amongst the revisors, scholars outside the Communion of the Church of England. The Dean delivered a most eloquent speech on that occasion, with a felicity and ease of expression, and with a liveliness of manner, which delighted all who were present; and we have heard a member of Convocation say, that it was one of the most forcible and heart-stirring addresses to which that body of late years had listened. On turning to page 264 of the "Life," we find the same testimony borne by the Rev. W. G. Humphrey, the respected vicar of St. Martin-in-the-Fields. He adds: "As a member of the company formed for the revision of the English New Testament, his opinion on difficult points of criticism, interpretation, and rendering, was always received with interest and respect; but it seemed to me that in general he kept himself in the background, as if he felt that his suggestions were sufficiently before us in his revised version of the New Testament, published in 1869, a copy of which he presented to every member of the company."

Papers in the *Contemporary*, which he published in 1867, bearing

on Christian union, were the mature development of views which in earlier periods of his life, it would seem from passages in his letters and journals, he had cherished and expressed. He was sick at heart, he said, with the state of things in England—the failure to acknowledge the rights of Christian conscience—the concession of a “meagre and ungracious toleration.” He felt that the whole question of the relations between Churchmen and Nonconformists required consideration and readjustment. He advocated social intercourse on equal terms, and, with caution, expressed an opinion favourable to pulpit exchanges between Episcopalians and others. He did not satisfy himself with words on these subjects, but accepted and gave hospitable invitations—thus helping to commence a course of brotherly intercommunion which has gone on ever since, and will, we fervently hope, continue and increase amongst those who, with him, inaugurated the movement, and extend to many others also—though his presence and influence must long be much missed in all such circles. His catholic spirit was adapted to promote catholic fellowship. The manifoldedness of his mind and pursuits, and the broad human sympathies generally connected with such mental capacity, rendered him specially open to the perception and blessedness of union and brotherly fellowship. He had no liking for the lonely ladder, by which some seem so anxious to climb to heaven. He preferred joining on earth, as much as possible, with the multitude which no man can number on their way to heaven.

We think Mrs. Alford has shown much tact and taste in the manner in which she has touched on this phase of the Dean's life, neither making it a matter of boasting, nor an occasion for apology and excuse. The part he took at the Cheshunt anniversary in 1868 was a practical assertion of something more than the desirableness of private intercourse. He was ready to come before the Church and the world to testify the essential unity of believers in Christ, and to share in public offices of instruction and worship.

His able address will long be pleasantly and gratefully remembered by those who heard it. His genial speech, as president at the dinner, which took place before the delivery of the address, was in perfect keeping with the catholic occasion; and his conversation with friends and guests afterwards displayed a cordiality, a frankness, and fund of easy humour, which could not but win their hearts.

It is not our intention to attempt a critical estimate of his life and labours, but simply to express our impression of his character, derived from the perusal of his “Life” and from personal intercourse. Any criticism of the kind would require more space than is at our command, and would require, also, an impartial exercise of judgment, to which, with a heart full of affection for the departed, we are at this moment

neither disposed nor prepared. Besides, to enter upon the subject, we should have to occupy a Nonconforming standpoint, and that would raise questions of difference and lead to controversy, when we would rather, as we stand before the fresh grave of a holy man, join with brother Christians of every name in bewailing his loss. That he was a holy man, we have ever felt, since we have had any opportunity of forming an estimate of him; but we must say that he has risen in our estimation, in this respect, since we have read his "Life;" for Mrs. Alford—not by any eulogiums of her own, not by keeping back parts of character which shaded its brightness, for she is a discriminating and faithful biographer, but by citing the testimony of friends, by extracting passages from his journals, and by printing some of his most private letters—has revealed the abundant existence in her husband of that deep and divine piety which the Saviour describes as a well of water springing up unto everlasting life. And it is very beautiful to find, as already indicated, that even from a child, like Timothy, he knew the Holy Scriptures—not only in the letter but in the spirit, not only as the light of the opening intellect but as the new life of the moral nature. Rarely do we find one of so much learning, of so much broad sympathy with all sorts of men and all sorts of things, manifesting a heart and character so saturated with the Gospel of Jesus Christ. We have read biographies of good men, in which there has appeared little of the inner life, little of the working of God in the soul, but in this book it is far otherwise. It is not merely a history of the outward doings, much less is it the story of a worldly course, with bits of religion patched on here and there—but it is a garment without seam, of one piece throughout, and the characteristics of a true Christian "risen with Christ" are essential portions of the texture. In these days, when there is so much to dwarf, if not deaden, the highest and noblest growth of humanity—even its growing up to "the stature of perfect men in Christ Jesus"—the perusal of such a work by Christians in general, and by ministers in particular, is most desirable, and will be found most helpful. We shall not criticise the work any more than the subject of it; but simply say, that in our judgment Mrs. Alford has admirably fulfilled her task; for when we get to the end of the volume we feel absorbed in the hero, and think of the biographer only as having drawn aside a curtain to show a faithful likeness—and that is the highest praise which can be bestowed on the writer of anybody's memoirs.

ROBERT SOUTHWELL: JESUIT, POET, AND MARTYR.

PART II.

AFTER the failure of the Armada, many who were inclined to Romanism, as well as many who merely sought court favour, thought it politic to conform more closely to the National Church; among these Robert Southwell's father and his brother, Richard, appear to have ranked themselves. Thomas, we suppose, remained faithful to the failing cause; for a son and namesake of his, in 1610, left Norfolk secretly to enter the English College at Rome. In 1589, when his priest-son heard of his father's eagerness for cash and caste, he sent a yearning, eager, passionate, prayerful and pitying "Epistle to his Father to forsake the World." Here are some autobiographical excerpts:—

"It is not the carelessness of a cold affection, nor the want of a due and reverend respect, that has made me such a stranger to my native home, and so backward in defraying the debt of a thankful mind, but only the iniquity of these days that maketh my presence perilous, and the discharge of my duty an occasion of danger. I was lothe to enforce an unwilling courtesy upon any, or by seeming officious to become offensive; deeming it better to let time digest the fear that my return into the realm had bred in my kindred than abruptly to intrude myself, and to purchase their danger, whose goodwill I so highly esteem. I never doubted but that the belief, which to all my friends by descent and pedigree is, in a manner, hereditary, framed in them a right persuasion of my present calling, not suffering them to measure their censures of me by the ugly terms and odious epithets wherewith heresy hath sought to discredit my functions, but rather by the reverence of so worthy a sacrament and the sacred usages of all former ages. Yet, because I might easily perceive by apparent conjectures that many were more willing to hear of me than from me, and readier to praise than to use my endeavours, I have hitherto bridled my desire to see them by the care and jealousy of their safety; and banishing myself from the scene of my cradle in my own country, I have lived like a foreigner, finding among strangers that which in my nearest blood I presumed not to seek." "I have expressed not only my own, but the earnest desire of your other children, whose humble wishes are here written with my pen. For it is a general grief that filleth all our hearts, whom it has pleased God to shroud under His merciful wing, to see our dearest father, to whom both nature hath bound and your merits fastened our affection, dismembered from the body to which we are united, to be in hazard of a farther and more grievous separation."

After apologising for his youth by references to "Young Tobias," Esau and Joseph, he assures his father and intreats thus:—

"My desire is that my drugs may cure you, my prey delight you, and my provisions feed you. . . . Despise not, good sire, the youth of your son, neither deem your God measureth His end and merits by number of years.

Hoary senses are often couched under youthful locks, and some are riper in the spring than others in the autumn of their age."

Referring to his father's advancing years and failing health, he says :—

"The full of your spring is now fallen, and the stream of your life waneth to a low ebb ; your tired bark beginneth to leak and grateth oft on the gravel of the grave ; therefore it is high time for you to strike sail and put into harbour, lest, remaining in the scope of the winds and waves of this wicked time, some unexpected gust should dash you upon the rock of eternal ruin." "Your strength languisheth, your senses become impaired, and your body droopeth, and on every side the ruinous cottage of your faint and feeble flesh threateneth a fall." . . . "The young may die quickly, but the old cannot live long." . . . "Use now the privilege of Nature's talent to the benefit of your soul, and shew hereafter to be wise in well-doing and watchful in foresight of future harms."* . . . "You have long sowed in a field of flint, which could bring you nothing forth but a crop of cares and afflictions of spirit ; rewarding your labours with remorse, and for your pains repaying you with eternal damages. It is now more than a seasonable time to alter your course of so unthriving a husbandry, and to enter into the field of God's Church."

With many other like words of expostulation, entreaty, and earnest supplication, he craves his father to cease from worldly-mindedness and lukewarmness in the faith, to prepare for the balance of the Judgment, and to seek the mercy of God by union with the Church of his faith. We fear the son's homily fell upon unwilling ears, for we know that Richard Southwell died in the Fleet—the debtor's prison. To his brother Richard, who had married into the powerful Suffolk family of Cornwallis, Robert's words are almost Pauline in their wistfulness that he should "decide" for Christ and holy Mother Church—"I would I might send you the sacrifice of my dearest veins, to try whether nature would awake remorse, and prepare a way for grace's entrance."

We get glimpses of the danger of Romanist proselytism under Elizabeth in some of Southwell's letters shortly after this time.

"The condition of Catholic recusants here is the same as usual, deplorable and full of fears and dangers, more especially since our adversaries looked for wars. As many of ours as are in chains rejoice and are comforted in their prisons ; and they that are at liberty set not their hearts upon it, nor expect it to be of long continuance. . . . A little while ago they apprehended two priests, who have suffered such cruel usages in the prison of Bridewell as can scarce be believed." (Jan. 16th, 1590.)

What they had to eat was little, filthy, and nauseous, their tasks were—

"Continued and immoderate, no less in sickness than in health ; for with hard blows and stripes they forced them to accomplish their task, how weak soever they were. Their beds were filthy straw, and their prison most filthy. Some there are hung up for whole days, by the hands, in such manner that

they can but just touch the ground with the tips of their toes. . . . This purgatory we are looking for every hour, in which Topcliffe and Young, the two executioners of the Catholics, exercise all kinds of torments." "We also look for the time (if we are not unworthy of so great a glory), when our day [of martyrdom] like that of the hired servant shall come." (March 8th, 1590.)

It must have been about this time that he composed "An Epistle of Comfort to the Revd. Priestes, and to the honourable, worshipful, and other of the Laye Sorte, restrayned in durance for the Catholic Faith." Surely "At Fortune's Reach" is an issue of this state of mind, of which take but one verse as specimen:—

"My choyse was guided by foresightfull heede,
It was averred with approving will,
It shall be followed with performing deede,
And seald with vow till Death the chooser kill ;
Yea Death, though finall date of vayne desires
Ends not my choyse, which with noe Time expires.

"To Beautye's fading blisse I am no thrall ;
I burye not my thoughts in metall mines ;
I ayne not at such fame as feareth fall ;
I seek and find a light that ever shynes,
Whose glorious beams display such heavenly sightes
As yield my soule the summe of all delightes."

About this period of trial and alarm we should place the composition and the private publication of his treatise entitled "A Short Rule of Good Life to Direct the Devout Christian in a regular and ordinary Course," in which he teaches the truth inculcated in the first and last stanzas of lines addressed "To the Christian Reader of Short Rules:"—

"If Virtue be thy guide,
True Comfort is thy path,
And then secure from erring steps
That leads to Vengeance's wrath.

"Her waies are pleasant waies
Upon the right-hand side,
And heavenly-happy is that soule
Takes Virtue for her guide."

As the voice of one whose great life-task was to preach Repentance, Robert Southwell seems early to have fixed on two specific forms of mourning for sin, one applicable to women, Mary Magdalen ; and the other to men, St. Peter. To these he gave elaborate consideration. "A Discourse on Marye Maudelyn" by him is extant in MS. We have in his poems "Mary Magdalen's Blushe," her "Complaint at Christ's Death," and we have, besides, his best and latest prose work, "Mary Magdalen's Funerall Teares," founded on Jeremiah vi. 26, full of fine pathos and pure poetry, pictorial speech, and flexile phrase, instances of which it would be a pleasure to quote did space permit. Here is a bold hyperbole—"Till death dam up the springs thy tears shall never cease running ; and then shall thy soul be ferried in them to the harbour of life ; that as by them it was first passed from sin to grace, so

in them it may be wafted from grace to glory ;” and here is a good simile, “The dwarf groweth not on the highest hill, nor the tall man loseth not his height in the lowest valley ; and as a base mind, though most at ease, will be dejected, so a resolute virtue in the deepest distress is most impregnable.”

“ If strong, if wise, if all do smart,
Then I to 'scape shall have no waye.
Oh grant me grace, O God ! that I
My life may mend sith I must die ! ”*

St. Peter's penitence is the subject of verses entitled, “St. Peter's Afflicted Mynde,” “St. Peter's Remorse”—short, simple strains in a ballad sort of rhyme. But “St. Peter's Complaint” is a long poem of 132 six-lined stanzas, after the manner of Edmund Spenser's “Astrophell,” and the “Tears of the Muses,” issued (1591) in a small volume entitled “Complaints,” and made that familiar to many in Shakespeare's “Venus and Adonis,” published in April, 1593. We have no doubt that this poem was modelled on Spenser's “Complaints,” but that before it was revised by himself for publication, Southwell had read Shakespeare's poem. In the preface by “The Authour to his loving Cosen,” whom we suppose to have been William Shelley, son of his mother's brother, he remarks that “Poets, by abusing their talent and making the follies and faynings of Love the customaire subject of their base endeavours, have so discredited this faculty that a poet, a lover, and a liar are by many reckoned but three words of one signification † And because the best course to let them see the error of their works is to weave a new webbe in their owne loome, I have here laide a few coarse threddes together, to invite some skillfuller wits to forwarde in the same, or to begin some finer peece ; wherein it may be seen how well verse and virtue sute together.” Nor was his desire resultless.

* This idea re-appears in the poem “Upon the Image of Death,” in this form :—

“ My Ancestors are turned to clay,
And many of my mates are gone ;
My youngers daily drop away,
And can I thinke to scape alone ?
No ! no ! I know that I must die,
And yet my life amende not I.

If none can 'scape Death's dreadful dart,
If riche and poore his beck obey.

† Compare Shakespeare in “Midsummer Night's Dream,” v. i. :—

“ The lunatic, the lover, and the poet
Are of imagination all compact.”

Nash in 1593 penned his "Christe's Teares over Jerusalem;" Lodge issued his "Prosopopeia, containing the Teares of the holy, blessed and sanctifide Marie, Mother of God," in 1596, expressly referring in his preface to Southwell's writings as moving him to produce it; Gervase Markham's "Tears of the Beloved" (St. John) appeared 1600, and his "Mary Magdalen's Tears" and Lamentations for the Loss of her Master, 1601; Christopher Lever produced his "Crucifixe," and "Queene Elizabeth's Teares," 1607; and many other poems dvoted to holy emotion accompanied and followed these. He excuses himself for his use of "this measured and footed stile by the example of Christ's use of a hymn at the paschal supper," and he statés that his "Cosen" importuned him to commit it to the press; and addressing the reader he proffers this excuse—

"Dear eye, that doth peruse my muse's stile,
With easie censure deeme of my delight,
Give soberest countenance leave sometimes to smile,
And gravest wits to take a breathing flight;
Of mirth to make a trade may be a crime,
But tyréd sprights for mirth must have a time."

And again he complains, referring to current literature in 1593—

"Still finest wits are 'stilling Venus rose,
In Paynim toyes the sweetest veins are spent,
To Christian workes few have their talents lent."

Perhaps the most remarkable characteristic of this poem is its condensed sententiousness, its almost proverb-like lines. We cull a few:

- "They once were brittle mould that now are saints." (*Prologue*)
 "Sweet volumes, stored with learning fit for saints." (57)
 "Let good desires with like deserts be crowned." (80)
 "Life saved by sinne's base purchase derely bought." (93)
 "Riche are his robes whom sinne did never strip." (96)
 "Our cedar now is shrunke into a shrub." (103)
 "Once and but *once* too dere a once to twice it." (105)
 "Christ as my God was tempted in my thought." (106)
 "Sorrow the smart of evil, sinne's eldest child." (123)
 "I dare not say I will, but wish I may." (128)

These single lines are "quick and powerful;" but his verses are stronger still. Here is a reminiscence of Gethsemane's grievous garden:

"When Christ, athirsting the distressfull hower,
With his surchargéd breast did blesse the ground,
Prostrate in pangs, rayning a bleeding shower,
Me, like myselfe, a drowsie friend he found,
Thrice, in his care, sleep closed my careless eye;—
Presage how Him my tongue should thrice denie."

Peter is made, somewhat priest-like, strongly to denounce women thus, as if Deity had made a mistake in their formation—

“Oh women ! woe to men ; traps for their falls ;
Still actors in all tragical mischances ;
Earth's necessarie evils, capturing thralls,
Now murdering with your tongues, now with your glances ;
Parents of lives and love, spoylers of both,
The theeves of harts ; false do you love or lothe.”

In these two stanzas Peter's lowly estimate of himself is strongly expressed :

“If love, if losse, if fault, if spotted fame,
If danger, death, if wrath, or wrecke of weale,
Entitle eyes true heyres to earned blame
That the remorse in such events conceale,
Then want of tears mighte well enroll my name,
As chiefest saint in Calendar of Shame.” (83)

“I lost all that I had, who had the most,
The most that will can wish or wit devise ;
I least performed, that did most vainly boast,
I stayned my fame in most infamous wise.
What danger then, death, wrath or wrack can move
More pregnant cause of teares than this I prove.” (85)

Are there not vital force and stern truth in these lines on sin ? :

“Ah sinne ! the nothing that all things defile
Outcast from Heaven, earth's curse, the cause of hell ;
Parent of Death, Author of our exile,
The wreck of soules, the wares that fiends doe sell ;
That men to monsters, angels turns to devils,
Wrong of all rights, self-ruine, roote of evils.” (107)

“Oh forfeiture of Heaven ! eternal debt,
A moment's joy ending in endless fires,
Our nature's scum, the world's entangling net,
Night of our thoughts, death of all good desires
Worse than all this, worse than all tongues could say,
Which man could owe, but only God defray.” (110)

Many have been stricken with the extreme poetic interest of that incident in Danté's wandering life, when he knocked at the Convent door, and uttered, in answer to the question what he wanted there, the intense longing of his soul in one word, “Peace !” In these two stanzas we have a picture as powerfully portrayed of earnest sorrow seeking easeful rest :

“At Sorrow's door I knocked : they craved my name.
I answered one unworthy to be knowne :
What one ? say they. One worthiest of blame.
But who ? A wretch not God's nor yet his own.
A man ? Oh no ! A beast ? Much worse. What creature ?
A rock : how called ? The rock of scandale, Peter ! (118)

"Whence? From Caiaphas' house. Ah! dwell you there?
 Sinne's farm I rented there but now would leave it.
 What rent? My soule. What gain? Unrest and feare.
 Deare purchase. Ah! too dear! Will you receive it?
 What shall we give? Fit tears and tunes to plain me.
 Come in, say they; Thus greefes did entertain me." (119)

Those even who remember Shakespeare's "Sleep that knits up the ravelled sleide of care," and "Sleep seldom visits sorrow; when it doth it is a comforter," will read these lines admiringly:

"Sleep, Death's allye, oblivion of tears,
 Silence of passions, balm of angry sore,
 Suspense of love, securitie of feares,
 Wrath's lenitive, heart's ease, storme's calmest shore;
 Senses and soule's repreivall from all cumburs,
 Benumbing sense of ill with quiet slumbers." (121)

There is a true, sweet, tender confidence of love in these stanzas of Peter's supplicatory address to the Saviour he had denied—

"Christ! healthe of fevered soule, heaven of the mind,
 Force of the feeble, nurse of infant loves,
 Guide to the wand'ring foote, light to the blinde,
 Whom weeping winnes, repentant sorrow moves.
 Father in care, mother in tender hart,
 Revive and save me, slaine with sinneful dart! (126)

With mildness, Jesu! measure mine offence;
 Let due remorse Thy due revenge abate;
 Let teares appease when trespass doth incense;
 Let pittie temper Thy deserved hate;
 Let grace forgive, let love forget my fall;
 With feare I crave, with hope I humbly call. (131)

Redeem my lapse with ransome of Thy love,
 Traverse th' indictment, rigour's doom suspend;
 Let frailtie favour, sorrowes succour move.
 Be Thou Thyself, though changeling I offend.
 Tender my suite, cleanse this defiled denne.
 Cancell my debts, sweete Jesu! say Amen! (132)

The purity, fervour, earnestness, and winning passion of these passages are indisputable, and the greater part of the poem consists of stanzas of equal intensity and Christian sorrow. It would be unjust in us and unfair to Southwell's own open honesty, while laying before the reader those specimens which are almost faultless in their doctrinal implications, to conceal the fact that he is a Romanist of the purest water, as the earlier poems in "*Maeoniae*" on "*Our Ladie*" clearly but not offensively show. The following lines from "*Our Ladye's*

Spousals" will show that the doctrine of "the Immaculate Conception" was held, and held preëminently, by the Old Catholics—

"No carnall love this sacred league procure,
All wayne delites were farre from their assent ;
Though both in wedlock bands themselves assurde,
Yet strait by vow they sealed their chaste entent :
Thus had she virgin's, wive's, and widowe's crowne
And by chaste childbirth doubled her renowne."

In the midst of his career of faith, self-sacrifice, sympathy and zeal, of his genuine forgetfulness of all save what he deemed to be his duty, Robert Southwell had his presentiment of martyrdom fulfilled. At Uxenden, near Harrow-on-the-Hill, a Romanist family named Bellamy dwelt. One of the daughters having been imprisoned in the Gatehouse of Westminster for her faith, forsook both faith and virtue, formed an intrigue with the keeper of the prison, and married him. Being discarded by her relatives, and thus left portionless, she resolved on gaining her share at least of the family property by setting in motion the law 27 Elizabeth, against the harbouring of priests, to which the penalty of confiscation of goods was attached. Claiming, by messenger, that Southwell should at a fixed hour and date meet her for spiritual advice at her father's, she told her husband of the assignation, and he made known the facts to Topcliffe, the denouncer of the Romanists. At the time fixed (20th June, 1592) Southwell was there, and there, too, were Topcliffe and his subordinates ; and they, having surrounded the premises, burst into the house, and carried him off to Topcliffe's house till he could arrange for the payment of the blood-money he had earned. Southwell was transferred to the Gatehouse, and thereafter to the Tower. Under his keepers he was tortured at least ten (some say thirteen) times, and that, he said, "with torments worse than the rack or than death itself." The filth of the hole in which he was put in the Tower was inconceivable, and his father presented a supplication to Queen Elizabeth, begging "that if his son had committed anything for which, by the law, he had deserved death, he might suffer death ; if not, as he was a gentleman, he hoped her Majesty would be pleased to order that he should be treated as a gentleman, and not be confined any longer in that filthy hole." This letter, though presented by the father, was certainly composed by the son. Francis Bacon, then a candidate for the Attorney-Generalship in opposition to Coke, writing to his brother Anthony, says—"I send you the supplication which Mr. Topcliffe lent me. It is curiously written, and worth the writing out for the art, though the argument be bad."

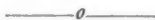
The Queen ordered him a better lodging, allowed his father to provide clothes, requisites, and books, and permitted Mrs. Bannister, his eldest sister Mary, to visit him occasionally. He was taken (17th

February, 1594-5) from the Tower to Newgate, the prison for thieves and murderers, and there kept in limbo for three days with no comfort but a candle. Without previous notice, and while a notable thief was being executed at Tyburn as a diversion for the crowd, he was brought into the King's Bench Court. Lord Chief Justice Popham presided, along with Justice Owen, Baron Evans, and Serjeant Daniell. Edward Coke prosecuted for the Crown. The jury found a true bill. He confessed he was born a subject of the Queen, that he was a priest, that he was at Uxenden when he was entrapped, but denied that he ever "entertained any designs or plots against the Queen or kingdom;" affirming that he had no other aim in the country than "to administer the Sacraments according to the rites of the Catholic Church." He was tried, condemned, and sentenced in due form to be hanged, disembowelled, and quartered. He was put into limbo that night, and next day was hurried to execution. Having been drawn to the gallows, pinioned, and lifted from the hurdle to the cart, he began to give an address from the words—"Whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether, therefore, we live or whether we die we are the Lord's," but was interrupted by the sheriff's deputy. He prayed for the pardon of his sins; declared himself a priest of the Roman Catholic Church and of the Society of Jesus; he trusted to be saved by the merits and passion of the Saviour; he had never attempted or thought any evil against the Queen, but had prayed and would pray for her. He commended his soul to the mercy of God, resigned his body to the Queen's will, and prayed that his death might be useful to himself and his country, and a consolation to others. He made the sign of the cross, the cart was driven away, the rope had been badly arranged on his neck, he struggled sorely, the hangman pulled his legs, though some tried to cut the rope that the disembowelling might be done while life gave opportunity of pain. Lord Mountjoy and some of the spectators prevented this cruelty. The hangman handled the body reverently, and carried the corpse in his arms, instead of dragging it along the ground, and proceeded with the remaining portions of the sentence. So at "about the age of Our Saviour," thirty-three, died Robert Southwell, Jesuit, poet, and martyr, a brave and holy death, after a pious and lovely life; passing, as a biographer has it, "through the gate of martyrdom into a happy eternity, to enjoy for ever the sovereign object of his love." His death was in the very spirit of his verses on "The Wound in Christ's Side," of which we quote the first and last—

"O pleasant port! O place of rest!
O royal rift! O worthy wound!
Come harbour me—a weary guest
That in the world no ease have found.

"Oh, happie soul that flies so hie
As to attaine this sacred cave!
Lord send me wings that I may flie,
And in this harbour quiet have!"

The story is profoundly sad and touching, and it is but one of many in the history of English attempts to secure legal uniformity in creed, which go to show the unwisdom and folly of departing from the Divine Law regarding Faith—"Let every man be fully persuaded in his own mind." Persuasion, not coercion, is the God-assigned agency for bringing "whosoever will" to the true faith. Surely we read the history of our Lord wrongly when we fail to see that the zeal for conformity, which the Reformation inherited as a fateful legacy from Rome, has wrought most balefully as regards works of faith and labours of love. We do not take a case of the persecution of a Protestant Puritan to argue from—though the records of religious life afford them in thousands; but we bring from the life of one of Rome's chosen ones an instance of the inefficacy of attempting to control Faith by human law, and from the very biography of the saintly Southwell of the Society of Jesus, we argue against the genius of Jesuitism, which affirms conformity of communion to be essential to communion with Christ. We believe that this sweetly spiritual singer was one of Christ's own, and that on his passage from the prison-house of the flesh he entered into the glorious and everlasting daylight of God's presence in glory.



CONGREGATIONAL MAY MEETINGS.

THE "merry month of May!" so the old poets phrased it at a time when joyous festivities welcomed its incoming. But the May-pole and the rural dances have become a tradition, and are not likely to be revived. Washington Irving in his sketch-book laments in his own exquisite manner the loss of the old gaities, and says, "I value every custom that tends to infuse poetical feeling into the common people, and to sweeten and soften the rudeness of rustic manners without destroying their simplicity. Indeed, it is to the decline of this happy simplicity that the decline of this custom may be traced; and the rural dance on the green, and the homely May-day pageant, have gradually disappeared in proportion as the peasantry have become expensive and artificial in their pleasures, and too knowing for simple enjoyment. Some attempts, indeed, have been made of late years by men of both taste and learning to rally back the popular feeling to these standards of primitive simplicity; but the time has gone by—the feeling has become chilled by habits of gain and traffic—the country apes the manners and amusements of the town, and little is heard of May-day at present, except from the lamentations of authors who sigh after it from

among the brick walls of the city." This is doleful enough, and if it was true when Irving wrote that the out-door excitements had disappeared, how much more true is it now. May is no longer associated in the minds of the people with floral festivities, but since the genial American pruned his poetic lamentation, new excitements have sprung up and new associations have gathered about the month. With many it is the season for the annual visit to London, and "country cousins" throng the streets, the picture-galleries, the exhibitions, and every place of public entertainment, determined to see and hear all the novelties that enterprising managers and companies have to present to them. To others, however, the chief charm of May arises from the fact that it is the month of "meetings," and then they have the opportunity of looking upon the famous men of their favourite denominations, and listening to outbursts of flashing rhetoric from the most renowned ecclesiastical authorities. A harmless sort of excitement this which it would be unkind to deny them, but there can be little doubt that a considerable proportion of those who crowd into the public meetings of great societies are animated more by curiosity than by philanthropic or spiritual sympathy with the objects which they are established to promote. We wonder how many people would be found in Exeter Hall if it were announced that instead of the time being occupied by eloquent speakers, it would be devoted to the reading of a full report. Why, the report might be as poetical and fascinating as any that the Foreign Secretary of the London Missionary Society ever composed, yet its attractions would be extremely small, and that society might once more return to its originally modest quarters in what Dr. Halley calls "the little, dark dull, gloomy Puritanical meeting-house in Haberdashers' Hall," if it can be found. But when this somewhat large proportion of the simply curious is subtracted from the vast number of persons attending May meetings, there will still remain a goodly company of those who, though not insensible to the inspiration which is to be derived from enthusiastic speech, yet have gathered with prayerful expectation to listen to the story of God's work in the redemption of the world.

Whatever gusts of satirical laughter the unsympathetic cynic may indulge in at the expense of "May-meetings," it would nevertheless take him a long time to discover such a concentration of lofty purpose, devout zeal, and true spiritual philanthropy as may often be found gathered in London at that season of the year. But leaving these general reflections, we have to present some brief report of the late assemblies of Congregationalists in the metropolis. As first in importance we turn to the Congregational Union of England and Wales. One or two peculiarities deserve notice at the commencement of our remarks. Since

the passing of the New Constitution, as it is familiarly designated, only delegates properly appointed and authenticated can take part in the actual business of the Union, and an endeavour has been made to give a fuller and a *bonâ fide* character to the representation of the Churches. So successful has the effort proved that a much larger number of Churches have joined the Union than were ever before associated with it. Accordingly, at the business meeting on Monday night in Finsbury Chapel, only representative members were admitted, and they filled the ground-floor of the place. The privileges of these members in balloting for the committee created a little embarrassment at the onset, but all was soon set straight, and it was found by the scrutineers of the papers that out of some three to four hundred only twenty-four had been altered, *i.e.*, the new Committee was elected as originally nominated. An admirably vivid and detailed statement of the work done by the Union during the year was presented by the Rev. A. Hannay; and we noted with considerable satisfaction, among other matters, cordial references to the position and claims of our various Congregational Societies. Highly gratifying is it to learn that the Pastors' Retiring Fund is within £4,000 of the desired £100,000, and that a Widows' Fund already exceeds £16,000. The report promises in the literary department the speedy issue of the supplement to the Hymn Book, and the establishment of the Congregational Union Lecture; the first volume of the latter, by Professor Henry Rogers, will be published next September. Of course the Committee had been vigilantly watching the progress of public events and speaking with decision on certain critical questions, such as the late Irish University Bill. After adopting the report and thanking the Committee, the assembly turned to the only other important business, *viz.*, the election of Chairman for 1874-5. Here it had been hoped that the new principles of nomination and of voting by ballot would come into operation, but in consequence of there being only one name, that of the Rev. J. G. Rogers, B.A., before the meeting, he was elected by show of hands. We cordially rejoice in this election, and congratulate Mr. Rogers on the strength of his nomination, which was composed of men of all varieties of opinion, of all ages, and from all parts of the country.

Half-past nine in the morning is an early hour for a meeting, yet on Tuesday at that time Finsbury Chapel was crowded with an expectant audience. Perhaps few sounds are more thrilling and impressive than the massive united rolling volume of harmony that rises from the assembly as its first act of worship, for Congregational ministers and deacons do, as a rule, know how to sing. It was also interesting to note for the second time—the first being, so far as we recollect, last autumn at Nottingham—that the Lord's Prayer was audibly repeated by

the whole congregation. The Rev. Eustace Conder, M.A., the chairman for the year, then proceeded to give his address. The subject was "Discipleship," and the speaker was assuredly in one of his happiest moods. Abounding as his paper did in beautiful and appropriate imagery, in pungent touches of satire, and bright glances of humour, it also evinced a profound conviction of the value of those principles which the Congregational Churches hold, and a determination to defend them on the highest ground. He testified his belief that there is "lying at the heart of Independency a principle which can never grow obsolete, because it is one of the germ principles of Christianity itself, to which our simple Church polity is specially fitted to bear witness, and which will therefore assure us both a place and a work in that goodly land, that glorious and hard-won but peaceful future, side by side with our brethren." This principle he described by "one uncouth but expressive word, Individualism," and added, "in the development which our system gives to personal conviction, free thought, individual character, and influence lies its special power." Very happy, even if slightly exaggerated, was the portrait he drew of "the typical Independent with his weak and strong side."

Having traced this principle of Individualism back to the action and teaching of Christ, and in answer to the Bampton Lectures, having shown that Christ's supreme work was not "the training and preparation of an Evangelising Society," but the redemption of the individual, he asked, and ably answered, the pertinent question—"Has Christianity changed its essence since the laws of His kingdom were laid down by our Saviour's own lips?"

There is much that we should like to quote from his reply, especially some of the logical results of this principle of personal Discipleship, both as concerns our place as Independents by the side of other sections of the Church, and its application to some of the controversies which have arisen of late in the denomination; but we hope our readers will peruse his valuable paper themselves. Particularly impressive was his defence of the necessity for some distinct guarantee of Christian character in those who unite in Church fellowship, as against those—few in number, we both hope and believe—who advocate the admission to Churches of "all and sundry," throwing down every barrier. It seemed to him, as it does to ourselves, that this would be not simply a denial of the great principle of Independency, but a reversal of the Christian system, and likely to end in the dissolution of all Church life.

We have dwelt thus at length on the Chairman's address, because it seems to us to have been in every sense an opportune and wise deliverance. It also formed a not unsuitable introduction to the Rev. Samuel Martin's paper, which followed the welcoming of the Delegates

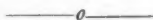
from other Christian Churches. Among the gentlemen who received the right hand of fellowship from the President, and the only one who spoke, was Signor Gavazzi, and there was the same passion and inspiration in his eloquence as in former days, when he delivered his stirring oration throughout the kingdom against Popery. It was wonderful to see how, when he referred to his old enemy, the man's entire nature was aroused, and he literally swayed under the influence of the impulse which came rushing upon him. But the Assembly soon settled down to listen with devout feelings to the words of one who never speaks among his brethren but he appears to have come direct from the presence of his Divine Master. Mr. Martin's subject was one that we have been discussing for some time past in these pages with a consciousness that there is a general desire, growing and deepening in the heart of the Churches, for a "a Revival of Spiritual Life." To characterise Mr. Martin's address is extremely difficult, and there is but one word that seems adequate, viz., *intense*. Delivered with calmness and dignity, there was nevertheless a strength of conviction and passionateness of feeling, which, while they did not flame forth, gave the impression of white heat. Seldom have we seen an audience more completely moved than the Congregational Union was that Tuesday morning. We might quote them, and on the cold page they would seem to those who did not hear them to contain little that ministers have not said hundreds of times before. But there was nevertheless a mighty power about them. If there be mystery about it we can only refer it to Him whose influence, which was then manifestly present, is as "the wind,"—"thou hearest the sound thereof, and canst not tell whence it cometh, and whither it goeth."

After the address, there were few present who did not feel with Mr. Binney that "silence is golden," or that it would be as well, to use the old Puritan's phrase, "to fall to prayer," and that the succeeding speeches could have been omitted without any loss. Indeed, it was a pity to attempt to provoke discussion. We have no space to refer to the thoughtful, compact, able, and well-reasoned paper of the Rev. Radford Thomson, M.A., on "The Influence of Recent Scientific Discoveries and Discussions upon the Religious Life of England," who was followed by one on the same subject by the Rev. G. S. Ingram. The misfortune is that in an assembly like the Congregational Union it is impossible, from the multiplicity of subjects, to give fair consideration to questions of such importance as the one just referred to. How that is to be avoided we cannot undertake to say. At the dinner the Delegates were heard, as were also the Jubilee Singers, and both must have been pleased with their hearty reception. On Friday morning two papers were read which were peculiarly good, one by the Rev. S. Pearson, M.A., on "The Desirability of a Free Church Conference on Practical

Religion." This proposal met with considerable favour, and a resolution was unanimously passed requesting the Committee of the Union to give some practical form to the feeling expressed. The other paper was by W. H. Willians, Esq., on "Attendance at Public Worship," in which a modest but suggestive lecture was administered to absentees, and to ministers for wearisome services and long sermons. The irony of fate was humorously illustrated when Mr. Willians, having mentioned this last point, found by the President's bell that he had gone beyond his time. Even laymen may find a difficulty in being brief. It was a pity that discussion could not be taken on the proposals of the paper, through the previous unwise attempt to introduce the Temperance question, and also through the anxiety of many brethren to be at the opening of Milton Mount College, Gravesend. So, too, a little controversy on the Education Question provoked by Mr. Urwick was nipped in the bud, the Union unmistakably showing that its position is unchanged in regard to that matter. So the Session ended, unless, indeed, the Friday evening Anti-Ritualist and Anti-Popery meeting may be considered a continuation of the Union. Anyway it was an influential and enthusiastic gathering. Powerful addresses were delivered and heartily responded to. Dr. Halley spoke on "The Danger of Popish tendencies prevalent at the present day;" the Rev. H. W. Parkinson on "The Limits of Catholic Reaction;" and the Rev. W. Braden on "The Pretensions of Ultramontaniam." By many persons it was held to be the best meeting of the week, but to this the old maxim, *De gustibus, &c.*, applies as to most other things.

We have left ourselves little space to refer to the gatherings connected with our valuable and ably-conducted religious societies, full reports of which have appeared in the *English Independent*. As usual, the Home Missionary Society had both a crowded meeting and capital speaking, while it could report good work done and a very satisfactory balance-sheet. If we intended to criticise the utterances at this gathering we should find plenty of scope in Earl Shaftesbury's dismalities. But we can only record facts. Neither the Irish Evangelical nor the Colonial Missionary Society could boast of a large attendance, though both had a story to tell worth the hearing. We heartily wish some means could be devised of interesting the whole Congregational body in these British Missions. The incomes by which their manifold labours are sustained are miserably inadequate, and they ought to be increased at least tenfold. It should be a matter of conscience with every Church to support these organisations each year by collections, however small. Why should not these three have a total income equal to that of the London Missionary Society? But whatever our lamentation about British Missions, there can be none about "Foreign." Very instructive and encouraging is the

history of this society, and there was a tone of jubilation and triumph in all the gatherings. There was, indeed, a sorrowful record of deaths, including such well-known and beloved names as Dr. Cooke, Mr. Saddington, William Ellis, Dr. Wardlaw, Dr. Hobson, J. Milne, and Mrs. Griffith John, but the supply of earnest, self-sacrificing workers does not cease. God continues the generations of the faithful. Besides men, funds also are forthcoming, and this year the whole income amounted to £115,070 8s. The Directors may well feel thankful, and anticipate the future without misgiving. So far as the public meetings were concerned they were more than satisfactory. A sterling, well-reasoned sermon was given at Surrey Chapel by Dr. Kennedy, while at Westminster Chapel the Rev. Thomas Jones excelled all his former efforts, producing on the magnificent assemblage a profound impression. Exeter Hall, too, was crowded at the annual meeting, over which John Crossley, Esq., presided, and the speaking was an admirable admixture of facts, rhetoric, and exhortation. Surveying the whole week of excitement, we feel more than ever convinced that we, as Congregationalists, have "our place" not only "in Christendom" but in the world. What we need, however, is that for which we are praying, a renewal of spiritual power by the baptism of the Holy Ghost.



ECCLESIASTICAL SKETCHES.

III.—THE BISHOP OF WINCHESTER.

IT is difficult to see how the genus ecclesiastic could ever have been developed in connection with the Church of Christ; but once called into existence, it is easy to understand how it has been perpetuated and has found representatives under very different forms of Church polity. The assumptions of the ecclesiastic are so contrary to the genius and spirit of the Gospel, the qualities which he cultivates so entirely opposed to the graces of the Christian character, the authority he claims such an invasion of the rights of Christian men, and an encroachment on the supreme rule of Christ Himself, that we might have thought it impossible that he could find a place in a Christian community. But when human nature had thus asserted itself, and the preachers of a religion, one of whose fundamental principles is that he who would be the greatest must be the minister of all, the servant of all, had once arrogated to themselves the functions of the priesthood, it was certain that there would be found many to continue and enforce the claim. It is something like the Napoleon tradition. How it could have originated, or at least how it could ever have found any degree of acceptance, is hard to

understand, but once endowed with vitality, it so flatters the vanity of the family, and especially of the individual in whom it is for the time being embodied, that it is not likely that it will be allowed to die out so long as a Bonaparte of any character and capacity remains. So, when the idea has once been conceived that there is an order of men in whom a supernatural authority which has been committed to the Church is vested, there will always be a large proportion of those who enter into the order eager to maintain and extend these exclusive prerogatives, in which they claim to have a share, and which cannot but minister to their own self-satisfaction. The worst is that a man in such a position will not seek to check a feeling of pride or moderate his pretensions, because it is not a personal but more an official sentiment he cherishes, and it is quite as much a duty as a pleasure to cultivate it. He lays claim to something very nearly approaching to infallibility, but it is as a minister of the Church and on the Church's behalf that he insists on maintaining the assumption. If he resents a disposition to oppose his authority and regards it as a revolt against heaven, it is because he will not compromise the rights of the Church which have been conferred on her by God himself, and which her officers are bound to defend as a sacred trust which none must be allowed to invade. Men may esteem him proud, selfish, overbearing, but he must endure the reproach and even welcome it as a testimony of his fidelity. How easily a man may deceive himself by such pleas, and fancy that he is justified in actions at which, were his own interests only at stake, he might hesitate, it is not necessary to point out. To a certain extent he is the creation of a system influenced by the traditions and associations amid which he has grown up; and it is, perhaps, not always possible even for himself to decide how far a mere human ambition has crept into his heart, and mingled with the higher feelings by which he may believe himself to be governed.

The Bishop of Winchester is one of the truest types of the ecclesiastic to be found on the Episcopal Bench. The Church of Rome has always produced them in abundance; but the Erastianism of the Anglican Establishment has done something to counteract the development of these hierarchical tendencies, or at least to prevent the men in whom they are strongly marked from attaining high rank. A Hildebrand would not find favour with many English statesmen, and even those who might have personal sympathy with his aims would be slow to risk their own popularity and the peace of the country by giving him an opportunity for prosecuting his plans of ecclesiastical aggrandizement. Hence, though our Bishops are all willing enough to magnify their own office and to claim the proper amount of deference for it, there are few of them who could be correctly described as strong champions of

hierarchical claims. The Primate upholds to its fullest extent the dignity of his position, but it is as the head of a great State organisation rather than as the representative of a spiritual body, invested with supernatural powers and rights. No one could accuse his brother at York of any failure to assert the authority which is supposed to belong to him, but he lacks that *soupeçon* of priestly unction which is essential to the ideal ecclesiastic, and does not seem at all disposed to sink the individual even in the hierarch. But the Bishop of Winchester compensates for any such deficiency on the part of the two Primates, and does not fail to make it understood that he claims submission, not in virtue of the office to which he has been appointed by the State, but as one of the chief rulers of the branch of the Holy Catholic Church. He is an eloquent preacher and an able administrator, but he is before and above all else an ecclesiastic. Of the Divine right of the Anglican Church, and of himself as one of its governors, he has as little doubt as of the great benefit which the nation would derive from absolute submission to so benign a sway. According to the ecclesiastical idea, the great evil from which the country has suffered, ever since the days of the Reformation, has been the lowered tone of Church authority and the disposition of those by whom it ought to have been upheld to connive at rebellion, and the first duty of all, but especially to the Bishops, is to contend against the spirit of lawlessness which is abroad, both within and without the Church, and to restore a power which has already been too much compromised and which is still more seriously menaced by the bolder movements of the present. The Bishop of Winchester, while accepting this view in the main, would carry it out without sacrificing anything of the distinctive character of the Anglican Church. He knows as well as any man the strong Protestant sentiment of the nation, and the danger of arousing its sensitive jealousy; and we fear he knows just as well how much of it is extremely unintelligent and will let go the substance if you only preserve to it the name and form. He would, therefore, study it and adopt a policy of conciliation rather than defiance, making it very clear how far High Churchism is removed from Romanism, or rather how strongly it is opposed to it, and at the same time inculcating principles which clear-sighted men perceive to contain the same essence of Romanism. An intense Catholic, he is a determined enemy of Papal pretensions. Apparently unconscious of any inconsistency, he takes the self-same attitude to the Romish Church which he condemns when taken by Non-conformists to the Church of England. He maintains the right of the new Church to dissent from the older Church of Rome, and yet considers those who in their turn dissent from her as guilty of schism. He thus endeavours to preserve the advantages both of freedom

and authority, the freedom being that which he and his Church are to enjoy, and the authority that which they are entitled to exercise over others.

A position less capable of logical defence has never been taken, and it was never more difficult to maintain than at present, when men on both sides insist on pressing principles to their ultimate issues. But if any man could have been equal to the task of resisting Ultramontanes on the one side and Rationalists on the other, both alike insisting that if men are to be free at all they must be absolutely free to test everything, and that if there is authority anywhere, it resides in the Catholic Church and is embodied in the Pope, it is Dr. Samuel Wilberforce. In the first place he has the great art of appearing absolutely unconscious of the weakness of his position, and laying down with the most perfect self-possession and confidence principles which in reality are contradictory of each other. Hear him insist on the errors into which the Church of Rome has fallen, and the voice is that of the freeman entering distinct protest against unjust usurpation. Hear him, when he is exposing the evils of Dissent, and you have some faint echoes of the anathemas with which Pius IX. has been accustomed to favour the world. They are of course not so terrible and denunciatory; they proceed from an English Episcopal Palace, not from the Vatican, and are prepared by a Bishop who has mingled in the world and understands it as well as the Church, not by an old Priest who has so long nurtured himself on illusions that he has come to believe in them, but they are of the same character. Dr. Wilberforce is far too astute to speak of Dissenters as Pius IX. does of heretics, but he has the same feeling as to the guilt of their rebellion, and just the same desire to put it down; and though he speaks in more honied accents, there is the same lofty assumption of an authority which it is impossible to challenge without sin. That his Church may herself have committed schism, or that she can be acquitted of it only by a reasoning which is equally available for those Dissenters whom he is so ready to brand as schismatics, is a thought which, if it occurs to him at all, is not allowed to ruffle his spirit or to disturb that proud confidence with which he advances his pretensions. This itself is a strong point in his favour, and when with it is combined a remarkable subtlety of thought and felicity of expression, which enables him to conceal the weak points of his case, we feel that if any man could maintain such a position it is the Bishop. But he has failed to do it. He has no doubt gained for himself great influence and prestige, which however he has won in virtue only of his distinguished abilities and wonderful policy and tact, and despite of his illogical standpoint; but he has not been able to mould Church movements according to his own ideas, to restrain the excessive developments of the party with whom he may be supposed

to be most in sympathy, or to avert the progress even in his own Church of the rationalising tendencies which he naturally regards with so much alarm. In his advanced age he must look on the present condition of affairs, the disappointment of the hopes which he once cherished, the extravagance of those whom he would fain have influenced by moderating counsels, by giving heed to which they might more certainly have attained the end in view, and the peril in which the Church herself is placed by the spirit of resistance which the unwisdom of which he warned them is exciting in the country with a feeling of sadness. Ritualism has gone far ahead of him, and its extremes must be more annoying to him even than to prelates who are more opposed to its distinctive principles. They may hope that these extravagances may create a reaction which will be fatal to the designs of the party; but he must fear that when it comes it will sweep away principles which are specially dear to him, and which it has been the great business of his life to enforce.

Very early in the Ritualistic movement he gave his views as to its dangers in an address to candidates for ordination which is marked by his usual caution and practical judgment. After warning his hearers against the adoption of that style of clerical dress, of which the "M.B." waistcoat is the familiar type, he added, with great truth and wisdom, that "many a young clergyman, who might have preached Christ and spread the life of His Church throughout a parish around him, has marred all his usefulness, and raised a host of enemies, by the straightness of his collar or the length of his skirt." And then urging them to let their moderation here as in all other things be known unto all men, he says, "This same principle applies with even greater force to our vestments in the sanctuary and to the adoption in our services of rites which, however they may be justified by the letter of long-sleeping laws, are strange and novel in the eyes of our people. I have no hesitation in saying to you that it is better in these matters to acquiesce for a time in a long-established custom of deficiency than to stir our people up to suspicion and hostility by the impetuous restoration of a better use. More harm has, I believe, been done amongst us by such attempts to restore a ritual to which our people are unaccustomed, than by any other single error." The utterance is eminently characteristic, and is a sufficient index to the whole of his conduct towards Ritualism. No one can suppose that he is averse either to its pomp and show or to the special ideas which the rites are intended to symbolise. His whole aim has been to familiarise the minds of the people with the ideas which Ritualism inculcates, and so far as he could go with wisdom to introduce a higher style of ceremonial. What he deprecates are all innovations calculated to excite the suspicions of the people and provoke an oppo-

sition which might be dangerous. His favourite text, we suppose, is that which he here commends to the candidates for ordination, "Let your moderation be known unto all men;" and he has, except on rare occasions, consistently acted upon it. As the result, he pointed with satisfaction, when leaving Oxford for Winchester, to the absence of Ritualism from his diocese. Strange and startling as such a statement might seem to many, it is perfectly intelligible to those who have carefully studied the Bishop and understand his principles and aims. Ritualism, though only the natural outgrowth of such High-Churchism as his, is really one of its most dangerous enemies. By its more uncompromising character, its more honest and complete development of its principles, it shows the people what the tendencies of the system really are. It is rash, reckless of consequences, intemperate, and, last but not least, it is not very respectful to Bishops. Hence a Bishop who did not hesitate to accept a crozier from admiring friends, has always set himself against the use of the priestly vestments, and the rites with which their use is associated; and while he thoroughly Anglicised a diocese, boasts that he saved it from Ritualism.

Whether he will be able to accomplish the same result in Winchester is another question. If he undertakes it, the greater difficulties he will have to encounter may probably show him that the movement against which he has been struggling has become too strong for him, and that whatever success he may have achieved at Oxford, the High-Churchism he represents has no firm hold upon the Church at large, and must share the fate of all movements which are not true to their own principles. We have heard nothing, however, which indicates that he is at all likely to deal with excesses which are as extreme in Winchester as in any diocese in the kingdom. When Mr. Maguire was announced to lecture in defence of Protestantism, the Bishop could take prompt and resolute action; but there are no signs of his intention to interfere with the scarcely-disguised Romanism which is pushing its advances on every side. The Bishop succeeded to a decided Evangelical, and no doubt found a wide field for work very congenial to his taste in seeking to correct what in his view were the errors of administration under which a very low style of Church ceremonial had prevailed in many parishes, and there are already abundant evidences that the clergy are fully conscious of the change that has taken place. We need not say that Evangelicals will have but little encouragement from their new chief unless they are prepared to adapt themselves to the changed circumstances and show themselves better Churchmen. But whether the Bishop's views about Ritualism have been modified, or whether he has found it too strong for him to touch, certain it is that he who boasted that he had kept it out of Oxford, suffers

it to grow and flourish in Winchester. We do not at all say that such a change of policy implies any inconsistency on his part ; what we fear rather is, that it shows a change of his view as to the state of public opinion. He discountenanced Ritualism because he thought it unsafe, not because he thought it wrong. Must we not conclude that if he deals with it more leniently, even tolerates it in developments more pronounced than ever, it is because he thinks that the national mind is now ready to bear another advance in the "Catholic" direction?

It is unfortunate for the Bishop that he has acquired a reputation for excessive subtlety. He is not in the strict sense a Trimmer, for he has fixed convictions and definite aims, which he is bent on accomplishing. The common opinion of him is rather that in his efforts to accomplish them he is sometimes betrayed into a crooked policy. It is the tendency of the ecclesiastic to fancy that an end so holy as that which he pursues will itself sanctify the means, and possibly the Bishop may not have wholly escaped from its influence. He is so wary and cautious, both in word and deed ; he understands men so well, and shows so much tact in his dealings with them ; he can be so strong on points where public opinion will justify decision, and so temperate where vehemence would only excite antagonism ; he knows so accurately when and how to bend, and how far it is safe to press ecclesiastical pretensions ; he has contrived to steer his course so skilfully, and still to glide on in defiance of all kinds of opposing currents and adverse criticism,—that it is not surprising if he has the credit of a diplomacy only too astute and flexible. What he is and what he means all the world understands, but not the less does he seek, where he thinks it desirable, to conciliate those whom he knows to be inveterate opponents. No prelate on the Bench has said stronger things about Dissent or takes a more decided view about its sinfulness, yet he will sometimes meet individual Dissenters with all the love and kindness of a brother, and address them with a suavity and friendliness which would deceive any but the most watchful. It is not a phase of his character to be admired, but it reveals the true spirit of the ecclesiastic.

It must be said, too, if we are to do him justice, that he seems to have two sides, at all events as a theologian. It is a melancholy thing that the sons of so decided an Evangelical as William Wilberforce should have departed so far from the principles of their father, and probably some may think that the Bishop would have acted more consistently, and have done less harm to Protestantism, if he had taken the same course as his brothers, and reconciled himself with that Church which, if there be any authority vested in the Church such as he claims for it, is its only legitimate representative. But however this be, it seems to us as if the old Evangelical leaven had not been altogether purged out. At all

events some of his sermons contain very clear and beautiful expositions of the doctrines of the Gospel. To reconcile their teaching with that of others, in which he insists on the efficacy of the Sacraments and the rights of the Church, is happily not our business. Possibly he can do it to his own satisfaction, but the impression which this apparent contrariety sometimes produces on the minds of others is anything but favourable. A friend of ours told us that a brother of his own, a Nonconformist, happened to be visiting in a town of his late diocese when the Bishop came to preach there, and went to hear him. In the morning the service was in a church whose clergyman was decidedly high, and the Bishop's sermon was adapted to the atmosphere of the place. It was clear, eloquent, and impressive, but it was a strong assertion of the rights of the Church and the danger of resisting them. "A splendid sermon," was the observation of a companion, himself a Churchman, to the Dissenting visitor, "a splendid sermon; but, if it be true, there is no hope for you." Despite so painful a conclusion, however, the Nonconformist had been so charmed by the preacher that he resolved to hear him again in the evening. On this occasion the service was in an Evangelical church, the tone of the preacher was varied accordingly, and the sermon was as simply Evangelical and liberal as it was powerful and touching. "I do not know now," said the Churchman to his Dissenting friend, as they left the place, "what may be in store for you, but there can be no hope for him." We should be sorry to endorse so strong a judgment, or even to insinuate that his Lordship is consciously insincere; but it is certain that incidents of this character have done much to lower his influence, to an extent, probably, that is not quite warranted. There are apparent inconsistencies in men, the secret of which they alone understand; and happily for ourselves as well as for them, the judgment does not belong to us. To us no two things seem so irreconcilable as a simple faith in the Gospel and a belief either in ecclesiastical authority or sacramental efficacy; but there are men who appear to have solved a problem to us absolutely insoluble and hold firmly by both, and the Bishop of Winchester appears to be one. His influence is not the less, but all the more pernicious on that account; for his Evangelical utterances give him a power over minds which otherwise he would be unable to affect at all.

In Convocation the Bishop is peculiarly at home. It would not be easy, indeed, to place him in circumstances to which he could not adapt himself. At a public dinner, where he is expected simply to talk pleasant nothings, flattering to the self-love of his entertainers; at a gathering of working men, whose sympathies he desires to awaken on behalf of his Church; in a general committee, where he has to conciliate all parties, and by doing it the better serve his own order; or in the

House of Lords, where even in maintaining Church rights the ecclesiastic must not be too prominent, he is always master of the situation. But it is in Convocation that his tact and skill are most apparent. He appreciates better than most of his brethren how much the influence and even the existence of the assembly depend upon the manner in which its deliberations are conducted and its power asserted; and the art with which he seeks to regulate its action, so that it shall lose nothing through failure to assert its supposed rights, and yet shall eschew any strong measures which might awaken suspicion outside or intensify the divisions within the Church, is inimitable. During the present session he has been a good deal taxed, but he has shown himself quite equal to the situation. His management of the proposed declaration on the Athanasian Creed and his speeches on the memorial of the 480 priests who had the coolness to ask the Bishops to complete the work of Romanising the Church, were masterly in their way; and if this diplomatic management be an essential part of a Bishop's work, he is entitled to a high place among his brethren. Such a type of character, however, is not very admirable anywhere, but least of all in the Church of Christ. We would indeed rather have the 480 priests who tell us openly that they want to establish an order of priestly confessors, and a number of other things besides, than the Bishop who, while condemning extremes, which are at least very injudicious, takes care to point how far the Church sanctions the practice of confession, and so teaches them the way in which it may be gradually introduced and established. To his social qualities the Bishop probably owes not a little of his popularity and influence. In society he is clever, interesting, almost fascinating, full of information, and always ready with the light and pleasant jest or the effective repartee. Of the numerous stories illustrative of his cleverness which are afloat, we select one. It may possibly only be one of those mythological anecdotes which seem naturally to gather round eminent men; and we can only say of it that it ought to be true. In the crowd of some State ceremonial his Lordship had the misfortune to tread on the train of Mrs. Tait. His apologies were made with that finished courtesy for which he is known, and closed with the excuse, "You see, we Bishops are always treading on the skirts of Canterbury." Be it true or false, we may venture to say that beyond the skirts of Canterbury his Lordship is not likely to advance. A man of ecclesiastical ideas so advanced, ability so distinguished, and skill so adroit, at the head of the Anglican Church would be a standing menace to English Protestantism, if not to the Establishment itself.

DISESTABLISHMENT IN THE HOUSE OF COMMONS.

WERE we to accept without questioning the confident assurances of public journalists, we should have to believe that the 16th of May, 1873, witnessed the performance of a great political miracle. For up to half-past four o'clock on that day it was generally supposed that the advocates of the policy of Church Disestablishment had some ground for the belief that in a comparatively few years they would secure the object of their labours. That policy had been adopted in Ireland and in the Colonies, and was rapidly acquiring a dominant influence in Europe. Discontent with the practical working of the Establishment machinery was rife in the Church of England, and was beginning to prevail in that of Scotland also. Church Defence Associations, Bishops' Charges, Church Congresses and Diocesan Synods testified to the fact that the position of the National Church was seriously threatened, and that it must put forth all its strength if the machinations of the Liberation Society were to be defeated. It was also known that many of the members of the English Church, disgusted at the growth of Romanism and of Rationalism within its borders, were either too disheartened, or too perplexed, to be willing to offer any hearty resistance to the steadily advancing foe. By seven o'clock on that memorable evening the whole face of things had changed. Mr. Gladstone had made a slashing speech against Mr. Miall's motion; the motion itself had been decisively rejected, and, *hic presto!* Disestablishment was no longer in the category of practical questions, but had become "indefinitely remote;" the power of the "Liberation faction" was gone, and henceforth Parliament, and candidates, and electors, might dismiss the subject from the mind, as a ghost that had been too effectually laid ever again to haunt the political arena!

The basis of fact on which these large assumptions rested was, as we shall see, narrow enough; but it is not necessary to inquire whether either the Liberal or the Conservative journalists who wrote in this sense were deceived themselves, or were deceiving others. It served the purpose of both to produce, though but for a brief period, a certain impression on the public mind, and they used their opportunity with decisiveness, as well as promptitude. Both, we suspect, had in view the exigencies of the next general election much more than the fortunes of the Establishment. For it is just now the *role* of the Conservative party to act the part of the saviours of the Church; while the governmental section of the Liberal party have begun to calculate on the

disintegrating influences of the Establishment question, so far as concerns their electoral prospects. These last had, therefore, the strongest temptation to use the discussion and division on Mr. Miall's recent motion as a means of showing that the followers of that gentleman were so weak that they might safely be despised, and that therefore the waverers, and the "waiters upon Providence," might with impunity break with the advanced section of the party, and follow confidently the official leaders.

And for four-and-twenty hours it really looked—at least to unreflecting people, who saw nothing but the bare facts submitted to them—that, after all, Mr. Miall and his friends had, as Mr. Gladstone suggested, been living in a fool's paradise—being misled themselves, and having been the means of misleading others. Yet it is now clear that this impression was the result of what may be regarded as the merest political accident; while, at the same time, there is ground for the belief that it was also the result of a miserable political trick. Had the division on Mr. Miall's motion taken place after ten, instead of before seven o'clock, the whole complexion of matters would have been changed, and, so far as votes were concerned, nothing more could have been asserted than that Mr. Miall's following had not increased, or, possibly, that his drastic motion of 1873 obtained less support than that of either of the previous sessions. Then why was the division taken at a time when it could not but be adverse to a party not strong enough to expose itself to needless disadvantage? Only because the upholders of the Establishment were determined not to have a discussion, and were able, by tactics which Mr. Carvel Williams has explained, to accomplish their purpose.

We are sorry to be obliged to suspect the Government of connivance at this ungenerous device for obtaining an unfair advantage over a minority who could have been sufficiently defeated in fair and open encounter. But it was, at least, unfortunate that Mr. Gladstone *led* the opposition to the motion. It is not to be accounted for by his own statement, that he wished the House at once to know the course which the Government intended to take, for there was no more doubt on that point than there was in 1871 or 1872, when he spoke far on, instead of early in the debate. No one knew better than Mr. Gladstone the probable effect of such a step on his part, viz., that it would curtail the debate, precipitate a division, and place the supporters of the motion in the worst possible position. It was, therefore, an act of unfriendliness, ill atoned for by the studied respectfulness of his personal references to Mr. Miall, and an act likely to inflict on his Administration injury far greater than any gain which it may have secured.

How little room there is for moralising on the "beggarly following"

of Mr. Miall, or the "utter collapse" of the Disestablishment party, will be seen from the following statement of the votes and pairs on the three motions which the member for Bradford has proposed in the present Parliament :—

	1871.	1872.	1873.
Voted for motion.....	91	96	63
Paired „ „	5	13	29
Shut out	—	—	6
Total supporters	96	109	98*

As the motion of 1872 was limited to inquiry into the revenues of the Church of England, it was supported by some members who voted against the more direct and decisive motions of 1871 and this session, and therefore the only mode of ascertaining whether there has been progress or retrogression is to compare the division on the first with that on the last motion. And the result of the comparison is that— notwithstanding electoral losses, the energetic action of the Church Defence Associations, and the political reaction which has affected most Parliamentary questions—Mr. Miall has the same number of members at his back, less one, than he had two years ago !

It will however be alleged, that if the result of the division can be thus satisfactorily explained, no similar process can break the force of the blows which the Prime Minister has aimed at the advocates of Disestablishment. That was probably the feeling of the occupants of the Conservative benches, as they delightedly cheered the speech which scarcely elicited a single sympathetic response from Mr. Gladstone's own supporters. How, indeed, could *they* applaud when they found their leader deliberately declining to debate the several propositions which Mr. Miall had placed before the House with a clearness and a cogency which could not but be recognised—making large admissions, the weight of which was not diminished by any counter-considerations—and, above all, when they heard him adopt, as Mr. Harcourt did subsequently, those strains of almost antiquated Toryism which the Mr. Gladstone of 1868 and 1869 treated with a lofty scorn ?

Great as may be the strain which the speaker put upon himself to convince alarmed Churchmen that he was as much on their side as Mr. Disraeli himself, there is scarcely a passage in his speech—as there was not in his speeches of the last two sessions—which can be cited to convict him of inconsistency, should he, three or five years hence, himself bring in a Bill to put an end to one or other of the remaining establishments. At the same time, the idea that he will actually do so may now, we think, be dismissed from the minds of sanguine disestablishers. He is too "elderly" to face difficulties which seem in-

* These figures differ from those published just after the division, being based on the latest information.

superable, now that he is no longer in the heroic mood which at the outset inspired his Irish policy. He humbly speaks of himself as lacking not the courage alone, but the ability needed to do for England and Scotland what he has done for Ireland. He pictures the Church of England after its separation from the State as "a bleeding and lacerated mass"—just as furious Orangemen tried to save the Irish Establishment by predictions of an equally wild and dolorous order. He calls in the "intelligent foreigner," in the person of Dr. Döllinger, to draw a veil over facts belonging to the actual condition of the Church of England, which are too notorious to be denied. He endorses the views of Church defence speakers on the religious census question and on the marriage statistics. He picks up the latest politician's objection—that to disestablish the English Church on the same terms as that of Ireland has been disestablished would, on financial grounds alone, be dangerous to the community. In a word, while carefully refraining from the use of one word which would indicate that he still maintains the *principle* of a Church Establishment, he simply pleads for the maintenance of the existing state of things, as one with which the nation is content, and which for some time to come it is not likely to wish to see disturbed.

One passage in his speech has occasioned general surprise. What did Mr. Gladstone mean when he accepted Mr. Miall's challenge, and declared his belief that thought was less free in Ireland now than before the Church in that country was disestablished? Mean! Why, evidently, that the speaker's sympathies are with the sacerdotal party in that Church, and not with those who are striving, and with but limited success, to "purge the Prayer-Book of the leaven of Romanism." But if Mr. Gladstone could not forget that he was a High Churchman, ought he not to have remembered that he was a statesman, and a statesman with a great historical reputation, which he, at least, should be careful to maintain? What! is he already beginning to repent of his handiwork in Ireland? Is it *his* place to discredit, or seem to discredit, the results of the greatest act of his political life, and to put new pleas into the mouths of his revilers, and a new weapon in the hands of those whose cause he does not venture to defend on any high, or unassailable ground? The imprudence of the assertion is as great as the ground for it is small, and much time will not elapse before Mr. Gladstone himself will discover that the impulsiveness of his oratory never led him into a greater mistake than this.

Of the bearing of this debate and the division on the future electoral action of Nonconformists we shall have opportunities of speaking hereafter; and we assume that we need add but a few words on what *should* be the effect on those who have struggled long for the separation of

Church and State, and will struggle for it still. They are accustomed to temporary reverses. They have suffered many defeats, even in connection with questions which have ultimately given to them their greatest triumphs. If any of them have thought that another, and that the final, victory was at hand, it is well that they should be disillusioned. Their leaders have never held out such a hope, but have uniformly insisted that the last struggle would be the severest, and that it would test the courage and the faith of the most enduring veterans. Those leaders will, we are sure, be to the front again, with unshaken determination and with unquenched ardour; and their followers will, we are equally confident, prove worthy of their chiefs.

NOTICES OF NEW BOOKS.

Some Present Difficulties in Theology. Being Lectures to Young Men, with preface by the Rev. J. OSWALD DYKES, M.A. London: Hodder & Stoughton.

THIS little volume is the fruit of a combined effort made by the Ministers of the English Presbyterian Church to strengthen the faith of the large body of young men who are drawn from Scotland and the north of Ireland by the attraction of the Metropolis. We can easily understand the peril to which youths thrown into our London society, with all its unrest, its independence, its eager questionings and daring speculations, must be exposed; and those who are especially interested in their spiritual welfare, and who may be expected best to understand their style of thinking and feeling, have done well thus to try and fortify them against an "intellectual atmosphere which is likely to bring dislocation of belief, perplexity, and change." The lecturers are—Mr. Oswald Dykes on the "Authority of Holy Scripture;" Professor Lorimer on the "Disbelief of some Men of Science in the Christian Miracles proved to be unscientific;" Mr. John Gibbs on "Unbelief, Doubt, and Faith;" and Professor Chalmers on "Theories of the Atonement." We cannot here profess to examine them

separately, but they all of them appear to us well fitted for their special work. Of course the subjects with which they deal are treated in the popular style, which alone was possible within the limits allowed to the lecturers, but they are all earnest, thoughtful, and able men, whose heart was in the work, and who have done it in such a way as to produce an extremely valuable book for inquiring young men. Those who have already yielded themselves up to the full power of scepticism may probably require a different sort of treatment; but those who are disquieted by doubt which they are manfully confronting, may find most important help here.

Story of the Life Mission. By Rev. S. MACFARLANE. London: James Nisbet & Co.

THE "Life Mission" has, as Mr. Macfarlane says, a "thrilling story," and he has told it very effectively. He is a thorough Missionary, full of enterprise, spirit, and courage. His resolute and manly resistance to the French in their disgraceful attempts to put down the Protestant Mission, and his adventurous expedition into New Guinea in quest of new fields of work, mark him out as a Missionary of no ordinary capacity. His

book deserves a cordial reception from all his brethren, not only because of the honour and affection with which they regard him and their appreciation of the service he has rendered in the cause of Christ, but also because of its intrinsic merits.

He says, in the spirit of a true Missionary, "We should rather be doing the work than writing about it." Still he writes about it extremely well, and his volume is one of the best additions to our Missionary literature we have had for some time.

CONGREGATIONAL REGISTER.

APRIL—MAY.

N.B.—Communications for this page should be sent direct to the Editor (27, Paternoster Row, London, E.C.), before the 15th of each month.

CALLS ACCEPTED.

- Rev. J. G. Roberts (Howden), Norland Chapel, NOTTING HILL.
 Mr. G. Sadler (Spring Hill College), ULVERSTONE.
 Rev. A. B. Attenborough (Sevenoaks), BELVEDERE, Kent.
 Rev. James Belcher (Lechlade), Assistant Minister at HADLEIGH.
 Rev. J. T. Grey (Ludlow), WESTON-SUPER-MARE.
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 Mr. E. Handel Jones, (Bristol Institute), North Petherton, Somerset.
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 Rev. Alfred Curry (Cortford), LONG ASHTON.

CHAPELS AND SCHOOLS OPENED.

- April 14. Abbey Chapel, ROMSEY, New Class Rooms.
 April 24. Great Boughton Chapel, CHESTER.

FOUNDATION STONE LAID.

- April 29. MILTON-NEXT-GRAVESEND.

ORDINATIONS.

- April 16. Mr. E. Matthews (Nottingham College), Chaplain to British and Foreign Sailors' Society, Antwerp, at NOTTINGHAM.
 April 10. Mr. F. Morris, MONTROSE.
 April 11. Mr. E. Armitage, B.A. (Trinity College, Cambridge and Lancashire College), WATERHEAD, Oldham.
 April 11. Mr. Robert Hobson, SANDWICH.
 April 18. Mr. E. H. Palmer, SIDMOUTH, Devon.
 April 18. Mr. S. Richmond Noble (Lancashire College), ROYTON, Oldham.
 April 29. Mr. T. W. Pinn, M.A., LYMM, Cheshire.
 May 8. Mr. T. Llewellyn Jones (Lancashire Independent College), Mount Pleasant Chapel, PONTYPOOL.

RECOGNITIONS.

- April 14. Rev. James Bullock (late of George Street, Hull), WILSDEN.
 May 2. Rev. James Bainton (late of Stebbing), BIDEFORD.

RESIGNATIONS.

- Rev. R. C. Hutchings, OTTERY ST. MARY.
 Rev. F. Haydn Williams, EAST COWES, Isle of Wight.

The Congregationalist.

JULY, 1873.

THE GOVERNMENT AMENDMENTS OF THE EDUCATION ACT.

MR. FORSTER has at last laid before the House of Commons his Bill for the Amendment of the Elementary Education Act of 1870. As Nonconformists the measure has occasioned us no disappointment. We hoped for nothing, and therefore disappointment was impossible. Had the Government made any serious attempt to modify its educational policy so as to remove our objections, we should have received its proposals with incredulity, and our surprise would have been at least as great as our satisfaction.

In other respects the measure falls far below our expectations. We had clung to the hope that in any amendment of the Act of 1870 provision would be made for the universal establishment of School Boards and for universal compulsion. But a bold and effective educational measure would have raised the vehement antagonism of the Conservatives and the clergy, and it appears that the Government is still under the delusion that it is safer and more expedient to dispense with the sympathy of its natural allies than to provoke the hostility of its foes. Except in one particular, which may very possibly be "amended" before the Bill becomes law, the proposals of the Government are precisely what might have been expected from a Vice-President serving under Mr. Disraeli or Lord Salisbury.

The twenty-fifth clause of the Elementary Education Act, empowering School Boards to "pay the whole or any part of the school fees payable at any public elementary school by any child resident in their district whose parent is in their opinion unable from poverty to

pay the same," is repealed; also sub-section 3 in clause 74, empowering them to make bye-laws, with the approval of the Education Department, providing for the *remission* as well as the *payment* of fees; and it is provided that "if the parent (not being a pauper) of any child required by a bye-law under section 74 of the principal Act to attend school, satisfies the *Guardians of the Union* in which he resides that he cannot comply with such bye-law because he is unable from poverty to pay the whole or part of the school fees charged for the education of such child, *it shall be the duty of the Guardians* to make him such allowance as will enable him to pay the school fees or such part thereof as he is, in their opinion unable to pay." It will be observed that this provision includes two modifications of the original Act—both of them being changes for the worse instead of the better.

In the first place, the fees are to be paid by the *Guardians of the Poor* instead of being paid by the School Board. On general and economical grounds we regard this proposal with the strongest hostility. It is one of the healthiest instincts of the respectable poor that they shrink from all contact with the relieving officer. To receive parochial relief is felt to be a disgrace. It destroys their self-respect. Rather than touch the parish loaf there are thousands and tens of thousands who will sell every stick of furniture and pawn every article of clothing to keep themselves from starvation. It is the duty of a statesman to encourage this spirit. Already the indications are sufficiently ominous that the reluctance to receive parochial relief is weaker than it was twenty years ago. The remarkable effect produced by the sudden and stringent reform in the administration of the Poor Law forty years ago is rapidly passing away, and one of the most perplexing problems of practical statesmanship is suggested by the steady increase in the number of persons receiving relief. Mr. Forster offers a strong temptation to the self-reliant poor to receive money from the parish. He tells them that the "allowance" made to them by the Guardians for the education of their children "shall not be deemed . . . parochial relief." Encouraged by this assurance, many who have never seen the inside of a parish office, and who have felt that the dishonour of crossing its threshold is only inferior to the dishonour of being sent to prison, will appear there among the applicants for assistance. Having gone there once for their children, it will be easier afterwards to go there for themselves. They will lose their horror of standing before the Guardians. They will cease to feel it a humiliation to take money from the relieving officer. The thin and impalpable lines drawn in this Bill between an "allowance" of ninepence a week for the payment of school fees and a weekly half-crown to enable them to buy bread will

soon vanish. If the two forms of relief are applied for in the same room, and paid by the same officer, out of the same fund, those who receive the one will soon cease to have any objection to receive the other. Call it a superstition if you will—the dread and the shame with which the decent poor shrink from “going on the parish”—the “superstition” is a healthy one. Mr. Forster’s measure, if it becomes law, will do very much to break it down.

It is true, no doubt, that the large majority of those who during the last two years have pleaded their inability to pay the school fees as an excuse for keeping their children away from school, are persons who have no shame at receiving relief from any quarter whatever. They are willing to be helped by the School Board. They would receive help just as cheerfully from the Guardians. They have no self-respect to lose, and the change which Mr. Forster proposes would do them no harm. With the exception of a few respectable widows and a few working men suffering from accident or prolonged illness, three-fourths of the parents who have appeared before School Boards and declared themselves unable to pay their children’s fees, have probably been persons who have already at some time or another received relief from the parish, and are certain to receive it again. But during the past two years the great manufacturing towns have been exceptionally prosperous. Work has been abundant, and wages have been high. But let bad times come—a hard winter, depressed trade—and then vast numbers of respectable and industrious people will have to receive assistance, or their children will be taken away from school. The injury that would be inflicted on their self-respect by compelling them to apply to the Guardians for the “allowance,” even though it is not to be “deemed . . . parochial relief,” would be incalculable. They would feel it no degradation for their children to receive free education in the time of their trouble from a School Board; they will be permanently degraded if they have to apply to the Guardians, and to receive help through the relieving officer.

In the second place, the Guardians have *no choice whether they will pay the fees or not*. On proof of a parent’s poverty, it will be their “duty” to make him the “allowance.” The long discussions in School Boards occasioned by the permissive character of the twenty-fifth clause have been very inconvenient; they have had far more to do with intensifying and extending the antagonism to the policy of the Government than speeches at public meetings or articles in Liberal newspapers. The spectacle was not an edifying one. The Liberal members of the Boards throughout the country, the men to whom the Liberal voters had been accustomed to look as their natural leaders, were almost unanimous in protesting against the payment of fees. The

struggle was between the Conservatives and the clergy on the one hand, supported by the Department, and the local leaders of Liberalism on the other. We can understand and sympathise with Mr. Forster's disgust. The School Boards were his own creation, and nearly every one of them became a centre of agitation against his policy. From School Boards the discussion passed to Town Councils, and there again there was the same singular and irritating dislocation of parties; the Conservatives fought for the policy of the Liberal Minister, and the Liberals opposed it. New elections were coming on next November, and it was certain that candidates for election on Town Councils and candidates for election on School Boards would make the payment of school fees one of the principal topics of their speeches. So long as any choice was left to local authorities whether the fees should be paid or not, it was impossible to arrest the agitation. It was not enough, therefore, simply to transfer the power of paying fees from the School Boards to the Guardians; this would only have removed the controversy from one representative body to another. Mr. Forster, therefore, leaves the Guardians no choice. Whether they like it or not, whether their constituents like it or not, the fees are to be paid when the parent's poverty is proved. The perversity of the Government is amazing. As if on system and designedly, it legislates in hostility to the principles and wishes of its old supporters, and in harmony with the policy of its irreconcilable opponents. There are districts in which clerical and Conservative influence is sufficiently strong to prevent the establishment of School Boards; local Conservatism is left in full possession of the powers it received under the original Act; the Government does not propose to render the establishment of School Boards compulsory. On the other hand, there are districts in which Nonconformist and Liberal influence is sufficiently strong to prevent the payment of fees to denominational schools out of the rates; local Liberalism is deprived of the power which the original Act conferred upon it; the Government insists that the fees shall be paid. Where Conservatism is strong the Government leaves it free to exercise its strength. Where Liberalism is strong the Government fetters it.

For one thing we have to thank Mr. Forster. If we may trust the very imperfect reports of the speech with which he introduced his measure, he did not even suggest that it might be accepted as satisfactory by those who object on principle to the 25th clause. Such a suggestion would have been an insult to our understandings. Whether the money appropriated to the support of sectarian schools is taken from the education rate or from the poor rate; whether it is voted by the School Board or by the Guardians of the Poor; whether it is paid directly to school managers or to parents on condition that they

shall pass it on to those for whom the money is intended, are alternatives which leave our fundamental objection to the whole policy untouched. No doubt the proposed change is intended to throw a veil over the real character of the transaction. It will be contended that because the money is paid to the parent, the aid is given to the parent and not to the school.

The *Spectator* evidently thinks that the change in the mode of payment will render the Nonconformist agitation almost impossible. "After this change," it says, "the ideally scrupulous Dissenter will not find it very easy to make his grievance visible to the popular apprehension, unless it be also a grievance to him that there is even now nothing to prevent an out-door pauper, who is allowed 1s. 6d. a week out of the rates, from putting a few pence of that sum into the offertory plate at church." The *Spectator* does injustice to "the popular apprehension." Suppose that in a great town a couple of thousand children are sent to sectarian schools, and their fees, amounting to nearly £1,000 a year, are paid, through the parents, out of the poor-rate; does the *Spectator* imagine that it would be impossible to make a popular audience understand that the clergy and the priests were receiving for the support of their schools a subsidy out of the rates? If the "ideally scrupulous Dissenter" happened to be at a loss for an illustration that would make his "grievance" clear, the sentence we have just quoted would furnish him with one that might serve his purpose in default of a better. The *Spectator* reminds us that "that there is even now nothing to prevent an out-door pauper, who is allowed 1s. 6d. a week out of the rates, from putting a few pence of that sum into the offertory at church." But suppose that Mr. Stansfeld, as President of the Local Government Board, introduced a Bill enacting that if any person, not being a pauper, satisfies the Guardians that he is unable, from poverty, to put twopence or threepence a week into the offertory, it shall be the duty of the Guardians to make him such an allowance as will enable him to do it, would it be difficult to make people understand that though the "allowance" was paid to the applicant, the subsidy really went to the Church? The 1s. 6d. a week paid to the out-door pauper is intended to enable him to buy bread and clothing. If he chooses to stint himself in food in order to put "a few pence" every week into the offertory, that is his own concern. The allowance to be made under this Bill to persons who are not out-door paupers is made for a definite purpose—to enable them to pay school fees. If the Guardians were required to make allowances to persons who are not paupers, to enable them to contribute to the offertory, the argument of the *Spectator* would have more force.

The Bill also provides for the repeal of what is known as "Denison's

Act," under which Guardians are enabled to pay school fees for the children of persons receiving out-door relief; and it enacts that from the 1st of January, 1874, "where relief out of the workhouse is given to the parent of any child between five and thirteen years of age, or to any such child, it shall be a condition of such relief that elementary education in reading, writing, and arithmetic shall . . . be provided for such child, and the Guardians shall give such further relief (if any) as may be necessary for that purpose." The change, as far as it compels Guardians to secure elementary education for the children of out-door paupers, is satisfactory; but there is no adequate reason why the Bill should not have provided that where School Board schools exist the children who are educated at the cost of the ratepayers should be educated at schools under their control. This provision, like that which we have already discussed, contributes a new obstruction to the development of a national system of education, and it strengthens and consolidates the existing sectarian schools. The remaining clauses of the Bill it is unnecessary to discuss. They are intended, for the most part, to remove practical difficulties which have arisen in the working of the Act of 1870. The clauses intended to facilitate the operation of compulsory bye-laws—though very far from doing all that is necessary—are good as far as they go, and deserve support.

Earlier in this paper we referred to one point in which the Bill differs from what it would have been had it been drawn by a Conservative Minister. The twenty-fifth clause of the principal Act, enabling School Boards to *pay* fees for indigent children attending sectarian schools is repealed, and the power transferred to Guardians, who are to be compelled to exercise it; the seventeenth clause, enabling School Boards to *remit* fees in the case of indigent children attending School Board schools is left untouched. If the Bill passes as it stands, poor parents who desire their children to attend sectarian schools, will be required to make application to the Guardians of the poor for an "allowance" to assist them to pay the fees. But if they are content that their children should be educated in a school provided by the School Board, the School Board, on proof of poverty, may *remit* the fees under clause seventeen, and the application to the Guardians will be unnecessary. Wherever the majority of a School Board is liberal, we have no doubt that it will resolve to exercise its power to remit fees whenever parents can prove inability to pay them; and we are equally certain that, in the absence of strong clerical pressure, respectable parents will rather receive free education for their children from the Board than fees from the Guardians.

The exemption will probably be denounced by the clergy as an unjust piece of favouritism. They will insist that if the sectarian schools and

the schools of the nation are to be treated with perfect fairness, all parents who are unable to pay the school fees must be compelled to receive the "allowance" from the relieving officer; and we fear that if the demand is made, the Government will be weak enough to yield it.

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THE WHOLE ARMOUR OF GOD.

ARTICLE IV.

"And your feet shod with the preparation of the Gospel of Peace."—EPH. vi. 15.

"**H**OW beautiful upon the mountains are the feet of them that bring glad tidings, and that publish peace." "Blessed are the peace-makers; for they shall be called the children of God." Once the voice of an angelic song was heard streaming down from celestial mountains on the storm-vexed air: "Glory to God in the highest, and on earth peace and goodwill to men." Peace, then, is God's most blessed gift; it is Heaven's richest benediction. It expresses more perfectly than anything else of which man has hoped and dreamed, that condition of things in which his heart can find full satisfaction, and his intellect the fair unfolding of its powers. One is fairly weary of the word "ideal." Every school has its ideal; every man is talking about his ideal, which seems too constantly to mean the decent evasion of the actual claims and needs of all things around for present and practical service; else one might say that the word "peace" expresses most perfectly the ideal condition of human society. There was peace in Eden, but the moment that the beautiful and joyous vision of the far past which the Scripture paints for us was broken up by sin, and man was driven forth to face the stern realities of his wilderness lot, peace vanished with it. Storm, strife, and bloody death took possession of the theatre of man's history, and they have been the chief visible actors on the stage from that day until now.

Peace means something more for us after all these stormy ages than the restoration of the unconscious serenity and concord of Eden; just as the child-like man, whom the Lord designates as the true child of the kingdom, implies something more, something higher, larger, deeper, stronger, more lasting, more fruitful, than the half-conscious simplicity of childhood, which is yet its prophetic image. Peace to man, after all these ages of storm and strife, of bloody conflict, of tormenting discord, through which humanity has struggled wearily on its way, means

something unspeakably beautiful and blessed. It means the final taming and the firm control by an enlightened and purified will of all the selfish greed and lawless passion which have made the tracks of our proud civilisation one great field of blood; it means the throning of righteousness, God's righteousness—a righteousness which receives its law from Heaven, and rules itself by the eternal standards, in all human consciences; it means the occupation by human society of that basis of fellowship, of concord, of concert between man and man, which was laid by God in the very constitution of our nature, and which God's Word rediscovers to us in bearing witness against that sin by which it was obscured; it means governments purely, justly, wisely observant of the true welfare of the people; it means peoples loyally resting in the wise and provident care of their rulers, and sustaining their hands by intelligent concert in all that concerns the public good; it means the rich and powerful firmly convinced that they are the stewards and ministers of a great trust which has been committed to them; it means poor men conscious that justice reigns in the hearts of their social superiors, and that everything is done which in the nature of things can be done, and this is what the poor have a right to demand, to give a fair course to their powers. It means the nations of the world bound in the bands of a universal brotherhood, a great humanity of which they are the limbs and organs, in whose weal they are made glad, by whose woe they are made sad, having the same care and charge of each other's well-being, as eye has of hand and brain of heart in this fleshly tabernacle; in which, as in a shrine, a spirit abides which was born from a higher world than this, and shall survive its wreck; it means love, divine love—and there is no other love pure enough and deep enough to satisfy all human claims and needs—filling all hearts with tenderness, all eyes with meekness, all hands with ministry, all lips with truth, all homes, all tribes, all nations, with peace. It means the day when the tabernacle of God shall be with men, when "righteousness and praise shall spring forth before all the nations," when "they shall plant the old wastes, and repair the former desolations," when "the wilderness and the solitary place shall be made glad, and the desert shall rejoice and blossom as the rose;" when "all tears shall be wiped off all faces," and the days of the mourning of humanity shall be ended for ever.

Dreams! idle dreams! exclaim the philosophers. Well, give me the dreams rather than that weary waste of desolation, in which man's highest aspiration must be for annihilation, to which, if this nihilism be the truth, they would reduce the world. But I have not yet taught myself to believe that the things which man most firmly grasps, and to which he most tenaciously clings, are the dreams of his existence;

while the things which he dreads, and from which he instinctively shrinks, are the only solid realities with which he has to do. Nothing can ever tempt me to believe that the hopes with which man has fed the hunger of his heart, and has nourished his strength for struggle through all the ages of his stormy progress, which his seers have seen for him and his poets have sung, and which his God has held ever as his great inspiration before his sight, are but mocking spectres which haunt the long dark night of his pilgrimage, while dust and rottenness are the only things on earth which endure.

Young friends, distrust, shudder at such teaching. By its fruits ye shall know it. Measure all that it robs you of, and set in the other scale all which it offers in its room, and say, Get thee behind me Satan ! thou savourest not the things that be of God, but the things which be of dust and darkness, and which stink of the pit ! But if these be dreams it is a marvellous fact that not the theologians only, the Christians thinkers who gather their truth and inspiration from the Word of God, but the world's chief rulers and statesmen cling to them with such intense tenacity. A golden age of peace and plenty, of material and social happiness, has been the promise held forth by every great Revolution which has helped forward the progress of the world. All the great world-conquerors, the city-burners, as a sardonic philosopher calls them, have told the world that peace was their great object ; one empire, ruled by one strong hand, giving by one just law the only security for the peace and prosperity of mankind. It is the universal dream of empire. Every great party, every great master of men has made peace, a real, solid, lasting peace, the chief feature of his promise to men. *L'Empire c'est la paix* is substantially the language of all the "saviours of society" in all ages of the world.

Read the language in which the poet of the war-weary Roman world salutes the Augustan empire. It is almost a paraphrase of the glorious golden words with which Prophet and Psalmist in the Jewish Scriptures salute the vision of Messiah's blessed and peaceful reign. The place which Virgil held in the estimation of pious Churchmen through the mediæval period, in which pagan and devilish were almost convertible terms, is mainly due to the almost prophetic character of the visions which the poet paints for his war-weary countrymen of the restoration of the blessed Saturnian reign. Peace expresses the deepest longing, the strongest aspiration of man's social heart. No great human manifesto has ever dared to dispense with it. Why, each new party leader in poor tormented, bankrupt Spain, is sure to have, not peace only, but all the blessed things of which I have spoken, in his official programme. The great Republican party in Europe has peace and all manner of beautiful

words emblazoned on its banner. The writings of Mazzini are perhaps the purest and noblest pleas for peace and all the prosperities which grow out of it, which have been given to the world since the days of the Apostles. The very Commune in Paris had a wonderful prospect of purity, peace, and universal prosperity behind that fiery cloud which made the vision glare on Europe like an emanation from the pit. Peace, all parties, all factions, all peoples, strive, groan, and pray for; in peace alone can they see their aspirations fulfilled and humanity at rest. But then their peace, their happy island of the blessed estate of men and of nations, has one dark feature which makes men shudder from it while they gaze—it lies beyond seas of blood. One grand, final struggle, one tremendous purifying war, one desperate uprising of humanity in its grandeur and terror—and then the Millennium! Alas! it is a peace to be conquered by grape-shot with all of them. How blessed in contrast are the Gospel words! they come down on us soft, serene, as the Sabbath bells on the calm, evening air, "Let your feet be shod with the preparation of the gospel of peace."

I. The preparation of the Gospel of peace. What does it mean?

In spite of the deservedly high authority of men like Olshausen and Dean Alford, I must believe that it means a mind prepared to preach the gospel of peace, prepared to bear the "glad tidings of great joy" to men. Let your feet be shod with it; let men hear the ring of the good news in your footsteps as you move about the world. A singular instance of the way in which men miss the truth by looking at vital things as they appear on paper, and not as they may be seen in life, is furnished by the commentary of a man as large-minded and far-sighted as Olshausen on our text. He is so hampered by the notions of defensive armour that he writes thus about the passage: "It was natural to interpret the *ἐτοιμασία*, as it is brought into parallel with the *ὑποδήματα*, of the readiness to proclaim the gospel of peace; as besides Chrysostom, Œcumenius, Theophylact, and Grotius. Luther, too, translates it "ready to promote the gospel of peace." But that readiness cannot possibly be compared with a weapon, and that, too, a weapon of defence; the propagation of the Gospel is here a very remote idea." Had Olshausen, instead of looking at the word defensive as it appears on paper, set before his mind's eye a living warrior armed *cap à pied*, he would have seen that the very purpose of his armour was to make his onset more terrible and resistless to the foe. It might then, too, perhaps have crossed his mind that preparedness to preach the gospel of peace, the aspect of a messenger of glad tidings, whose very footsteps ring with the message, is one of the very mightiest of weapons for breaking down that listlessness and despair which are the devil's locks and bars on the prison-house of souls. Hear, too, such a wise man as Alford: "Nor again can

it mean 'preparedness to preach the gospel,' for the persons addressed were not teachers, but the whole Church." He had strangely forgotten when he wrote those words that the whole Church is constantly appealed to as the witness for the truth in the New Testament as in the Old. The Christian and not the official teacher only, is the steward and minister of the manifold grace of God under the Gospel, and is bound as his most sacred duty to publish the glad news abroad. I must hold with Chrysostom, Grotius, and Luther, that the attitude and the aspect of joyful preachers of the Gospel, the bearing of men on tip-toe as it were with eagerness and hope, is the point at which the apostle is aiming in this somewhat obscure phrase, "Your feet shod with the preparation of the gospel of peace." "There was great joy in that city" to which the preacher (not an apostle) bore the glad tidings; men saw and felt that the messengers came laden with blessings; they opened to them joyfully both their homes and their hearts. The common people heard Jesus gladly. "The Lord hath visited his people," they cried when they heard the gracious words which proceeded out of His mouth. Once they tore down branches of trees, and stripped off their garments, and flung them before His advancing footsteps, while the air rang with the shouts, "Hosanna! hosanna! blessed be the King that cometh to us in the name of the Lord. Hosanna in the highest."

His feet were "shod with the preparation of the gospel of peace."

II. The gospel of peace.

The peace for which all hearts are pining, the peace for which society has been for ages, for millenniums, striving, and for which humanity has been willing to lavish both tears and blood, was seen once for a moment in a little company in an upper chamber at Jerusalem; whose life in their fellowship with each other was the most heavenlike thing which had ever gladdened longing eyes and hearts in the history of the world. The spirit which for the moment made that little company one, with a oneness more of heaven than of earth, full of tender care of each other, full of ministry, full of charity, full of love to man, to God, full of a passionate desire to help, to bless, and to save mankind, we are to receive and to bear throughout the earth. That is the spirit of peace; the spirit of faith and of rest in God. "We which have believed do enter into rest." But "whence come wars and fightings among you? Come they not of your lusts?" Cast out this lusting demon; grow like to the helpful angels. Care supremely for the good of which there is no private possession; which is an infinite treasure that all may have, and it is infinite still; and you set your foot upon the very neck of the demon of discord, and win the power to bear with you an atmosphere of peace and serenity wherever you move.

This is the gospel of peace, because it establishes peace in the very

centre and core of man's being. It makes him at one with God in the innermost and most potential organs of his life. Atonement means attunement; verily, atonement is the marrow of the Gospel. It teaches man to love the truth, to maintain righteousness, to believe in God, to hate a lie, to resist the devil, and to live in tune with the life of heaven. And then peace settles on his spirit, as when a child who has been lost in the night, weary, cold, and hungry, sobs himself to sleep in his mother's arms; or when a son who has been wallowing in a prodigal's pleasures and writhing in a prodigal's shame, finds himself forgiven, a child tenderly loved and cherished, in the father's home again, where he may resume with profound yet humble joy all the activities of his higher life. It is the gospel of peace, because it assails at once and at the heart that evil, passionate, lustful nature which is the fountain of all the misery of man and of the world. It makes peace between man and God, and that carries in its bosom peace with all that is of God, while it gives to him the power to breathe the benediction of peace around him wherever he moves.

And the world heard this gospel gladly, for it promised a real deliverance. Man knows that he carries the real curse of his being within him. He knows that the source of all the distraction that rends society lies in the lust, the passion, and the selfishness of human hearts. And when men who have overcome that world, who have entered into the peace which passeth all understanding, and have become blessed peace-makers wherever they move, tell their fellow-men from God that within them is the source of the evil, and that by grace, the grace of the Lord Jesus, it may be purged out of their hearts, a great joy, a great hope springs up within. They seem to breathe and move in the blessed atmosphere of the benediction, "Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good courage, I have overcome the world."

III. "Have your feet shod with the preparation of the gospel of peace."

The image seems at first sight a strange one, but I am persuaded that it is profoundly significant. A man can write or beckon with his hand, or he can shout with his voice from a distance, but with the foot goes inevitably the man himself. The image seems to me to point—

1. To the kind of activity by which God seeks to establish His kingdom in the world.

"How beautiful upon the mountains are the feet of them that bring glad tidings, and that publish peace." Not how beautiful is their voice

from far, dropping down like the angel-song from the height ; but how beautiful are their *feet*, bringing their presence as living persons ; voice, look, gesture, mind, heart, all laid a willing sacrifice on the altar of ministry to man. And here we come back to the principle on which in the former discourses I have dwelt at large. The one thing on which God relies for the regeneration of human society is spiritual life. The institutions which grow out of a deeper and purer life are blessed helps to the work of reformation ; they secure and edify what has already been gained. But the institutions which are intended to produce the work of reformation, the new arrangements of society out of which it is hoped that the regeneration will grow, are dangerous snares. These new schemes of social organisation are the quicksands on which many a noble and passionate effort to save society has gone to wreck. By men, living men, who are in tune with His thought, and are quickened by His spirit, who share His hope and purpose of salvation, who know that they are called, nay, are born to minister, who having freely received feel themselves bound freely to give ; in other words, by men whose "*feet* are shod with the preparation of the gospel of peace," God saves mankind.

I have said that peace is the dream of every party, of every faction, of every great ruler and conqueror who has ever lorded it over mankind. But it is always a peace which the sword has to conquer ; it lies beyond seas of strife and blood. Take ye, not a sword to conquer it, but the glowing emanation of your living spirit ; while your feet bear about the peace-lover and the peace-maker wherever you move. Let your feet be shod with it. Let the ring of it in your footsteps prepare your way. Preach down by lip, by life, vanity, selfishness, injustice, envy, cruelty, lust ; all out of which wars, strifes, seditions, discords spring. Preach up by lip, by life, truth, righteousness, meekness, temperance, gentleness, charity, all by which peace is established and blessedness grows. Let the music of your footsteps as the lovers of peace, the seekers of peace, the ministers of peace, who have given themselves to the work of teaching, helping, blessing, and saving mankind be the chime that—

" Rings out the darkness of the age ;
Rings in the Christ that is to be."

2. See how this weaves itself in with the rest of the panoply.

These preachers of peace must have their "*loins girt about with truth.*" They must know the truth of their Christian calling ; and as those who are called of God and sent of God, they must open their message to their fellow-men. No meaner motive, no lower strength will bear the strain of this ministry. It is in the name of God and by the word of God that these peacemakers must do their work. And

their armour of proof is the breastplate of righteousness. A righteous, unselfish, loving desire and purpose does win man's confidence, it unlocks the door of his heart, it breathes an atmosphere of peace in the homes and the fellowships which it enters, while it makes beautiful the footsteps of very poor, humble, weary, way-worn pilgrims, as they pass on their errands of mercy along the pathways of the world.

Blessed are the peacemakers, who rebuke strife and all that gives birth to strife by their righteous, loving, ministering presence. God multiply the company of such preachers; the world needs them sorely. The voice of them that strive for mastery do we hear; the clank of arms is on the air. A dark thought sometimes crosses one, that the only peace into which humanity seems likely to settle, is the peace of exhaustion, and the only quiet, the quiet of death. The thought would fill one with sad forebodings but for the history of the past, the record of all that the preachers of peace have accomplished for the world. But strife and the seeds of strife are everywhere. Why, you can hardly get a company of Christian workers together, confederate for the most sacred objects, but strife breaks out among them. And whence the strife? Vanity, self-will, the desire to make a party and to rule a party, envy, jealousy, and all the beggarly devil's arts and instruments, by which sooner or later God's work in the world seems never to fail to be marred.

"Put on therefore the whole armour of God." "Let your loins be girt about with truth, and put on the breastplate of righteousness." Take a righteous, unselfish purpose and shame it all. In the presence of truth, righteousness, and love, discord pales and dies. "Let your feet be shod with the preparation of the gospel of peace." Bear glad tidings, good words of God, in your aspect wherever you move. Subdue wrong by righteousness, charm envy by goodness, hush passion by gentleness, tame violence by meekness, slay hate by love. Make it your work to win the world, your little world, your home, your comrades, your people, as far as your voice can reach them, to peace, by winning them to truth, to righteousness, and to God. "Let the same mind be in you which was likewise in Christ Jesus," and which made His word God's message of peace and benediction to all whose ear was open to His voice, as He moved, the Incarnate glad tidings, about the world. And if life seems hard, the strain long, the work sad, and the way bare; if the Marahs seem abundant, while the Elims with the palm-trees and fountains are few; if you are tempted to faint and to murmur, to cry, "All these things are against me," and to hold your peace, "even from good," then look up, look on;—bethink you how beautiful one day, beautiful for ever, on the celestial mountains, when the darkness is past, and the dawn is shining around them, will be the feet of them that *have* brought glad tidings, and *have* published peace.

J. BALDWIN BROWN.

PRAYER, ONCE MORE.

PRAYER is the expression of a desire for help, presented to one who is supposed to have the power, and possibly the will, to help us. It enters commonly enough into the relations of the weak to the strong, and of the poor to the rich. In things which are beyond human power, or are denied us by the conditions of society, prayer is offered to higher orders of beings, to invoke their interposition. It takes this form in Paganism, and survives in some corruptions of Christianity; but in all strictly monotheistic systems, and pre-eminently in the religion of the New Testament, it is addressed exclusively to the one Supreme Ruler of the universe.

This alone is religious prayer, and it is rooted in our souls in the form of an instinct. In some sense all men pray. It is a necessity of their nature. It bursts from them under overwhelming pressure in spite of themselves, in exclamations and interjections expressive of helplessness in the presence of danger, or of inability to endure acute agony, and thus involves an appeal to a higher power. It is Nature within them crying out after her Author. In circumstances of more continuous peril and suffering, it assumes the form of more deliberate entreaty, and taking its character from the actually predominant passion, issues forth as a humble supplication or as a fiery curse, the prayer of a saint or of a devil. But it cannot be entirely repressed in any nature however strong; for there are times when all human strength becomes weakness; and instinctive prayer is just the natural action and language of helplessness in the presence of infinite power, the confession of our absolute dependence on God, and the passionate cry for His help.

In this Instinct of prayer, often connecting men with God in spite of themselves, we have some vindication of prayer against all attacks from the side of philosophy. For such an instinct, if it exists, may fairly put in its claim to take at least the same rank as other instincts, and to be regarded as divinely implanted within us for some sufficient reason in connection with our progress and well-being, as well as to have a ground for its support in the nature of things. Yet the arguments and objections, often so glibly urged by tyros in sceptical philosophy, to prove the futility of supplicating God, apply as much to the instinctive outburst as to the more formal exercise of prayer. But in the former case, as assailing an ordinance of God, they fall, like arrows of reed against a rock, spent and broken, to the ground. For—

“Reason raise o’er instinct as we can,
In this ’tis God that works, in that ’tis man.”

But if the instinctive rush of entreaty up to the Deity for help is not to be condemned as absurd, notwithstanding all the speculative difficulties which seem to embarrass it, a more calm and thoughtful approach to His ear may also be a reasonable thing.

The kind of prayer, however, which is required and exemplified in the Holy Scriptures, is, as distinguished from adoration and thanksgiving, particularly marked, as animated by a spirit of trust in the gracious and beneficent character of God, and as not, however earnest, pressing its requests without qualification or reserve, as if it were the presumptuous dictation of human ignorance to infinite wisdom, but on the contrary always submitting them in profound deference to the supreme will. These words, roughly but sufficiently for our purpose, define the spirit and limits of Christian prayer; and we submit that, before philosophers attack our prayers, they would do well to understand what they are, and also what the principles of that religious system are with which they are essentially connected. The efficacy of prayer must stand or fall with Christianity itself; and no one, as we believe, can accept those facts and principles, which are the very bases of Christianity, without concurring in the reasonableness of supplications as addressed to God.

The objections which from ancient times have been urged against prayer are all reducible to two: (1) "All God's purposes and plans are absolutely perfect, and, moreover, settled from eternity, and therefore cannot be affected by any petitions of finite beings." (2) "All operations in the material universe proceed according to fixed laws, which God cannot or will not alter or suspend, however much some of His creatures may desire it."

The first is the objection of the speculative Theist; the second is that of the Natural Scientist, who, if not an Atheist, is often a Pantheist without knowing it. But all philosophical objections to prayer fall under one or other or both of these heads. We proceed to offer a few observations on the former.

The abstract truth of the proposition is unquestionable. The conception of absolute intelligence and power in a personal Deity, united with perfect wisdom and righteousness, necessarily carries with it the principle of perfection, as attaching to all the purposes and plans of His universal government. Accordingly, any change in such plans becomes impossible, and, were it possible, it could not be a change for the better. In this manner we fully admit the basis on which the objection is founded. But does it thence follow that prayer, that is to say, entreaties pressed upon God with earnest persistence, and yet with entire submission to His will, are unreasonable and futile?

To this question an answer has often been returned in the negative,

on the ground that supplications, though necessarily without result as touching the mind of God, may and often do operate the most salutary religious changes in the mind of the suppliant himself. The rationale of prayer; it has been said, is to bring about a perfect harmony between the two wills, not, however, by moving the will of God into concurrence with ours, but by gradually leading ours into humble and obedient accord with His. Much of course may be said for this view of the case, and no doubt the reaction of earnest prayer upon the soul that offers it, not to mention the inquiring thoughtfulness which it excites incidentally, is itself an ample return for whatever expenditure of feeling is involved. But this is far from being a satisfactory answer to the objection. The soul of our devotions rebels against it. No Christian man can pray on such a principle. The very life of wrestling and prolonged entreaty, of the "strong crying and tears" with which others besides Christ have importuned the throne of God, has its spring in the assurance that prayer has power and will prevail. Whereas the consciousness that our petitions might as well be presented to the rocks and the hills, for any influence they are to have with Him to whom they are addressed, would chill and paralyse the spirit of prayer at once, and leave in its place nothing but either indifference or despair. The case of Luther, wrestling with God for the life of Melancthon, when sick apparently unto death, may here be cited; on which occasion, he tells us, he so plied the ears of God with all the promises of His word, that He could not but hear him. But is it to be supposed that he could have continued in such a strain of passionate earnestness even for two successive moments, or have caught its inspiration at all, on the principle of merely getting thereby for himself, or for others united with him in the intercession, certain religious impressions and other subjective benefits, by means of its re-active influence upon their own souls?

A young countryman, let us suppose, who has never seen the sea, and has lived in the profoundest ignorance of all that belongs to the movements of vessels on the water, comes down for the first time to a wharf, and has his attention arrested at once by seeing, as he imagines, a man attempting to pull a massive stone pier from the land towards his boat in the water. The rustic gazes with open-mouthed intensity on the process of the experiment, wondering whether it will be successful, when very soon, to his greater wonder, he finds, that instead of the pier being drawn to the boat, the latter is moored alongside the pier. Is it to be supposed that all earnest and continuous supplication for particular blessings is urged upon the ear of God under a similar illusion? If so, it is scarcely possible for any sceptical philosopher to advance anything, we will not say more condemnatory of the practice.

of prayer, but at least more certain, if fully believed, to put an end to it altogether. For surely not even the tenderest mother, bending in anguish over the bed of her dying child, would care for her own benefit to pray for its recovery, were she once really possessed with the belief that no prayers could have any effect in relation to the object nearest to her heart.

There are great questions which emerge in Christian theology, and the present is one of them, in which it is far safer to trust our moral and spiritual intuitions, than it is to follow a series of metaphysical deductions, though possibly without a single unsound or feeble link. There are truths which in their own vastness transcend the logical intellect, but yet afford glimpses of their nature and bearings to the eye of intuition, sufficiently clear and definite for the purpose of practical guidance. We may recognise this direction in the instance of prayer, in all those profounder affections of our being, which tell us in unmistakable tones, that prayer has power with God—those emotional yearnings and determinations of the soul, which hold the suppliant for hours resolutely upon his knees, and find their climax of expression in the words of Jacob—"I will not let thee go unless thou bless me." If no other reply could be made to the objection, this alone would be decisive. But let us inquire farther.

We admit that all the arrangements of the Supreme Ruler for the government of the universe are absolutely perfect, and exclude alike the possibility and the desirableness of change. But to assert this is not to explain what these arrangements are; and still less does the assertion present anything necessarily irreconcilable with the efficacy of prayer, properly understood. For the Divine plans may have been formed, so to speak, with direct reference to such intercommunion as is possible and fitting between God and the subjects of His spiritual rule. Those who bow willingly beneath his sceptre may approach to His throne in degrees of intimacy, varying with their measure of likeness to himself, and partake of fellowship with God, as the essential condition of their ceaseless progress towards his own perfection. As much as this is contained in the general teaching of the sacred Scriptures, and enters into the vital essence of Christianity; nor are we aware of any principle of philosophy which forbids us to assume it as a postulate. But this being granted, such a fellowship is scarcely conceivable, except as including, on the one side, the continual recurrence of thought and desire bearing on the progressive discoveries of truth and higher attainments of good, and on the other, continually new unfoldings of the Divine resources for the satisfaction of both. Advancing conceptions of things still to be known and possessed will excite desires, which pass into the form of

prayer; and such prayer may create the fitting occasions for fresh concessions and revelations of God.

If such suppositions as these are not unreasonable, when the scene is laid for them on the boundless expanse of the universe at large, they cannot be considered inapplicable to a nature and a world such as ours, wherein evil so largely exists; where doubt, temptation, and sin continually encompass us, holding in uneven balances the possibilities both of deliverance and of destruction. Here communion with the primal fountain of light and strength would seem almost necessarily included in the plans of God for the government and education of creatures so exposed. If there be any such thing as religion, this is the fact. In this world, prayer and religion are well nigh convertible terms. There is no energy of the religious life which has not its first and freshest germs in our devotions; and all devotions worthy of the name impel their constituent principles into religious actions. To say that we are subjected to certain obligations and conditions, the fulfilment of which constitutes religion, is only another mode of saying that we are brought into a certain union with God, of which prayer is not only the medium of intercourse, but even the very breathing of its life.

In this manner, the gracious movements of God in leading His children onwards and upwards, may be conditioned by the antecedence of their petitions. Those divine arrangements themselves, which, as our opponents on this question so often tell us, are so perfect and unchangeable, may involve as an essential element the bestowal of certain forms of good only as they become the subject of prayer; and the degree of the bestowal may depend on the measure of its earnestness and trust. The soul's receptivity of continually higher gifts and influences may be *created* by clearer conceptions of their nature and deeper yearnings after the possession of them; and of such conceptions and yearnings, prayer may be, or rather it is, both a cause and an expression.

The belief that an unchanging Divine purpose is incompatible with the efficacy of prayer, takes its rise in a wrong preconception of the mind of God. At some period infinitely far back in the former eternity, He held, it is supposed, as it were, a council with Himself, and then laid down once for all, and irrevocably, all His plans for the government of the worlds He was about to call into existence; and ever since the full stream of the Divine energies has simply been flowing on in the channels then prepared for them. The Thought of God is relegated absolutely into the indefinite past; the present and the future are filled up only with His Forces, which blindly obey the commands once and for ever imposed on all their opera-

tions. But this is not the Scripture representation of His nature. "From everlasting to everlasting thou art God." He "inhabits eternity"—not like man, inclosed in consciousness between two eternities, and living alternately on the remembrance and on the prospect. Far enough are we from affirming, that there is no distinction to the view of the Eternal, of past and future; for if there are any fundamental conceptions which, from the analogy of the human and Divine minds, are common to us with God, they must surely be found in those intuitions which irresistibly carry their own evidence with them, and lie at the foundation of all our other knowledge. The primary divisions of Duration or Time are among the most prominent of our intuitions, are universally accepted, and cannot be confounded without self-contradiction. We cannot, therefore, rest with satisfaction in the Poet's dictum, that the Divine consciousness is an "eternal Now, which always lasts." But for all this, we have no right to rush at once into the opposite extreme, and assume these distinctions to be precisely in God's view what they are in ours. The proper predicate of His existence is, not that He always has been, but that He always *is*; and like His essential being, His infinite thought, as a living sunbeam, resolves itself into past, present, and future, as we understand them, only when it enters the triangular prism of our limited conceptions. We have, therefore, to compare our forms of prayer as they ascend to His throne, not with purposes fixed unalterably in the former eternity, which they cannot change or affect, but with actual outgoings of His mind towards us, graciously coming forth to meet us in Christ, and to accede to our supplications in the proportion of their purity, their trust, and their earnestness.

In this manner, God deals with us freely, just as we freely deal with Him. Our prayers draw down His favours by His own appointment, or rather as the necessary conditions of that communion with Him in which our spiritual life consists, and in which it grows in the continually more lustrous reflection of its Creator's glory. The blessing is not given without the precurrence of petition; for then it would not fulfil its purpose, as falling like seed into soil unprepared for its reception. The petition is not offered and persistently urged without the sequence of the blessing; for then the Divine fellowship would admit an element of disturbance, and would not attain its proper ends. The prayer conditions the Divine gift; and the Divine gift conditions the prayer. Not, however, that there is always or necessarily a formal correspondence between the two. True Christian prayer presents to God two alternative petitions, as if it should say, "This or that; this, or whatever else may please Thee; that which I deem good, but only provided it is that which Thou

knowest to be best." Such prayers are always answered, in reference to their animating spirit, if not in their letter. Our Lord Himself has taught this manner of prayer in the most affecting example the world has ever seen, of mingled faith and submission: "If it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." And God heard that prayer,—graciously responding, not to the trembling and agonising flesh, struggling with its overwhelming anguish, but to the profound deference of the spirit to the supreme will; and of the wise expediency of this answer, the Gospel of our salvation is the glorious testimony, and the everlasting kingdom of our Lord will furnish the proof.

To gather up the principal elements of the relation of Christian prayer to the unchangeable purposes of God, which we have so imperfectly unfolded:—It offers no opposition to the absolute plans of God, but is itself essentially included in those plans; it is not a fruitless expenditure of desire and effort, for it seeks that which will always, in one way or another, follow it in the ratio of its own purity and fervour; it is not a superfluous exercise, for the blessing sought for will not be given without it; nor is its efficacy confined to its natural reflex influence upon the suppliant soul itself, for this influence ceases the moment we attempt to pray on this principle; and it is most abundant and real, when, utterly flinging away any such notion, we are most filled with the assurance that our prayers have in some way an objective efficacy with God. That efficacy arises from a free personal fellowship of God with the human soul, implying an alternation of desire and concession, of request and of bestowment. Prayer is the mediating spirit, and, by the very nature of the communion, conditions the movements, I had almost said, influences the mind of the Supreme,—a truth which is too subtle to be grasped by the logical intellect, but finds its unequivocal expression in those intuitive spiritual longings, the intercession of the Holy Spirit within the soul, which impel us to wrestle with God, and to give Him no rest until He arises for our help.

THE REALITY OF OUR LORD'S TEMPTATION.

THE three Evangelists who record the temptation of our Lord evidently intend us to regard it as an event that actually happened to Him. As such they relate it. To them it was a real passage in His life, which might fittingly have a place in their biography of Him; and their simple and unadorned narrative bears, on the very face of it, all the marks of truth and reality. This is forcibly pointed out by an eminent living writer who, without any foregone conclusions as to inspiration, takes the Gospels into his hands, and tests them by a merely human standard. Says the author of "*Ecce Homo*"—"The account of the temptation has a very striking internal consistency. That popular imagination which gives birth to rumours and then believes them, is not generally capable of great, or sublime, or sustained efforts. Christ in the wilderness is a subject upon which the imagination would very readily work, but at the same time far too great a subject for it to work upon successfully; we should expect strange stories to be told of His adventures in such a solitude, but we should also expect the stories to be very childish. Now the story of Christ's temptation is as unique as the story of Christ's character. It is such a temptation as was never experienced by any one else, yet just such a temptation as Christ, and Christ in those peculiar circumstances, might be expected to experience. And further, this appropriateness of all the circumstances hardly seems to be perceived by the Evangelists themselves who narrate them. Their narrative is not like a poem, though it affords the materials for a poem; it is rather a dry chronicle."

Now upon the reality of Christ's temptation depends its chief value for us, whether for instruction or example. Even on the supposition that the story is merely a parable, it would still have a certain value for us, for it would teach us, as with the vividness of a striking picture that might possibly be realised in actual life, that our trustiest weapons for encountering temptation are "the sword of the Spirit, which is the word of God," and that "shield of faith" "which is able to quench all the fiery darts of the wicked one." But, after all, this were only sorry comfort for us in "the hour and power of darkness." It might suffice to inspire us to resist the feebler attempts of the adversary of souls, but to enable us successfully to meet the more violent assaults of the devil, to hold out to us the hope of victory then, there is needed by us a far higher inspiration and encouragement than can be derived from

the contemplation of a parabolic picture. What we then want is, the example of one who, human as ourselves, has actually descended into the valley, and, measuring swords with the tempter in his most malignant guise and in his fiercest onslaught, has returned from the strife scathless, having come off conqueror through the strength of God. And this we have in "the man Christ Jesus." That bitter and prolonged conflict in the wilderness, crowned as it was with a perfect triumph, is no pictorial representation, no mere make-believe, but a real experience in the life of a brother man; and for us men this is its chief value, its fullest encouragement, and its strongest consolation.

But now there arises a question of the gravest importance. If Christ's temptation was not a fictitious drama, but an actual passage in His earthly life, if it was not a show but a reality, was not this needed to constitute its reality—the possibility of His falling before it? Our temptations imply risk, danger, and they may issue, not in victory, but in defeat (alas! which of us does not know this only too well?): yea, they may issue at the last not in the "crown of life," but in the "shame and everlasting contempt" of "the second death." Well, if Christ's temptation was that of a really human soul, was He not exposed to the same liabilities, was He not beset by the same fearful perils? If His human probation and trial corresponded to ours, in the full and adequate sense, might He not conceivably have fallen a prey to the temptation which proved Him? Was not His conflict a struggle for honour and for life?—a struggle in which all that belonged to His perfect manhood was at stake? In short, was it possible for Him to sin, or was it impossible?

Let us observe, in the first place—for this is the key to the whole question—that the humanity of the Lord Jesus Christ was real and complete. As a man He was "perfect and entire, wanting nothing." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren." Hence He had a human body, with all its appetites and infirmities; and hence He had a human soul, with all its faculties and passions; above all, He was endowed with that power which, more than all the rest, constitutes our manhood, and on which depends our personality and responsibility—the power of free-will, the power of choice. All this being so, He was liable to temptation. He might be plied with temptation either through the appetites of His body, or through the faculties of His soul. From the account of His temptation in the wilderness, we find that, as a matter of fact, Satan sought to seduce Him in both these ways. Further, when He was tempted, it was equally in His power to yield to the temptation or to resist it. Had it been otherwise, His humanity would not have been real and complete,

for He would not have been free to choose either right or wrong. Had it been physically impossible for Him to give way to temptation, had resistance not been required from Him, then He could not be truly said to have been tempted at all ; and His victory in His so-called temptation would be no comfort to us in our struggles with our temptations, for these are most real and perilous. But it was not thus impossible. He might have yielded to the temptation if He had so chosen. Nay, remembering the force and malignity with which He was assailed, may we not say that He would have yielded, if He had not resisted with all the strength of His will, and with all the superadded strength which was supplied Him from above, because of His perfect faith in God ? It was thus He chose to resist, both in the wilderness, and throughout all the temptations and perils of His subsequent career. There was evermore in Him such filial deference to His Father's will, and such filial trust in His Father's protection and love, that the issue of whatever conflict He was called upon to maintain could not fail to be victorious. It was, therefore, in perfect keeping with the whole of His life that when the last grand and most tragical passage of all had come, rather than waver in His opposition to the hellish might of the principalities and powers of darkness, He "resisted unto blood, striving against sin," and thus gloriously closing a life-long triumph, He "poured out his soul unto death."

To sum up what has been advanced, it appears that two things may be affirmed with equal truth. It may be affirmed of "the man Christ Jesus" that, in one sense, it was possible for Him to sin ; in another and a higher sense, it may be affirmed that it was impossible for Him to sin. Because of His moral freedom, He was at liberty to do wrong, had He so willed ; on this fact depends the reality of His temptation. But, because of His supreme moral goodness, He never felt disposed to do wrong ; and therefore His perfect holiness remained intact and without a stain, yea, gathered a firmer stability from every trial, and a heavenlier lustre from every victory. Hence it is not correct to say He would not sin because He could not ; but He could not sin because He would not. For Christ to sin was, if we may so express it, an impossible possibility.

Let us briefly illustrate the paradox. We have no hesitation in saying that for the man who passionately loves to speak the truth, to tell a lie is impossible. But what do we mean ? That it is physically impossible ? Do we mean that there is an absolute necessity why he should speak the truth—in other words, that his lips cannot by any possibility shape themselves into a lie ? No ; what we mean is this—that it is morally impossible for him to tell a lie ; that his love of the truth is such that no consideration will prevail upon him to depart from

it. Let us take another illustration. We know many a man, I doubt not, in whose downright honesty we have such implicit confidence that if any one were to tell us that he had committed an act of fraud, we should straightway deny it as a thing impossible. But all we should mean would be this—not that his hands could not steal or forge a cheque; no, but that his conscience would not let them. Now, so far as we can judge, it was precisely in this sense that it was impossible for Christ to succumb to temptation. Just as the truth-loving man is incapable of falsehood, and just as the man of proved integrity is incapable of fraud, so Christ was incapable of any form of sin whatever. He was indeed under no iron law of necessity to abstain from evil; but He was under a law which to Him was no less binding—the law of voluntary obedience and submission to the will of His “Righteous Father.” Hence it was that He “knew no sin,” and could know none. As well expect elements the most opposite to harmonise and unite, as that His pure nature could be tainted with moral evil. Oil and water might as easily mingle, the sun might as easily be encased in ice, as the soul of Jesus have anything to do with sin. There was nothing in Him that responded to it. To do that which was right, was, in the truest and fullest sense, natural to Him; to do that which was wrong, morally and practically impossible.

Yet, notwithstanding all this, the Lord Jesus “was in all points tempted like as we are,” for, whilst He was the only begotten Son of God, He also was a man. And, as the evangelical narrative of His great temptation unmistakably implies, it was as a man—a man whose faith in God was steadfast and invincible, and whose grasp of the Divine word was never relaxed—that He resisted and conquered the evil spirit who, by all his wiles, sought to compass His fall. Well, therefore, may we believe that “we have not a high priest who cannot be touched with the feeling of our infirmities;” “for in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Let us only realise this, and His own comforting words shall fill our souls with an unwavering confidence and an immortal hopefulness: “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

S. B. H.

MOABITE IDOLS.*

A COLLECTION of a character that is unique, and of a value which will probably far exceed that of the now famous Moabite stone, is quietly but rapidly being brought together in a little book-store at Jerusalem, and has not as yet become generally known to the public in England. That it is destined to become a topic of great and widespread interest there can be little doubt. To all who look with eagerness for the new light which science and discovery are constantly pouring on the pages of the Bible, these curious relics cannot fail to appear in the highest degree important.

We have, in fact, found the Gods of Moab; the idols of which so much, and yet so little, is told us in Scripture. We have obtained at length a key to that mysterious false worship which, from the days of Jacob to those of the Captivity, possessed such a fatal attraction for the Jews.

The first and most striking point in the collection is its material. Every object is of pottery, in a more or less advanced state of decomposition; and they come from a country where earthenware is now entirely unknown, and where skins only are used as water-carriage. The pottery is impregnated with natural salts which effloresce on exposure to the light, and render the images so brittle that it has been impossible to save several of the specimens. The same brittleness and efflorescence has been remarked in the pottery dug from the mounds of Fyoum and of the Delta in Egypt. It was from similar excavations that the Moabite collection was gathered; the objects presenting a smooth, fresh, new-looking surface when first disinterred, but soon fading in colour and often crumbling away altogether. This in itself throws a strange and new light on some passages in the Bible. We know that idols were made of wood and iron, of gold, silver, brass, and stone; but we are never distinctly informed of any images made of clay. Yet what can be more natural than to suppose, in many instances, that those which were broken in pieces and pounded to dust were formed of a brittle pottery, of all materials most easily so destroyed.

* When I was in Jerusalem last April, Mr. Shapira very courteously afforded me the opportunity of examining a large number of the "gods," and other Moabite remains, included in the collection purchased by the Emperor of Germany, and which is now, I suppose, in Berlin. I also saw his second collection, now in course of formation. If genuine—and it is difficult to resist the evidence of their genuineness—these remains open a new field of inquiry, of great interest to the Biblical student. This paper is written by a gentleman who has probably a better acquaintance with the specimens than anyone else, with the exception of Mr. Shapira himself.—ED.

It is to their material that we are indebted for their discovery. Long as they had lain underground, known indeed to the wild Arab tribes who did not suspect their value, but entirely overlooked by eager explorers, who were intent on the discovery of new Moabite stones, it was to a happy accident that we owe the present collection. Camel-loads unnumbered had been carried to Damascus, where the powdered divinities were used to line the cemented cisterns. From other specimens the saltpetre was extracted for the weak Bedouin gunpowder. The work of destruction had gone on for an unknown time, and these invaluable relics of the past were silently, but surely, disappearing from the land, when it struck the Arab emissary of Mr. Shapira, a respectable Jewish convert, trading as a bookseller in Jerusalem, whilst employed in the difficult occupation of discovering genuine inscribed stones, to bring a few of the smaller objects to his master. These were seen by Mr. Tyrwhitt Drake, a gentleman attached as archæologist to the party of Royal Engineers, now completing the Ordnance survey of Palestine. He at once recognised their value and antiquity, and to his encouragement we owe the energetic action which Mr. Shapira immediately took in the affair. Quietly, without exciting Arab cupidity or suspicion, by means of the same native emissary, the collection was enlarged. A few cups of coffee, a little gunpowder, and other such objects of barter, were exchanged for deities with long inscriptions, and for jars, vases, and lamps, covered with native legends. Gradually, as the facilities became greater, larger objects were transported; and in April last Mr. Shapira had amassed two collections, the first numbering 911 pieces, the second more than 250.

To England the news of the discovery was first sent. Inscriptions and sketches were forwarded to the Palestine Exploration Fund by Dr. Chaplin and Mr. Drake, and water-colour sketches of full size by Lieut. Conder, commanding the survey party. By October, 1872, these numbered over 200; the collection then including 700. Subsequently a further batch of drawings was sent home. The discovery did not, however, meet with the reception that might have been expected. Coming from an obscure source, and from a country where the forgery of "antique" stones is carried on as a trade at Nablus and at Gaza, the new objects were regarded by the authorities at the British Museum with the same suspicion with which they at first received the Hamath inscriptions, and other such important discoveries. On a very slight inspection they were pronounced forgeries, and this in face of internal and external evidence of the strongest description.

Mr. Shapira accordingly determined to vindicate the genuine character of his collection in the eyes not only of England, but also of Germany, where the liveliest interest was at once shown in his work, and where,

in spite of bitter enemies, the subject at once received the attention it merited. Accompanied by Pastor Weser, Chaplain to the Prussian Consulate, and by Mr. Duisberg, a German resident in Jerusalem, he started in August of last year for Moab, determined to find for himself some of those objects which as yet he had only received through his emissary.

The party first visited Shaykh Ali Diab, the famous and princely chief of the great tribe of the 'Adwan, who had been previously Mr. Shapira's guest in Jerusalem, and from whom a number of objects had been obtained. Thence they advanced to El Aal, the Elealah of Scripture, and were shown the rock-cut repository, from which two of the finest jars had been taken. Hence they rode to Hesban (Heshbon), but only discovered broken pottery and four illegible inscribed stones. Lastly, they arrived at Bir el Seïn, the camping place of Fendi el Feür, chief of the Beni Sakhkhr, and went from thence to Madeba, another scriptural site. It was here that some half-dozen pieces were dug up by Pastor Weser and Mr. Duisberg themselves, several of which bore Phœnician inscriptions. On digging to a still greater depth, other specimens were obtained, and the two witnesses returned well satisfied with the results of their journey, and assured of the genuine character of the remainder of the collection.

Thus certified by Pastor Weser's letters and remarks, the Prussian Government no longer hesitated. Many of the inscriptions had already been partially read by Schlottman, and now a great meeting of the Berlin Oriental Society was held. Hitzig and Rödiger brought the authority of their well-known names to Shapira's assistance. Pastor Weser was elected a member of the society; and the Emperor himself became the purchaser of the first collection, giving to its collector the official position of an agent for the Prussian Government.*

Such is the history of the Moabite collection. It is to be regretted that the over-caution, if not the prejudice, of our English authorities has allowed such a valuable and unprecedented antiquarian possession to escape entirely from their hands; leaving to England only the drawings and transcriptions from which the British Museum might have obtained, before any other European society, some idea of the character of the objects. It is, however, to be hoped that the translations commenced, in some cases, most successfully by Mr. Dunbar Heath, and the candid letter of Mr. Greville Chester, who, prejudiced at first against the pottery, became convinced, on seeing it, of its genuineness, when added to the effect

* Similar objects to those in the Shapira collection have just been discovered by the party of Americans now at work in Moab, in connection with the American Society for the Exploration of the country east of Jordan.

which Mr. Shapira's success in Germany must produce, will lead English antiquarians to turn their serious attention to the subject, and dispose the British Museum to attempt to obtain possession of the second and most interesting collection, which still remains unsold.

Turning now to the collection itself, we find on closer inspection that the pottery presents different varieties. Some is hard, red, and well preserved. Some grey, crumbling, and with inscriptions more or less defaced. Between these, every kind of variety exists. Some is outwardly red, but in the centre black and porous, as though ashes were mixed with the clay. Finally, one piece is black throughout, and covered with a sort of rusty decay of a yellow or ochreish colour. Not less varied are their forms, but all are of the roughest and most barbarous description. Many were evidently made by the fingers alone, or pinched with finger and thumb into some rough resemblance to a human head; the eyes pierced with a sharp stick, the mouth similarly moulded. Some inscriptions are scratched in irregular characters; others are well and boldly cut in relief. But in every case the same element of caricature exists; grinning mouths, protruding tongues, enormous noses, sunken cheeks, low, monkey-like foreheads, and deep-set eyes. Well might these be called the "abominations" of the Moabites; and to them properly the word "miphletseth," *fright* or *horror*, which is used for the idol of "Queen" Maachah, cut down and burnt by her son Asa, will apply.

The principal heads under which the collection may be divided are as follows:—1. Lamps and vases with votive inscriptions, some of considerable size. 2. Inscribed tablets. 3. Round discs or bullæ, with and without letters, thought by some to have been used as money, but more probably charms or amulets, though not intended for suspension. 4. Teraphim and terminal statues. 5. Figures, human or semi-human, of both sexes. 6. Heads, hands, and legs, not fragmentary, but intended as separate objects of worship. 7. Phallic and other symbolic emblems. 8. Figures of animals or symbolic monsters.

To describe particularly even the most prominent of these varied objects would be impossible within the brief limits of this article. The sketch we have given may give some general idea of them, and a large number are easily visible by application to the Secretary of the Palestine Exploration Fund. Of the total 1,300 no two are exactly alike, and the imagination seems to run wildly from one combination to another, till the real symbolism of one can only be guessed at by comparison with some dozen other specimens. Very strikingly do the words of the great Psalmist recur to the mind on gazing at these degraded types of a religion perhaps more debased than any of antiquity. "Mouths have they" indeed from ear to ear, "but they speak not; eyes

staring with stupid wonder, "but they see not;" ears, like elephants, "but they hear not; neither is there any breath" in their open lips. They that made them were like unto them, and so were all they who put their trust in them.

To gain some intelligent notion of the worship to which such images belonged, it will be necessary to run over lightly the principles of the great system of pagan mythology, which was developed, with so many local forms, in Egypt, Phœnicia, Persia, Assyria, Asia Minor, and finally in Greece and in Rome.

The origin of all these myths and cosmogonies is shown, by modern synthetical and comparative study, to be of the most natural character. The Sun was, as one would immediately suppose, the first object of natural worship. In him the uninstructed heathen saw both the creator and the preserver of the world. To his life-giving rays the resurrection of Nature year by year was to be traced; and the great misfortune of each year, the cold and dead season, when Nature seemed subjected to some adverse and mortal influence, was also manifestly connected with the powerlessness for a time of the great life-giving principle of creation.

The instinct to worship the unknown found therefore a natural centre in the religion of Sun worship, preserved in its purer form by the Persians, but enveloped by more western nations with a cloud of allegory. The first of these myths had also a direct reference to the sun's course in the year, and the festivals of the spring and autumnal equinoxes were held, to commemorate the joyful resurrection of the Sun god, or his mournful defeat by a superior power. The myth took two forms, according as the succession of the fiery and destructive heat of the summer sun was observed to follow the genial and life-giving warmth of spring, or as the sun sunk beneath a natural decline to undergo a period of death or powerlessness. The first myth represented the Sun god as slain by an older and fiercer deity; the second as suffering a natural or a self-inflicted injury, as becoming dead or powerless for a time, and awakened again at the joyful feast which succeeded the days of mourning for his eclipse.

Confused as is the history of this simple myth, both by the endless varieties, local and other, of its details, and by the impossibility of constructing a symbolism which should perfectly account for the whole of the natural phenomena observed, it is yet easy to trace the one idea throughout Phœnician mythology.

The religion was possibly originally monotheistic, but quickly became modified by the necessity of symbolising both the active and the passive powers of nature—

"Which two great sexes animate the world,"

as Milton has said, referring the two, as did the Phœnicians, to the Sun and Moon as typical of the male and female principles in nature.

Thus the worship of the Moon soon became incorporated with that of the Sun ; and soon "Mother Nature" found a place as a deity superior even to that of the Sun god himself. The worship of a special female deity became distinctive of a nation. Such was Isis in Egypt, Astoreth in Phœnicia, Astarte at Byblos, Aphrodite in Greece, and Venus in Rome. The names of the male deity were far more varied and local. The unity of the two was however never forgotten ; and thus Baal and Ashtoreth occur often as a compound deity in the Old Testament, and their inseparable character was most vigorously symbolised in many of their representations.

The Sun and Moon were followed by the "host of heaven," and the mystic number seven was here brought into prominence. It does not appear that the planets were everywhere *special* objects of worship, and the fixed stars seem to have taken to a great extent their place. Astar with seven planetary "cabires" did indeed, in Phœnician mythology, create the world. Thoth and the seven elemental gods were worshipped in Egypt ; but the Himyarites and probably most ancient Arabic nations adored, besides the Sun and Kinanah the Moon, Jupiter, Sirius, Canope, El Deboran, and Mercury.

One sacred number requires to be noticed—the worship of a *trinity* dates from the commencement of the development of Phœnician mythology. The third member, the young god, who is indeed but the re-creation by himself in himself of the first worshipped male solar deity, plays the most important part in the more intricately-developed myth. It is his murder by the elder deity which is bewailed in the mourning for Thammuz ; he it is who falls a prey to the boar in the fable of Adonis, or suffers death by his own hands, as the Phrygian Atys ; Horus, Eros, Hercules, Apollo are but names for the younger god, around whom all the softer attributes of love and beneficence are gathered, whilst those of power and judgment belong to the elder. It is remarkable that, except under the names Hadad and Rimmon, and the allusions to the mourning for Thammuz, we have hardly any references to this younger god in Scripture ; whilst of Moloch, Chemosh, Milkom, Malcham, and Baal, the lord and ruler, the *fire* god and elder divinity, we have continual mention. The probable reason of this may perhaps be discovered later.

There remains but one branch of the Phœnician system of mythology to trace, namely—that which regards the worship of the creative power of the divinity, and which early formed an important part of the mythology. To go into the detailed account of the growth of this peculiar religion, including the curious investigation of Phallic

worship, the emblems, processions, orgies, and obscene rites, which seem to have been accepted with but slight modification in the worship of Isis, and in the mysteries of the Bona Dea, would require more space than can be spared. Suffice it to say, that the wise and beautiful symbol of the Scarabæus, as creator of the world, seems to have been confined to Egypt and parts of Phœnicia. The Moabite symbolism was of a far coarser and more material character, and tinges the whole nature of the religion of that district. The cone, the pillar, the tower, the sacred mountain, and even the dances round the English maypole, are supposed to be connected with this mysterious worship. The rites of Baal Peor in Moab, of Pan or Priapus amongst the Italians, must be classed in one category; and similar institutions can be traced in every country from China to Mexico, and in every age from that of Abraham to the present day.

Closely connected with this Phallic worship was that of animals, especially of the bull and the goat. This also had its rise in the original planetary religion. The bull was, 4500 years ago (in consequence of the procession of the equinoxes) the sign the sun entered at the vernal equinox, and hence became the symbol of his life-giving power. The goat was worshipped also as a zodiacal sign. Hence we obtain the origin of much of the Egyptian animal worship, of *Apis*, *Onuphis*, *Mnevis*, of the cow *Bacis*, the goat *Apis* of Mendes, of the bull-horned divinities and goat-legged fauns, of the bull of Cadmus; and we might refer to this subject the allegorical account of the beast Behemoth, reserved, the Rabbis tell us, for the great feast of the Lord.

It may at first seem that the omission of the golden calf from the above enumeration is an oversight; but a distinction is to be made between the bull and the bull-headed divinities and the calf or calf-headed deities. The former symbolise the elder deity, the Sun god in his fully-developed form; but the calf, which often takes the place of a child in the arms of the nurse-goddess of Asia, often appearing as a cow herself, and recognised under the names of *Magna Mater* and *Diana* of Ephesus, is the younger god. The Talmud does indeed refer to the "Ox *Apis*," as an idol not to be worshipped; but the molten images of the Desert and of Bethel were calves and not bulls.

Much discussion has been given to the question whether the golden calf was an illegal reproduction of those cherubic forms which were sanctioned on the ark and on the Temple walls; the general opinion of authorities is, that it should be considered as symbolical of the true God of Israel, of the Jehovah whose arm had saved the people from the gods of Egypt, and in whose honour the feast was proclaimed with offerings and dances similar to those of the worship of *Mnevis*. Indeed, Josephus seems very distinctly to intimate as much,

in speaking of the calves of Bethel and of Dan ; and the accounts in the Bible, as well as the words of the Psalmist, all point to the same conclusion.

Here, then, we have the key to much of the idolatry of the Jews. Puzzling as it appears at first to find a people who at once, like the Cutheans, feared God and served idols, it becomes very simple to understand when we grasp the idea that, in this idolatry, the God of Israel was degraded to become one of a mystic triad, of which Baal and Ashtoreth were the other members. The notion is one which has been worked out very carefully by learned writers ; and there can be little doubt that the sacred name of Jehovah became indicative, in the later idolatry of the Jews, of a local deity, whose image was insulted, as we read in the Moabite stone, in presence of the idol of Chemosh, whose symbol was the calf, and who is intimately connected with the Rimmon, Hadad, Thammuz, Adonis, and Atys of other mythologies. The Baal Berith, or "Covenanting God" of the Book of Judges, is no doubt merely a name for the same deity ; and the "mourning of an only son" (Amos viii. 10) refers to one of the names most frequently given to Adonis—"the only son."

Having thus briefly reviewed the principles of the mythology with which we have to deal, we may now turn our attention to the deities mentioned in the Bible, and to those typified in the present collection.

Baal, Ashtoreth, Milcom, Moloch, Chemosh, Dagon, Atargatis, Asherah (mistranslated "the grove"), and Baal Peor, are names for deities which we continually find in the Bible. The first two may rank rather as generic terms, occurring in the plural very frequently, and as compounds with other names. Chemosh is a local Moabite name for the male deity, as would seem most likely from its being compounded with Istar, which is probably the same as Ashtoreth or Astarte, the horned "queen of heaven." Milcom, Moloch, or Malcham, is in its meaning the same with Baal, the *former* meaning king, the *latter* lord. In Dagon and Atargatis (or Derceto) we have an aquatic version of the myth. The fish tail, emblem of abundance, was given by the maritime nation of the Philistines to their god ; whilst the goddess whose temples were at Ascalon and Hierapolis presents points of similarity to Ashtoreth (also worshipped, we learn, by the Philistines), to Rhœa, and to Selene.

Asherah and Baal Peor complete the list ; and form a couple, the rites of whose worship are first mentioned at the time when Israel sinned in Midian. The Bible leaves very little doubt as to the character of these rites ; and the divinities find parallels, in later mythology, in Venus Erycina, Aphrodite Pandemos (as distinguished from Aphrodite Urania), and Istar of Babylon, on the one hand, and in Priapus or Pan,

and the later fauns, on the other. The name of Baal Peor is still preserved in Tell Fagur, whence many of the objects of the collection are brought.

Of the worship of these deities we know hardly anything beyond such hints of altars in high places, of incense burnt, of dances and orgies, as we find in the books of the Old Testament. Human sacrifices to Moloch were of frequent occurrence, as the fiery god, typical of the fierce summer sun; and a curious relic of this forbidden passing through the fire still lingers in some of the remote villages of the south of Italy, where on a certain day the young men leap through great bonfires, shouting "Bello! bello!"

The shaving of the head in mourning for Thammuz, with the "marring of the corners of the beard," were also strictly prohibited to the Jews; and relics of the custom still survive among the Fellahin inhabitants of Palestine, where only the lock by which Gabriel on the day of judgment is to catch the true believer into heaven is left on the head.

Here then, with such knowledge as we already possess, a new and rich field of comparative mythology is opened up for us. It cannot yet be predicted what the results will be; but they cannot fail to be of the highest interest. So few of the inscriptions have been as yet read, and those which have been attempted are still so doubtful, that nothing but a general notion can be at present gained of the significance of the symbols.

Taking the various headings in order, we may mention that the work of deciphering the pots, vases, lamps, and tablets has already begun. A deity only before known as mentioned by Homer, the god Socus, is mentioned in one. Two jars with votive inscriptions give us new triads with the uneuphonious names of Daocush, Mesha, and Hachuasho; of Daocush, Nataracu, and Ha Madata. Names of places still traceable in their modern Arabic forms are also found, and serve yet more to indicate the genuine character of the collection.

A large proportion of the figures are termed Teraphim by the Germans, being terminal figures in the smaller specimens, with only a head and some short name written on the stump; in the larger they have hands, and are covered with letters. On one the name El Omt, previously known as Baal Omt, was read by Schlottman; but a great figure with horned head and beard, of black pottery, with seven lines of inscription in front and ten behind, is still unread, as also a gigantic teraph female with nine horns and an inscribed disc, with phallic emblem below, which has only lately been added to the second collection.

Among the figures which possess the full human form, the most valuable are three or four female idols, about $2\frac{1}{2}$ ft. high, with inscription

The first, which is in a sitting posture, is evidently a representation of Ashtoreth Carnaim; but the horns are not curved upwards, but downwards, forming a "round tire like the moon," precisely similar to the head-dress or bonnet on which the women of Palestine still place their whole fortune in a hoop of silver coins. On this head-dress the word TMALA is legible, but its meaning has not as yet been arrived at. The second has two letters on its breast, and an inscription on its back, which has been translated as referring to the "Earth goddess," mother of another mystical trinity. The third is covered with well-cut letters, still presenting an interesting study to philologists.

Of these two classes perhaps the most interesting specimen is that now sketched, containing, as it does, incised on the breast the two principal letters of the name Jehovah. The extraordinary horn above is worthy of remark, for it is conjectured that the image of Asherah was a wooden pole or horn of a similar kind, connected with the phallic cones already noticed; and it is also clear that, in the idolatrous worship of the Jews, Jehovah became the husband of Asherah. Here, then, we find the name of the one associated with the characteristic symbol of the other.

Of the representations of the great female divinity we find many forms. One of the most curious is a figure with great ears, having in front two short hollow cylinders or cups, the symbolism of which it is not easy to imagine. Other figures have a cavity in the stomach, reminding one of the description of the statues of Moloch, into which the victims fell to be burnt alive. Another group would seem to represent oracles—female deities, each seated on an immense tripod or cauldron, and in one case the sun on the right side, the moon on the left; cabalistic symbols of the male and female elements in nature are attached instead of arms.



No. 160. Shapira's Second Collection. Supposed to be an Idol representing Jehovah.

The prevalence of the number seven throughout these figures is very remarkable. Generally on the teraphim seven dots are placed in a vertical line in front, or seven chevrons are similarly arranged. The great female teraph also shows on its disc the same seven dots or stars. Fourteen or twenty-one holes are sometimes found on one piece; a head with six teeth and a single opening in the nose; another with five dots vertically, and one on each breast; a third with four vertically, three horizontally arranged; a fifth, with fourteen marks for its beard, five teeth and two nostrils, may be noted among the varieties.

The triangle, the sun, the moon, and many symbols not as yet understood, may be added. And among animals the tortoise, camel, lizard, and some kind of bird are distinctly recognisable.

Of the class including separate limbs, we may observe that the worship of the hand alone is of great antiquity. Thus it is distinguished in the Mishna from any other fragment of an idol as being itself an object of worship. The hand is still scrawled roughly by every mason on every building erected in Jerusalem; and the use of the hand in averting the evil eye is common in Southern Europe and in Egypt. Thus we may naturally suppose that the hand, cut off sharp at the wrist, and never attached to any image, was a separate object of Moabitic idolatry.

Last, but not least remarkable, we have among the effigies of quadrupeds, birds, and bird-headed deities, a calf and a bull's head with inscription. The former may possibly be connected with that beautiful form of the solar myth which represents the phoenix, emblem of immortality, rising renewed from the ashes of its nest. The latter is the direct representation of the deity worshipped first by Israel in the Wilderness and afterwards by Jeroboam at Dan and Bethel. Unfortunately the Moabite calf, the first almost of the important objects collected, is without inscription; and although the bull's head is surrounded with a few letters, this must not, as already shown, be taken as an emblem of the deity symbolised by the calf.

Such are the points which specially strike the mind after an inspection of this new and invaluable collection of Moabitic idols. We cannot but look forward to the deciphering of the well-cut inscriptions now occupying the attention of antiquaries, and which cannot fail to contain much that will tend to throw new light on the words of the Bible.

Meantime the impression which is left on the spectator's mind is a deep and sad one of the miserable degradation, offending against the purest instincts of worship, to which a natural religion unguided by the inspiration of the Divine voice must have fallen, from an original conception which contained at least a glimmering of a glorious truth.

C. R. C.

THE MINISTRY AND THE AGE.

IT is little more than a truism to assert that a ministry which is to do faithful service to God and its generation must be able to meet the special demands of the age, estimate rightly its aims and tendencies so as to contend against those that are evil and wisely guide those which are noble and good, listen to its doubts and questionings and endeavour to answer them, in short, study its character as the husbandman studies the nature of the soil on which he has to work in order that he may adapt himself to its requirements. It is quite possible to talk too much of the spirit of the age, especially if we talk so as to give the impression that it should affect not only our mode of teaching but even the truth which we have to teach ; but to ignore it would be to sacrifice the ends for which we are working. There is, indeed, a marvellous oneness in human nature, just as there is an unchanging sameness in the Gospel by which it is to be renewed and sanctified. Passions that triumph alike over reason and self-interest and will not listen to the voice of the charmer, charm he never so wisely ; selfishness short-sighted, grasping, and unscrupulous ; a love of the " things which are seen " so blind and devoted that it forgets they are but temporal, and that there are realities unseen but eternal ; an evil heart of unbelief that departs from the living God ; a conscience so easily overcome by the deceitfulness of sin that it calls the good evil and the evil good, are what we find in all ages and all countries. And we find also, just as constantly and universally, that the one power to which they yield is the love of God as manifest in Jesus Christ. Undoubtedly, therefore, what we have to do is to preach the old Gospel ; but the question is, how we are to preach it ? The East differs in its habits of thought as much as in its language from the West, and it would be just as wise to address an audience of Chinese or Hindoos in the English language as it would be to employ a style of reasoning and appeal which, though admirably suited to our ideas and modes of life,—and in fact, because so suited,—would be unintelligible or unimpressive to them. As it is with countries, so with ages : generation differs from generation as much as nation from nation, and the wise teacher must show himself capable of appreciating the distinction, so that he may in the truest sense and after the noblest example become " all things to all men." This is the true secret of that variety which the Apostle Paul gives us to understand he cultivated in his own ministry. He did not preach another Gospel to the Jew from that which he proclaimed to the Greek, but he did present the same Gospel in varied aspects. He did not, as might be supposed from the use to which his words are sometimes put, make

the Gospel all things to all men, representing it to the Jew as a new plan by which he might work out a righteousness for himself and to the Greek as a higher development of the philosophy learned in the schools of Athens or Corinth, but was content that the truth he had to preach should be to the one a stumbling-block and to the other foolishness rather than conceal or modify one of its essential features. But in preaching it, he made himself all things to all men, carefully studying the character and surroundings of those whom he addressed that so he might speak with the more effect, arguing with them on their own premises, appealing to them by the motives by which they were most likely to be impressed, varying argument and language to suit their diversified circumstances, and seeking by this wise discrimination to win them for Christ.

It is in this spirit and with this view that all who desire to be able ministers of the New Testament in the nineteenth, as Paul was in the first, or the Reformers in the sixteenth, or the Puritans in the seventeenth century, must study the age,—must to some extent be themselves men of the age,—be at least so far in sympathy with it that they may be able to address it in a style which it can understand, and by which it will be moved. Lamentations over its degeneracy would be as impolitic and useless, and probably as unjust, as excessive eulogies of its wisdom and power. Whether it be better or worse, more or less accessible to holy influence than its predecessors, it is not necessary for us to determine. Probably a close examination would show us that even amid the wide diversity of circumstances in different ages, the conditions under which Christian work has to be prosecuted are not so unequal as might at first sight appear; but our great anxiety should be, not to decide whether our work is easier or more difficult than that of our fathers, but to ascertain what it is, and labour in God's strength to do it. It may possibly be some consolation to those who fancy they have to work amid social and intellectual surroundings more adverse to spiritual life than any the world has ever known, to remember that similar complaints have been heard in each successive period, that at all times earnest champions of the truth have felt so keenly the pressure of the struggle in which they were engaged, as to suppose that the enemy had never before been so strong and boastful, and that the resistance to him demanded an exceptional exercise of faith and courage and patience. "Say not thou what is the cause that the former times were better than these, for thou dost not enquire wisely concerning this," is sound advice. The probability is that the facts are not what the question assumes; and if they are, it is for us to alter them, not to speculate as to their cause or depress our spirit by brooding over their sadness. The Apostle did not stop to consider whether it was most difficult to remove the prejudices of the

Jew, to humble the pride of the Greek, or to instruct the superstitious ignorance of the barbarian, but he took each as he was and sought to deal with him ; and it is for us, under the influence of the same spirit, to look at our age as it is, without respect to others, and cultivate the power most fitted to combat its errors, remove its prejudices, direct its aspirations, and win its trust.

It is impossible that the wondrous revolution which has taken place in the physical conditions of life should not have affected the intellectual and moral tendencies of the times. Science may almost without exaggeration be said to have introduced us to a new world, so magical is the change which it has wrought in the old one. The narrow boundaries within which our fathers were confined have been swept away, and the power of man over the material world indefinitely increased. There is no need to repeat a story so often told, or add another pæan to those in which the marvels of our modern civilisation are being continually celebrated. We want simply to indicate some of their effects upon the spiritual character of the age. They have naturally induced a spirit of self-reliance akin to that under which men once proposed to build a tower that should rise to heaven,—a belief that nothing is impossible to those who have accomplished so much, an unwillingness to own any superior, a scorn of any and every restraint. They have excited a prejudice against the old and established and a restless craving for novelty, the successes which science has already achieved inspiring at once a boundless faith in its own power and an insatiable longing for new conquests, and an idea that there is no region which is closed against its armies, and in which it may not secure results as wondrous as those which it has realised in the physical world. They have given a character of intensity and force to thought and action everywhere. Men who can transmit their thoughts with the rapidity of lightning, can travel hundreds of miles in a day, and so bring what used to be the work of days into a few brief hours, do not think as calmly or act as cautiously as those who breathed the cooler atmosphere of less active and exciting times. The incessant stir of life under such circumstances necessarily quickens thought and intensifies feeling. Decisions have to be promptly taken and at once executed, and the very energy and rapidity with which we are compelled to act, accustoms us to expect constant movement and progress. Instead of being astonished at sudden and even extreme changes, we are rather disposed to complain of the monotony of life, and impatiently to chafe at the slow rate of progress if they do not occur. When the fortunes of great empires are decided in a single brief campaign, and revolutions of opinion are almost as rapid and unexpected, the hold which traditional opinions have on the mind is necessarily loosened, and the character developed under such conditions is strong, independent,

and daring. It is to a generation fevered with excitement and intoxicated with a sense of its power; proud of its scientific discoveries, its material wealth, its gigantic commercial enterprises, its emancipation from the trammels of the past; so intently occupied on the pursuit of earthly ends, and demanding such concentration of thought and effort from all who would win its prizes, that they have neither time nor disposition for spiritual thought; a generation become insolent, arrogant, and defiant, in consequence of its marvellous triumphs, full of the "lust of the flesh, the lust of the eye, and the pride of life," that we have to prophesy. Amid the confused Babel of its ten thousand voices it is hard for us to make ourselves heard, and amid the all-absorbing, exciting interest of its varied occupations still more difficult for us to secure attention to the message we have to deliver as ambassadors for God. We shall not succeed by denunciations of its folly, or idle sighings over its ungodliness and unbelief, hardly even by the power of a reasoning addressed to its understanding. We must speak to it under the inspiration of a Divine love, which itself shall be the evidence that our message is from God, and by that we can awaken an interest and a sympathy which nothing else could secure.

We are told by friends and foes that this is a sceptical age, and in some aspects it undoubtedly is. It confronts the most sacred truths with its eager questionings, refuses to accept them on authority, however universal or venerable, claims the right of setting aside principles hitherto accepted as axiomatic truths, and applying to them its own tests, and perhaps even enters on its investigations with a prejudice against that which the world has been wont to reverence and believe. The "time-spirit" is so far unfavourable to Christianity, that it is indisposed to faith in the supernatural, anxious to set up the absolute dominion of mere reason in the realm of religion, above all things intent on overthrowing the power of dogma. And it must be sorrowfully confessed that there are many of the most powerful minds of the generation who have been so far influenced that they have not only renounced their allegiance to the old faith of the Gospel, but take a pleasure in proclaiming the intensity of their hate and the bitterness of their scorn by shocking the feelings or inventing puzzles to perplex the understandings of loyal believers. What, however, is even more noticeable than this, is the atmosphere of uncertainty and doubt by which we seem to be surrounded, the prevalence of a mode of speaking which once would have been thought little less than profane; the general diffusion of a literature which deals in the freest manner with the most fundamental truths of religion, and the widespread tendency to treat all points of belief as of little or no importance. It is sad to note the attacks, many of them marked by great subtlety of thought, brilliancy of style,

and fearlessness of spirit, which are from time to time directed against the Gospel ; but it is even more sad to note the way in which its doctrines are continually treated in some of our journals as worn-out superstitions, which men of thought and independence have long since ceased to believe.

But though all this indicates a sceptical tendency, there is in it quite as much of unrest as of positive disbelief. There is in the most pronounced doubt of the day little of the light scoffing temper of the Deism of past generations. It does not despise Christianity ; it hates it with a bitterness approaching almost to ferocity, which is a sign of its discontent with its own position. If it felt the Gospel to be as feeble as it represents it to be, it would not take so much trouble to point out the evidences of its decay and approaching destruction. If it was satisfied that the faith only lingered in a few credulous and ill-informed minds, it would hardly have the bad taste and worse policy wantonly to wound their susceptibilities. When an eminent leader of the party of free thought thinks it desirable to outrage the feelings of Christian men, even without any adequate result to be secured, by omitting the capital initial from the name of God, he does not merely show the malignity of his feeling, but a secret consciousness of the strength of the truth he assails, and which he hopes thus to discredit. It is the deliberate and calculated insult of a man who feels that the idea is so fenced round in the imaginations and hearts of men, that unless he can succeed in breaking down this barrier of sentiment he has no hope of winning assent to his own opinions. Such passionate opposition is never a sign of quietness or assurance, and it is this unrest which is one of the most characteristic features of the day. We see it not only in the departure of some from the Gospel, but in the readiness of others, perhaps a larger number, to accept priest or sacrament as a substitute for it. A remarkable letter appeared in the *Times* recently from a gentleman, evidently a man of some culture, and, if we may judge from the communication, not of the type on which priests most easily act, a man of the world, who writes to tell us of the help and refreshment he derives from the daily practice of confession. It was an acknowledgment of the unrest of a spirit which, afraid of being left to itself, sought calm and assurance in the guidance of a priest. And this is what is the case with multitudes. They are tossed to and fro on the billows of the tumultuous waves of modern thought, they have broken loose from their old moorings, and now they are drifted by the fierce current or unable to contend against it, and yet, trembling in view of those rocks on to which it is hurrying them, they are ready to trust in any strong hand which will undertake to steer them into port. There are numbers—alas! too many—who have settled down into disbelief ; but with a far larger number the only result of the free and daring criticism which is so common has

been to produce doubt, disquiet, unrest. Those of more earnest temper are left—

^a Like children crying in the night ;
Like children crying for the light ;
And with no language but a cry."

Those of more frivolous spirits simply please themselves with the thought that there is no such thing as truth.

We must not forget that this disposition to tone down, if not absolutely to reject, the claims of Christianity, is fostered by the luxurious character of the age. Perhaps there never was a country nor an age so rich as England in this nineteenth century; and where wealth is, there very speedily springs up the desire to enjoy it, and to enjoy it after the fashion of the world, and this is manifest even in circles in which Puritan ideas have hitherto been dominant. The lines of demarcation which once separated the Church from the world are being gradually obliterated, practices once condemned as inconsistent with the Christian character are now openly justified, and the reaction against what may have been unwise restraints upon liberty threatens to run in many instances into a licence which forgets the higher law of Christ by which we are all bound to do all to the glory of God. All this enfeebles the tone of spiritual life, and disposes men to place even the authority of the Divine Word on a lower level. We should do injustice to the Church of our times if we were to overlook the many signs of earnestness, generous liberality, and self-sacrifice which indicate the presence and power of a better spirit. There are nobler elements amongst us from which we have much to hope, but they need to be instructed, developed, strengthened. With all that needs to be corrected, there are longings after a purer and higher life to be found sometimes even where at first there seems to be only utter degeneracy; and it is just this mingling of different and opposing elements which makes the work of the Christian minister peculiarly difficult and responsible.

In short, on every side there are the evidences that we are in a period of transition, and at such a time it needs all the power of a living faith and a Christ-like spirit to influence the minds of men aright. There is nothing to induce alarm, still less despondency, but much to inspire the hearts of all who are set for the defence and furtherance of the Gospel with a deeper sense than ever of their own insufficiency for the work, and to lead them to seek that Divine guidance and support which alone can make them equal to the demands of the crisis. Men who have nothing to teach, who are not inspired with a divine purpose or do not feel themselves charged with a divine message, to whom their creeds are mere forms, and their office as Christian ministers a profession, can have no power. We want men of a Christ-like spirit, inflamed with

a passionate zeal for the salvation of men, who will preach Christ Himself, and so preach Him as to make men feel that to them He is a living Saviour, and that they are daily in communion with Him. Such men, "full of faith! and the Holy Ghost," will have power even in this generation. Instead of hesitating and faltering utterances in which truth is compromised and enfeebled, they will speak with all the force of assured conviction. They will meet the outcry against dead creeds by a practical manifestation of the power of a living faith. They will replace the broken-down sanctions of ecclesiastical authority by the witness which holy lives will bear to the Divinity of the truth. They will overcome the world by faith in the Son of God, and win it from its rebellions by the exhibition of His Spirit. May God speedily raise up for His Church labourers of this type!

J. GUINNESS ROGERS.

MR. MATTHEW ARNOLD AND THE DISSENTERS.

WHEN Matthew Arnold first undertook to deal with theological questions, and directed his artillery mainly against the unfortunate Dissenters, he was hailed by Churchmen in general, of whatever school, as a very Daniel come to judgment. His offences against pious feeling and good taste were not thought worthy of notice so long as Dissenters only were the objects of his attack. His endeavours to emasculate the teaching of Paul, by taking out of it its most characteristic elements, were not thought worthy of severe reprobation, even by those who professed to value Puritan theology, and the discredit put upon Evangelical religion was, if not condoned, at least overlooked, in consideration of the service done to the cause of the Establishment, and the rebuke administered to Mr. Miall and his party. But now that Bishops are held up to ridicule, and it is seen that this Erastian defender of a State Church would deal with it in the same fashion that he has dealt with the writings of Paul, and while becoming its champion, strip it of everything which is really worth defending, a marvellous change has come over the spirit of many. Even *Blackwood* can tell us now, when speaking of Mr. Arnold's banter and "chaff": "This manner was sufficiently trying in 'St. Paul and Protestantism.' The reader grew wearied with Mr. Miall, and Mr. Mill and the 'Rev. W. Cattle,' and the 'Rev. E. R. Conder' and Mr. Winterbotham, and his spirit of watchful jealousy. Even in what was little more than a *brochure* on a grave subject, it was felt that the effect was not promoted but impaired by such headlong personalities." We heard nothing of all

this at the time, and it is somewhat late in the day for it to be discovered now. Nevertheless, we accept it as the sign of a dawning consciousness that it is as well that even Dissenters should be treated with courtesy and fairness, and that such a style of attack as Mr. Arnold adopts will not ultimately do service to any cause, whatever be the "lightness of touch" and the "deftness with which his satirical shafts are pointed." Nor will we inquire too closely how far this change of view has been brought about by the new direction in which it has pleased our author to aim his shafts. It is, of course, a very slight offence to raise a laugh against Mr. Miall or Mr. Winterbotham; but it becomes a very different matter when a "venerable nobleman" is wounded and ridiculed, or when two Bishops are made "to play the part, not of chorus, but we might say of scullion." This is, of course, a grievous fault, and it is well that Mr. Arnold should be made to answer for it.

For ourselves, we have never thought it worth our while to complain of the satire, however unfair or discourteous we might deem it, under which Mr. Arnold veiled the intensity of his feeling against our principles. His laugh had always in it a ring of bitterness, but of bitterness which showed a sense of the power of that against which it was directed. It is so, also, in the case of the twin Bishops. Mr. Arnold would fain represent them as he had previously represented us, as supremely ridiculous; but no one knows better than he that the Bishops, as exponents of the fundamental principles of Christian truth, and we as contending for spiritual independence and religious equality, however imperfect and mistaken we may be in our modes of advocacy, have a strength which it will not be easy to overcome. May it not be that the very bitterness of the satire is itself an indication that he is dissatisfied with his own position, and that there is in his secret heart a feeling of envy of those who are able to lay hold of some definite truth, and hold firmly by it.

It is not our purpose, however, in the present paper, to criticise his manner so much as to examine his views of a National Church and of Nonconformity. His Erastianism is of the purest type and the most advanced character. The clergyman is with him nothing more than a State official, and he would certainly extend the boundaries of the Church so far as to comprehend all, whatever their doctrinal opinions, who are willing to accept the office and discharge such duties as the State may see fit to attach to it. It is certainly a remarkable thing, that one who treats what we regard as the distinctive principles of Christianity as *aberglaube*, to whom there is no Christ, no atonement, no resurrection, hardly even a personal God, should still insist on the maintenance of a National Church, and flout those who object to it as a set of ignorant and uncultured Philistines, insensible to the blessings of "sweetness and light." But such a phenomenon ought at least to have the effect of

warning those who are blindly contending for an Establishment, indifferent to the uses to which it may be put, and is in fact being put now. Ritualists are making it the handmaid of Rome, and Mr. Arnold shows how it may be used in the interests of Rationalism and unbelief, and with such facts before them, it is idle for Evangelicals to argue as though it must necessarily be the servant of God for good.

Mr. Arnold's mission is of a twofold character—to repress the aggressive action and “watchful jealousy” of Dissent on the one hand, and to emancipate religion from the tyranny of dogma on the other. In his judgment, the Christian Church of all ages, and of all parties, has proceeded on a mistaken principle in its interpretation of Scripture, and what is worse, not content with drawing unwarranted inferences, has erred still further by converting them into hard dogma, and claiming for them authority over the faith of men. Yet, strange to say, he has no respect for those who have resisted this usurped authority, and who, rather than bow their necks to the yoke, have taken an independent position. The one thing he cannot tolerate is Dissent, or separation for opinions. If a man will only remain in the National Church, he may hold whatever dogmas he is foolish enough to believe, and attach to them what importance he may think right; he may even denounce and condemn his fellow-members in the same Church as guilty of deadly heresy, or even something worse; but Mr. Arnold can find excuse for him, as he has not added to his other offences the still graver one of refusing to continue in fellowship with men whom, in his conscience, he believes to be undermining the foundation of what he esteems the “faith once delivered to the saints.” An enemy of Puritanism or Evangelical Protestantism of every form, disliking what he calls its “solifidianism” at least as much as the sacerdotalism of the opposite party, he still has a tolerance for its adherents in the Church of England. “The Evangelicals” (he says, in the Preface to “St. Paul and Protestantism”), “have not added to the first error of holding this unsound body of opinions the second error of separating for them. They have thus, as we have already noticed, escaped the mixing of politics and religion, which arises directly and naturally out of this separating for opinion.” We should have said that it arose out of the enforced uniformity which compelled a man either to separate or to do violence to his own conscience, and that those who maintained the right of the law to discriminate between the true and false in doctrine, and the right and wrong in ritual, and who themselves accepted the benefits of its action, were at least as guilty of mixing politics with religion as those whose one desire is that the Church and the State should recognise that they have distinct spheres, and that each should be confined within its own proper limits. Mr. Arnold's idea is the very opposite of this, and he is so

enamoured of it, that he attributes to those who will so far do homage to it as to adhere to the National Church, even though they be Evangelical Protestants, characteristics which they would themselves be the first to disown.

The Evangelicals would, we think, be slow to recognise their own features in this portrait. "Practically, they have admitted that the Christian Church is built, not on the foundation of Lutheran and Calvinist dogmas, but on the foundation: '*Let every one that nameth the name of Christ depart from iniquity.*' Mr. Ryle, or the Dean of Ripon, may have as erroneous notions as to what *truth* and the *Gospel* really is, as Mr. Spurgeon or the President of the Wesleyan Conference; but they do not tie themselves tighter still to those erroneous notions, and do their best to cut themselves off from out-growing them, by resolving to have no fellowship with the man of sin who holds different notions. On the contrary, they are worshippers in the same Church, professors of the same faith, ministers of the same communion" (Mr. Arnold omits here to add one most important element, they subscribe to the same creeds and use the same formularies), "as men who hold that scriptural Protestantism is all wrong, and who hold other notions of their own quite at variance with it. And thus they do homage to an ideal of Christianity which is larger, higher, and better than either their notions or those of their opponents, and in respect of which both their notions and those of their opponents are inadequate; and the admission of the relative inadequacy of their notions is itself a stage towards the future admission of their positive inadequacy."

To the Evangelicals themselves such praises must sound either as bitter irony or keenest censure, and in their inmost hearts the truest and best men among them must envy us the opprobrium cast upon us as separatists, when they find that their continuance in the Establishment exposes them to a commendation which must be more humiliating than the severest strictures. If, indeed, they held more charitable views as to the "man of sin" than those which prevail among Dissenters, and if they accepted the fellowship of those who hold that "Evangelical Protestantism" is a rebellion against the authority of the Catholic Church which is only a degree better than infidelity itself, in the spirit of a broad and liberal Christianity, which regards such differences as of small importance where there is agreement as to the fundamental principles of the Gospel, they might be satisfied to find their motives so well understood and honoured by so competent a judge. But all this is in direct contradiction to their avowed opinions. That they are compelled to recognise men whom they regard as teachers of deadly error, not only as members of the same Church, but as its ministers, is to them a heavy cross from which they would fain escape. To these, their

associates in the fellowship and ministry of the Gospel, they offer a steady and uncompromising antagonism. They are not sparing in the language with which they assail them, nor have they hesitated to employ all the means at their command in order to deliver themselves from so unwelcome an association. They denounce Ritualistic errors from pulpit and platform, they organise societies, memorialise Bishops, and institute suits in the Courts of Law for the purpose of freeing the Church from their presence ; they brand their exponents as traitors, and do their best to inflict on them the proper punishment of traitors—and they remain as ministers of the same Church with them.

If anything could lead them to suspect the wisdom and consistency of such a procedure, it would be the praise which Mr. Arnold bestows upon them—praise which, in fact, compliments them upon the possession of the very qualities which they would be the first to repudiate. The criticism of Nonconformists they have borne with patient endurance, or, if it has ever troubled them at all, have dismissed it as a sign of the envy with which their own more favoured position was viewed. But this is the language of a professed admirer, who, though he honours what Dissenters would condemn, yet takes in effect precisely the same view of the Evangelical position. It is because they do not hold their principles so sternly as to lead them to separate from men who teach the very opposite, because they continue to dwell among influences by which they may be educated out of them altogether, because they are not so wedded to "solifidianism," the new name by which their old doctrine of justification by faith is known, as to regard it as an adequate exposition of Christianity, that they are eulogised by Mr. Arnold.

But if the Evangelicals would feel themselves disgraced if the eulogies bestowed upon them by our author were true, if they would rather bear his keenest criticisms with the Dissenters than be suspected of any sympathy with Latitudinarianism or indifference to dogmatic truth, what are we to say of Mr. Arnold, who ascribes to them qualities which he knows perfectly well they do not possess? No man understands better the characteristics of religious parties in this country. He sees them, no doubt, through the medium of his own strong feelings, but still he takes care to inspect them with a care and a minuteness which few observers exercise. A writer who knows the opinions even of the "Rev. W. Cattle," a name all but unknown even in Dissenting circles, may surely be supposed to have some acquaintance with the opinions of the Evangelicals. The reading of the *Record*, or the *Rock*, is not likely to be attractive to him ; but the intense desire for knowledge which he manifests will lead him, we should think, to ascertain the opinions of the party they represent from these authoritative sources. Certainly, if he does, he must know how very different the real Evangelical who

believes that he has the true faith of the Gospel which both Rationalists and Ritualists are labouring to corrupt is from his ideal, and how far his continuance in the State Church is from being an act of homage to an "ideal of Christianity which is larger, higher, and better, than either their notions or those of their opponents." Had he dealt with facts instead of fancies, he must surely have written in a very different style, and he might then have seen that his reverence for that righteousness on which he so strongly insists everywhere, should have led him to honour chiefly men who, feeling that they could not be loyal to their own sense of truth and accept the conditions imposed upon the ministers of the State Church, prefer to accept a position of social inferiority as Non-conformists, rather than put a strain on their consciences. They may or may not be right in their opinions, their theories may be mere crotchets, devotion to which is extremely foolish; but even so, Mr. Arnold is bound to honour them for their fidelity to righteousness.

A singular feature in a man of such culture and breadth is his inability to see the standpoint of others, or rather his determination to judge them as though they occupied his. "Dissent as a religious movement of our day," he says, "would be almost droll, if it were not, from the tempers and actions it excites, so extremely irreligious. But what is to be said for men, aspiring to deal with the cause of religion, who either cannot see that what the people now require is a religion of the Bible, quite different from that which *any* of the churches or sects supply; or who, seeing this, spend their energies in fiercely battling as to whether the Church shall be connected with the nation in its collective and corporate character or no?" That is, if we interpret Mr. Arnold's meaning right, if we do not hold his idea as to the decay of the old faith and the necessity for a new creed such as none of the Churches are giving at present, we are a very droll people; and if we do, and still spend our time in discussing the relations of Church and State, we are a very irreligious people. But what if we believe that it is not a new faith at all that is required, but a clear, vivid, and impressive representation of the old, and that the union of the Church with the State stands in the way of all this; that the offensiveness of tone in the Bishops, which has touched Mr. Arnold so deeply, is to be traced mainly to the false position in which the State has placed them and the assumptions which it has thus fostered; that the infidelity to conscience which the system of subscription has encouraged in those who ought to have been patterns of righteousness, because they are teachers of religion, is telling on the minds of the nation with most fatal effect, and preventing the truth itself from exerting its true power; that the testimony of the Church to the truth is compromised by the contradictory utterances of her clergy,—are we so very droll or irreligious because, having this belief,

we give practical effect to it by labouring to destroy that connection between the Church and the State which, in our judgment, is standing in the way of all Churches in their great Christian work? These ideas of ours may, of course, be wrong; and if they be, the proper thing is to prove them so, not to scoff at us as though we must necessarily be extremely foolish because we do not see things as Mr. Matthew Arnold sees them.

"It is," he says, "as if men's minds were much unsettled about mineralogy, and the teachers of it were at variance, and no teacher was convincing, and many people, therefore, were disposed to throw the study of mineralogy overboard altogether. What would naturally be the first business for every friend of the study? Surely to establish on sure grounds the value of the study, and to put its claims in a new light where they could no longer be denied. But if he acted as our Dissenters act in religion what would he do? Give himself heart and soul to a furious crusade against keeping the Government School of Mines." A very ingenious parallel, no doubt, but one which is very unsatisfactory nevertheless. Mr. Arnold may be able to regard theology and mineralogy as standing on the same level, but we confess ourselves unequal to the attainment. Waiving, however, this preliminary objection, or using it to show how difficult it is for him to see the subject in the light in which it presents itself to us, we cannot accept the parallel as in any sense complete. To make it so, we must suppose in the Government School of Mines three separate parties, each with its own peculiar theory, two of them insisting that theirs is the only true one, and that all others are teaching errors which would set aside the science altogether, while the third suggests that it is not so certain whether there is any science at all, and that the others are extremely foolish for attaching importance to any theory whatever. To these we must add an eminent supporter of the institution, who is endeavouring to persuade them all that their views about the science are of no moment, and that the one point for which they have to care is to work the mines. The science would teach them how to work with wisdom and economy, but he insists that they should simply work without caring to inquire where and how the minerals are to be found, and in what way they may be got to most advantage. Under such circumstances what ought the outsiders, who see that the conduct of the professors in this school is contributing more than any other cause to promote and increase the supposed indifference of the people to mineralogy, to do but seek the overthrow of an institution which is so manifest a failure? That is just our contention about the Established Church, but Mr. Arnold is unable to perceive or to admit its force. Of course, if we received his views about dogma, we should acquiesce in the justice of his censure upon us; for after all, the real gravamen of our offence is not so much that we object to an Established Church,

as that our opposition to it, and consequent separation from the rest of the nation, is due to the high importance we attach to definite views of Christian doctrine, and our idea of what is demanded by fidelity to conscience. If we thought that the doctrines of religion were to be placed in the same category as the principles of mineralogy, we should be extremely foolish to make such sacrifices on their behalf. It is because we believe that, even looked at in their relation to conduct, they are of vital moment, that we are content to remain outside one of the most important spheres of national life; and it is on that account we have incurred the severe displeasure of Mr. Matthew Arnold.

We must add further that his strictures have made us more satisfied than ever with the course which we have taken. If our Dissent should only help to prevent the development of such an ideal National Church as that which he advocates, it would be doing an important work. We can conceive of nothing more disastrous to religion than the union of all parties in a Church where everybody should teach exactly what seemed good in his own sight, with the general understanding that it could be of no importance what was taught, as all beliefs were equally true and equally false—where the only things deprecated and condemned were definiteness of creed and earnestness of feeling, where enthusiasm was regarded as a sign of intellectual feebleness, and where a condition of general neutrality and indifference to all opinions quietly prepared the way for universal scepticism. It is worth the attention of Church defenders that there is growing up in this country a party which would preserve the Establishment in the hope of converting it into an institution of this character, in which everything but vital religion should find a home, and that of those who would not go this length, there are numbers who value it chiefly as an instrument for the repression of zeal and enthusiasm. A clever novel, as unchristian in its spirit and teaching as can well be conceived, in its visions of the future, as that future presents itself to the author, one of our most "advanced" and fearless thinkers, includes among the glorious institutions of the coming time an Established Church out of which dogma and the true worship of God shall have been expelled, and which shall be the home of art, science, and learning. So, in graver style, a recent writer in a contemporary has proposed that the institution shall be kept up with its state prestige and emoluments, but that its Rectors shall lecture on anything except religion. These are signs to which observant men will not be indifferent, and possibly they may lead some of them who love the Gospel more than any human institutions to believe that the best way of developing its true power will be to break the bond of State connection—"loose it and let it go free." It is at least a suggestive fact that to Mr. Arnold, the bitter foe of Evangelical Protestantism, there is nothing so offensive as the independence and earnestness of Dissent.

ECCLESIASTICAL SKETCHES.

IV.—THE BISHOP OF MANCHESTER.

MANCHESTER is one of the recently created sees and her Bishop one of the youngest prelates, yet there is no member of the Episcopal Bench who holds a more responsible position, or who is labouring with more energy and intelligence on behalf of the Establishment, than Dr. Fraser. It was a wise stroke of policy which made Manchester an Episcopal city, and the selection of its present diocesan was hardly less fortunate. It is a mistake to suppose that Lancashire has ever been a strongly Liberal county; for at all times parties have been pretty evenly balanced, and the contentions between them have generally been keen and fierce. The rapid development of the manufacturing interest, however, seemed likely at one time to give the predominance to Dissent, and it was of the highest importance to the Church that she should lay her hands upon this new element. The creation of a Lancashire Episcopate, independent altogether of its relation to the general work of the Church, was admirably calculated to accomplish this end. To have the Church represented by a man who necessarily must take the lead in the society of the district, was no slight gain among a class who are peculiarly covetous of social distinction; and there can be no question that the influence of the Bishop has told very strongly in this direction. There is a story which we have every reason to believe true, that in the time of the late Bishop a young couple, both of them Dissenters and members of well-known Manchester Dissenting families, went to reside in the neighbourhood of his palace and occasionally met him in society. An intimation, however, was given to them that he could not visit them, as their marriage had not been sanctioned by the rites of the Church, and rather than forego this coveted privilege, they consented to be re-married in a London church. This is a very extreme case, but it exhibits in a strong form the advantage which resulted to the Establishment from the social position which the State gives to the Bishop, and is one of the innumerable incidental illustrations we might give of the perfect religious equality which exists in this country. It may be said that the toadyism which is affected by such considerations cannot be of much use to any Church, and of course strong Dissenters are not moved by them; but it would be foolish to ignore the existence of a large number of people, some of whom have many points of excellence, on whom these social influences tell to a far greater extent than we should have expected, and the Church is wise in her generation in seeking to utilise them to the utmost.

Lancashire men, too, are extremely susceptible to the attractions of superior intellect and culture. In no part of the country is a scholar more likely to receive the consideration due to his attainments, and a Bishop bringing with him a certain literary repute has a sure passport to influence. This was one recommendation which Dr. Lee, the first Bishop, was supposed to possess, and it told in his favour. But though he undoubtedly did the Church good service, more perhaps in the earlier than in the later years of his Episcopate, he was not a happy appointment. He had been a head-master before he went to Manchester, and a schoolmaster, in temper, style, and character, he remained to the end of his days. There was not an approach to religious earnestness in his spirit or work; and though he might have been a fair specimen of a State official, a very fit head for a body of men who, without any particular dogma to teach, were appointed to act as ministers of the State religion in their respective parishes after the most approved Erastian idea, as a Christian prelate he was rather out of his sphere. In his relations to his clergy he was a martinet, reserving his geniality for those of the laity, Churchmen or Dissenters, whom he thought it desirable to influence. On more earnest and thoughtful men he did not leave a happy impression; but there was a certain class who were loud in their praises of his affability, his readiness to help in works from which the clergy had generally stood aloof, and his general liberality. The last-named quality indeed was found by many, on fuller experience, to consist in professions rather than deeds, or at most to be extremely superficial. He was, in fact, a Whig, and had all the characteristics of the party. He was cold, inclined to hauteur, without a spark of enthusiasm, and with a great show of breadth and liberality, which produced very little practical result. Still, whatever were his drawbacks, he augmented the influence and contributed to the progress of the Church, and so far justified the policy which made the metropolis of the cotton districts into an Episcopal see.

But it is since Dr. Fraser's appointment that its wisdom has been fully manifest. Mr. Gladstone has seldom done a better thing for the Church than in appointing such a man to such a position. In one of the more sleepy episcopal cities, with all their old traditions, their conventional dignity, their dread of novelty, he would have been wholly out of place, and might have done as much mischief as good. But the qualities which would have astonished and probably alarmed many of these old-fashioned Churchmen, are just those which recommend him to the men of the North. Even Lancashire Toryism is not the stagnant, inert, lifeless kind of thing we find in Dorsetshire or Huntingdon. It is strong in its prejudices, fierce in its antagonisms, reckless and violent in many of its words and deeds; it prides itself on

its devoted attachment to the "glorious constitution ;" but with all the ardour of its loyalty to its party, and its enthusiasm for all its symbols and watchwords, there is little of the stolidity of Conservatism about it. It shares in the spirit, daring, energy, and love of progress characteristic of the district, and so it can respect these qualities as they are developed by the Bishop, even though it may not approve of all their manifestations. On the other hand, it stands in peculiar need of that moderating influence which a man of culture, accustomed to take broad views of principles and parties, is able to supply. It carries into its warfare a strong, almost passionate hate of Dissent and Dissenters, very different from the more contemptuous spirit which prevails in regions where the Church is more predominant and the rivalry of Nonconformists less formidable and therefore less irritative.

It is fair to Dr. Fraser to say that he supplies the restraining as well as the stimulating power, and that while he is full of zeal in defence of the Church and untiring in his labours on her behalf, a very model in fact of Episcopal devotedness and diligence, on the other hand he is most anxious to deal fairly with opponents, and does his best to repress that fierceness which has been too characteristic of the party of which he is the natural head in the diocese. How far he has succeeded in this last point we shall inquire afterwards ; of the effect of his marvellous activity there can be no question. In the closing years of Dr. Lee's life, the power of the Bishop had hardly been felt at all ; and there was an earnest longing on the part of Churchmen generally for a more efficient administration. The coming of Dr. Fraser was the introduction of new and vigorous life, much fuller and more intense than many expected or desired. He has an insatiate appetite for work, and wherever duty calls or opportunity invites he is to be found. With the old notion of Episcopal dignity he has no sympathy. He feels that he has a work, and, regardless of the conventionalism of his Church, he sets himself to do it in such methods as seem most likely to ensure success. He leaves no part of his diocese unvisited, nor is there any class of its people to whom he does not more or less directly appeal. He takes up every variety of social, ecclesiastical, and educational subjects, and discourses upon all of them, from the pulpit or the platform, always with fluency and considerable sagacity, and often with effect. He is foremost in all the movements of general philanthropy, and cheerfully responds to every appeal for service. In short, neither by taste nor temperament is he disposed to a life of ease, and, seeing that the interests of the Church require that a Bishop in such a diocese should be abundant in labours, he cheerfully addresses himself to the work. His restless activity is certainly not without its drawbacks. Perhaps there is about most of his deliverances too much of the tone of the "superior person." They give

the idea of a man who feels that he is set for the illumination of a benighted class among whom he dwells, and have an air of oracular authority which is not always agreeable. There is a good deal of force, manliness, and independence about his speaking ; but he never seems to forget that he is a Bishop, and speaks from an elevation no one else can occupy, and with a semi-oracular authority which ought not to be lightly challenged. Very probably he is not himself so conscious of this as his hearers and readers are, and for it the system rather than the man ought to be held responsible. The State has placed him in Lancashire for the enlightenment and elevation of Lancashire. He is the chief of the hundreds of educated gentlemen whom it has so benevolently placed there, for the purpose of guiding the minds and improving the character and condition of the people ; and he would be untrue to his own ideal of the high office which he fills, if he did not address them as one who has a special right to be heard.

But if the tacit assumption of authority which underlies most of his utterances be the result of the system, the Bishop has committed other faults which are his own. It requires extreme care in one who speaks often and on topics so diverse, to steer clear of inaccurate statements, and of this, unfortunately for his own reputation, he is not sufficiently mindful. The correspondence columns of the Manchester newspapers would furnish a large number of illustrations of the Bishop's rashness and inaccuracy. He is a man of intense convictions, warm feelings, and strong impulses ; and like all men of his type is too ready to accept statements which fall in with his own notions without sufficiently testing them, and then by giving them to the world with the added weight of his own name and position, to provoke controversy and involve himself in difficulty. Of the good faith with which he has often made assertions which have afterwards been disproved, no one doubts ; but even his friends must regret that, with his courage and frankness, there is not united a little more caution. Perhaps there is a certain chivalry even about his imprudence ; but a Bishop, and especially one dwelling in so heated an atmosphere of party feeling as that which Dr. Fraser breathes, should certainly be able to sift the exaggerated assertions of excited partizans, and separate the modicum of truth which may be in them, before quoting them as statements of positive fact, and proceeding to argue from them. Had he done this he might have saved himself from many a mortification. At one time, indeed (we know not whether experience has taught him to be more guarded), there was hardly a great speech which he made that was not followed by a newspaper controversy, in the course of which it was tolerably sure that the Bishop would have to make some retractions.

We are not desirous to dwell on cases of this character, and will

simply quote one as an illustration of many ; and it shall have relation to one of the Bishop's favourite themes—Education. Let it be said, at the outset, that he is no bigot, and as we pointed out in a recent article, is far from sharing the heated feelings of the extreme men of his party. We cannot but suspect that he is often more in sympathy with us than with our opponents ; but, though he ventured to say some manly words on behalf of the League at the York Convocation, and to tell his brethren that if their professed zeal for religious education was all real, there was no reason for the excessive alarm about the League's proposals, he is a decided supporter of religious education, and has, again and again, both in sermon and speech, insisted on its necessity. Why he should, on this account, entertain any jealousy of School Boards we know not ; but strange to say, though the majority of the School Boards are pledged to a system of religious education, and have shown themselves willing enough to redeem their pledge, they could hardly find less favour in the eyes of the clerical party and its organ, the National Education Union, if they had consisted of Atheists and Secularists, and were determined on having only secular teaching in their schools. The Bishop, of course, does not talk of them as some of his brethren do. He is too candid, too courteous, in every respect too much of a Christian and a gentleman for that ; and yet it is evident that he does not like them. This was shown in a sermon preached at Bolton on Sunday, October 1st, 1871, in which he discoursed on free schools, the compulsory clauses, and the necessity for a religious element in national education *cum quibusdam aliis*, and proved his inability to apprehend what is really demanded in the interests of religious equality, or, indeed, to appreciate properly the scruples of different consciences, by proposing as a basis of common Christianity, "the Apostles' Creed, the Ten Commandments as explaining our duty to God and our neighbour, then our Catechism and the Lord's Prayer," which he thought "would be a basis sufficiently broad to comprehend all Protestant and orthodox Christians." Why those who are not Protestants or not orthodox, or not Christians at all, should be passed over in a national system does not appear ; but it is sufficiently painful to find a man so liberal as the Bishop so ignorant of the real points of difference and difficulty as to suppose that even the "Catechism" might be accepted as part of the teaching of a common Christianity. But this by the way. We refer to the sermon mainly because of one of his rash statements about School Boards which it contains. "He found everywhere lamentations that the School Boards were formed, that money was raised and spent, and that yet, for some cause, hardly a child had been sent to school. A member of the Oldham School Board said to him the other day, with a feeling almost

of shame in his face, 'We have been sitting and talking nine or ten months, and have raised and nearly spent £800, and yet have not got a single child to school.' Here is an example of some of the Bishop's worst faults. If there was a member of the "stupid party" foolish enough to talk to him in this style, even though he was a member of a School Board, the Bishop should have shown him the utter unreasonableness of his complaint, even supposing what he said had been strictly true. The foundations of a new and complicated system are not laid in a day. School Boards had bye-laws to prepare and to submit for the sanction of the Education Department, statistical inquiries to institute, and all kind of preliminaries to attend to, and nine months was not a long time for this work. But the Bishop, instead of pointing out all this to his less intelligent informant, falls into his humour, shares his prejudices, accepts his statement, and in the pulpit of the Bolton parish church, holds up the Oldham School Board as a melancholy example of extravagance and inefficiency for having spent nearly £800, and not sent a single child to school. And then, after all, it turned out the facts were not so; the Board had not spent more than £200; and though it had not directly forced any children into school, and could not, until it obtained the compulsory powers for which it had asked, it had, as a matter of fact, induced a large number of children to attend the school, and with its Dissenting Chairman, was working with as much energy and success as any Board in the country. We all know the class of man to which the Bishop's informant belonged, a class who are always complaining of all work over which they have not themselves supreme control; and we do not marvel at his reckless assertions. Our only surprise is that a Bishop should give them currency in a sermon, and that this should not be at all a solitary or even a rare example of such indiscretions. It is to be added to his credit that when the Chairman of the Board called his attention to the facts, he was prompt and full in his acknowledgments of error. So, indeed, he always is; but then such retractations cannot undo the effects of the original mistake, still less can they remove the injurious results to the Bishop's reputation.

Still, with these drawbacks, there are few Bishops on the Bench—we do not know another—so free, so genial, so indifferent to the pomps and gewgaws of office, with so little of the mere cleric and so much of the true man as Dr. Fraser. Whatever mistakes he may commit, there is a reality about him which commands respect; and widely as we differ from him, we feel that he is a true man, intent on working out his own idea of the right. He, at least, does not suffer from that fatty degeneracy of heart which he lately described as one of the diseases of the day. Instead of reserving himself for great occasions, he is as ready,

perhaps more ready, to preach in the poorest village church in his diocese, than to the more fashionable and influential congregations in its great towns. Nor does he confine his preaching to churches, but will meet working men on their own ground, in informal gatherings of their class, in an unoccupied factory or a workyard, and address them on the topics of every-day life, with a simplicity, freedom, and frankness which cannot fail to attract. It is true that in these addresses he is too exclusively the common-sense philosopher, and that there is too little to remind his hearers of the more sacred character he has to sustain, and the more important message that he has to deliver; but while we could often wish for something of a more distinctively religious tone, it cannot be denied that most of his lessons are eminently useful, and that the whole bearing of the man secures him the sympathy of all who can appreciate intellectual power and moral worth. Men may wish that he was less impulsive, less oracular in his tone, not so ready to assert his own judgment on all kinds of subjects, and among them many with which he can have but little acquaintance, more conscious that omniscience is not the gift of any man, not even a Bishop, and above all, more slow to receive the statements of men of no authority and endorse them. But, nevertheless, they respect him for his independence, his force of character, his practical temper, and his desire to be useful. He has, no doubt, an idea of making crooked things straight, which sometimes brings him into awkward positions. Thus in some of his attempts to reform the Sunday-school system, the want of a fuller insight into Lancashire character had nearly involved him in considerable difficulty and personal obloquy, for though there are points which require correction, and which strike a stranger more than those who have grown up in familiarity with them, yet a stranger, though he may be more skilful in the diagnosis of the disease, is pretty sure to err in its treatment from an inability to understand local feelings and associations. So the Bishop has found on more than one occasion. But if Lancashire men are not readily brought to defer to the superior wisdom of an outsider, however elevated his rank, teaching them how to manage their own institutions, they can respect integrity of motive, and Dr. Fraser has, on the whole, earned as high a reputation among them as any Bishop would be likely to gain, much higher, we believe, than would be enjoyed by one who was more of the ecclesiastic.

It would be better for the Bishop and his Church if he trusted to his personal influence and work for strengthening the power of the Establishment, instead of descending into the arena of controversy and being so anxious to answer every possible attack. We do not object as Dissenters to have Bishops opposed to us as defenders of the Church. On

the contrary, we rather like it. It is much pleasanter to contend with Dr. Fraser, or indeed with any Bishop who will seriously address himself to the work and meet us on a fair field of argument, than with Dr. Massingham or others of the same class. In the first place, the Bishop is worthy of any foeman's steel, and in conquering him there is a real advantage to be gained, which is a great deal more than can be said for the loud talkers who think that to rail against Dissenters is to prove the righteousness and necessity of a National Church, who indulge in quibbles or in wholesale slanders rather than in arguments, whom it is difficult to fasten at any point, and whose defeat in any case would tell nothing either on one side or the other. The controversy, therefore, when a combatant like the Bishop is engaged, assumes an entirely new character, and one which to us is much more satisfactory. Whether it is as much for the interests of the Church that her prelates should thus admit that her right is a point to be argued, that hers can no longer be regarded as an undisputed position, and that they are bound in honour and by the necessities of the case to come forth as her champions, is a question with which we are not concerned. We rather accept the fact that the defence is undertaken by the Bishops as an unconscious confession of the growing force of Nonconformity.

The organs of the Establishment point to Dr. Fraser's charge as one of the most able and successful appeals ever made in its defence, and in some respects it is entitled to this eulogy. Yet there is considerable weakness about it, and in nothing more than in the extreme sensitiveness he shows to Nonconformist criticisms. If it suited the purpose of the Bishop to compile a number of strong statements against the Church from the speeches or writings of Dissenters, it is no doubt his own business; but unless he was prepared to show that there was in them some element of special malignity or unfairness, he injures only his own cause by such a course. It might have been good policy to complain that a Dissenter had said that children were gathered into Church schools to be taught that "all Dissenters shall die the death of Korah, Dathan, and Abiram," if this had been a palpable misrepresentation; but when Mr. Parkinson was able to justify his statements by a considerable array of facts, it is hard to see what the Bishop gained by calling attention to such a display of bigotry. Or if the Anglican Church was offering such uncompromising opposition to Romanism that it was a shameless slander to assert that it was the highway to Rome, the Bishop might well have quoted it as a proof of the blinding influences of prejudice of Dissenters; but it is not so clear why he should adduce it at all, when there are so many, even in the Church itself, who can only say, "'Tis true 'tis pity, and pity 'tis 'tis true."

We refer to these points because the morbid sensitiveness which is

here shown is eminently characteristic of the Bishop. It may seem at first a sign of doubt and uncertainty on his own part, a secret and unconfessed suspicion that the Church is not so unassailable as he would fain believe, and a consequent impatience of the attacks to which she is exposed. But it would be unwise and unjust to adopt too hastily this idea. We find the explanation of his strong feeling rather in the profound conviction of the supreme excellence of the Establishment and his inability to appreciate the position of Dissenters. He is so far liberal that he recognises the good there is in those who differ from him, and shows himself most anxious to do justice to their position and arguments ; and if he does not succeed, it is because his own view is so vividly present to his mind that he is unable to see the other side of the subject. His desire to think kindly thoughts and speak kindly words of Dissenters has often astonished and scandalised more bigoted Churchmen, who had not been accustomed to suppose that any good thing could come out of Dissent or that there should be any dealings between them as the true Israel and the Samaritans. At the opening of a church in a town where, as in most other parts of his diocese, party feeling runs very high, he told the congregation, much to the disgust of the class whose greatest satisfaction in the erection of a new church is that it will be another instrument for putting down Dissent, that he was delighted to hear that among the contributors to the funds were several Nonconformists, and he only hoped that, when the next Nonconformist chapel was built in the town, Churchmen would reciprocate this manifestation of Christian liberality. This certainly would not be thought good Churchism by a large party in the Church, who would find it hard to believe that the Bishop is just as strong a Churchman as they are themselves, though his attachment may rest on different grounds and show itself in a different way. It should be said to his honour that he has made it his business to rebuke the intolerance of his own friends, and has not cared for the personal odium he has thus incurred ; and no doubt the consciousness of his own integrity of purpose in this respect has made him feel more what he regards as the uncharitableness of Dissenters. To him and others of his class we indeed are a puzzle and annoyance. They want to be friendly, and so do we. We are quite as ready to honour their loyalty to their ideas of truth as they are to respect ours, and we certainly would not shrink from any co-operation in Christian service for which they are prepared. What is so strange to them is that we, with all our catholic sentiments and charitable professions, are not as prepared to abstain from action against the Establishment as they are willing to cease from hard words against Nonconformity ; and this is felt the most by the Erastian party, who, having no strong dogmatic prepossessions themselves, have no sympathy with the strong feelings of men

who believe that the present condition of the Established Church is a scandal and a hindrance to Christian truth. They forget that we are not on an equal footing. They are part of a great national institution from which we are not only excluded, but which we conscientiously believe to be injurious both to Church and State. The silence, therefore, which is easy enough to them, which would in fact be a gain to their cause, would be impossible to us. All they want is to keep things as they are; but we, believing them to be wrong, must labour for change. There must necessarily be, therefore, conflict of opinion, and all that either party can do is to guard against all bitterness, and not allow differences of opinion to create alienation of feeling. We regret only that the Bishop can do so little to moderate the bigotry of his own friends. They accept his advocacy, but neither like nor imitate his liberality.

The Bishop's is, as might be expected, an optimist view of the Establishment. Seldom has it been presented in so attractive an aspect as in the picture drawn in his charge. But it is a fancy picture. The "modest maintenance" provided for its ministers, "independent of the petulances of deacons, or the whims of congregations," is so insufficient in hundreds of cases that one of our Princesses is using her name and influence to raise a fund to secure a necessary living for men who have hardly a better provision than the "able preachers" sent forth by Mr. Spurgeon, to whom the Bishop points as a discredit to Voluntaryism. The "definite yet simple creed," which the Church professes, includes that Athanasian Creed, against whose enforced use the Bishop himself argued with such effect in the Convocation Chamber at York, and which in this charge he calls a "perplexing document." The Gospel which she preaches, and which "awakens in grovelling humanity aspirations after a higher life," it would be difficult to define; for it differs in different parishes, and that which the Rector of A declares to be the truth of God is pronounced by his neighbour to be soul-destroying error. The Church "which rejoices in every extension of her Master's kingdom, and can hold out the right hand of fellowship to all who love the Lord Jesus Christ in sincerity," is the Church which looks jealously on the conversion of Madagascar, and whose clergy tell the ignorant people there that the men at whose hands they have received the Gospel are unauthorised pretenders who have no right to teach at all; and though we are told "she no longer warns other labourers in this vast field off her premises as though they were trespassers," we know that her clergy claim all the souls in the country as their cure, and, wherever it is possible, act accordingly. In short, this is the Church as the Bishop would have it, not as it is, and not as there is any prospect of making it. Were it even conformed to his ideal, Nonconformists

would still, in their own view, have just grounds of objection to the violation of religious equality in the special advantages given by the State to one class of religionists. But this is what the Bishop, with all his liberality, cannot see. "If people are free to worship when and where they please, if the rights of all denominations are equally protected by an impartial administration of the law, she (the Church) thinks that the claims of religious equality, not as an abstract theory or a vague general sentiment, but as a practical fact such as those with which alone statesmen care to deal, are satisfied." The Erastian is just as far from understanding the rights of conscience in others as the highest Anglican. He represents a powerful and privileged Church, and if Nonconformists are tolerated, does not see what right they can have to object to the predominance which he enjoys.

The Bishop is to be classed, we suppose, among the Broad Church party, not so much because of his theological views, for we confess ourselves unable to discover what these are, as because of its adherence to the Latitudinarian idea of the Church. He is not content, indeed, that this latitude should be so abused as to cover the excesses of Ritualism, of which he speaks in very strong and emphatic terms, which are all the more telling as coming from one of his liberal views. He says that their "practices, intolerable even in days of feebler light, are now a pure and simple anachronism ;" that they "savour, many of them, of an abject and almost meaningless superstition ;" that they "seem to me most unhappy, most disloyal, most disastrous." As may be supposed, he is no favourite with the Anglican party, and indeed his sermon at the Nottingham Congress gave such offence to a large body of the clergy of different sections, that it is said the Bishop of Derry preached a discourse for the purpose of counteracting its mischievous tendencies. Nevertheless, there are few men who are doing more to strengthen the Anglican Church at present than Dr. Fraser, but he is doing it, not in virtue of his Erastianism, or that careful endeavour to adjust the claims of all parties by which he secures from many the reputation of a "Trimmer," nor even by his zealous opposition to the demands of Dissenters, but by the catholic spirit and the abundant labours by which he wins respect for himself and his office, and to some extent for the Church which he so ably represents and so vigorously defends, but of which many of her fierce zealots would say he is an unworthy and unfaithful son.

NOTICES OF NEW BOOKS.

Detached Links; Extracts from the Writings and Discourses of JOSEPH PARKER, D.D. Compiled by Rev. JOSEPH LUCAS. London: R. D. Dickinson.

WE are not particularly enamoured of the fashion which seems to have sprung up of collecting and publishing choice excerpts from the sermons of popular preachers. It is not good for indolent readers, who are spared the trouble of following a connected argument, and led to fancy that they are fully competent to pronounce upon the characteristics of a man's teaching because they have gone through these carefully-selected extracts, which after all may give a very untrue conception of his general style. There are, indeed, but few preachers who can bear such treatment. Dr. Parker, however, is certainly one of them; and the friend who has made this collection has shown both appreciation and judgment. We have here a great deal of vigorous thought, manly Christian feeling, and practical wisdom, presented with great beauty and eloquence. The Doctor can expose a sham or rebuke a popular evil with rare power, and present a familiar thought with such effect as to give it the charm of freshness. The condensed force and epigrammatic terseness of many of these "detached links" are often very striking.

Eleven Years in Central South Africa.

By THOMAS MORGAN THOMAS. London: John Snow.

MR. THOMAS is evidently an active, adventurous, enterprising man. He has seen a good deal, and he knows how to present the results of long, extensive, and varied observation in a telling and interesting manner. He was engaged for some years in the Matabele Mission, but while he relates the story of his work he gives us also an intelligent and most instructive account of the country and its people. What with the description of the region itself, the sketches of its natural history, the accounts of the superstitions and

general habits of the inhabitants, the story of the Amandebele, Makololo, and Zambesi missions, and the narrative of personal adventures in a journey into the interior, there is considerable life and variety in the volume.

The Jubilee Singers of the Fisk University, Nashville, Tennessee. London: Hodder & Stoughton.

EVEN emancipation itself was only the beginning of redress for the wrongs of the unhappy negroes of the Southern States. The degradations of slavery can only be removed by long and patient efforts in the way of Christian education, and the friends of freedom are bound to complete their own work by providing efficient means of instruction. Fisk University is an institution designed for this purpose; and an interesting company of its students, under the supervision of Professor White, have formed a choir and devoted their musical powers, which are considerable, to the work of raising a fund for its support. We have in the volume before us an account of the University and of the singers themselves, with the words and music of most of the songs they sing at their concerts. Their enterprise deserves generous and hearty support, and the quaintness and originality of the songs themselves give them a peculiar charm. They are melodies of the old plantations, and were, for the most part, sung in their days of bondage, some of the Scriptural pieces containing covert allusions to their own state, and having been designed to keep alive their own trust and courage. We commend both the book and the work of which it is a record to all our friends.

Traits of Character. By FRANCIS JACOX. Hodder & Stoughton.

THIS new book in M. Jacox's series is, to say the least, as rich in material, as full of beauty and interest, as suggestive and instructive as any of its predecessors.

The stores, which in his life of solitary reading M. Jacox has amassed are as varied as they are abundant. He has rifled authors of all ages and classes of their choicest treasures, and he knows how to use them for the good of his readers. The attractive manner in which he contrives to illustrate his subject from the most unexpected sources, and with an inexhaustible freshness and variety, is very remarkable, and to those who know how to profit by his labours will be extremely useful. There are few readers to whom these books may not give a larger conception than they have ever had before of the marvellous wealth of literature, and of the gains which will reward those who know how to labour wisely in its field. Perhaps, however, the most noteworthy point about M. Jacox is the union in him of the power of assimilation with that of acquisition. He is not a mere book-worm, but knows how to make the best use of all he collects, and to make it available for the good of others. The toil of a recluse has seldom been more productive or useful.

The Words of the New Testament as altered by Transmission, and ascertained by Modern Criticism, For popular use. By the REV. WILLIAM MILLIGAN, D.D. and the Rev. ALEX. ROBERTS, D.D. Edinburgh: T. and T. Clark.

Two extremely competent men—the one a Professor of Biblical Criticism at Aberdeen, and the other the Classical Professor of Latin at St. Andrew's—have given us, in this small volume, an extremely useful manual of information in which all readers of the Bible are interested, but which has not been accessible in a form so easy and simple before. The book is really an outline of the facts and principles of Biblical criticism, done in a thorough and efficient manner. It will help to prepare the way amongst the general public for a revised version, showing why it has become necessary, and the principles on which it should be made, and giving, in the third part, some

idea of the changes it may be desirable to make.

How I came out from Rome; an Autobiography. By C. L. TRIVIER. Translated from the French. Religious Tract Society.

THIS is the story of a real life, the life of an earnest and devout man who was led by conviction to abandon the priesthood and leave the communion of the Church of Rome and become a Protestant minister. It is written with simplicity and frankness, and breathes throughout a spirit of sincere and earnest piety. It is a very seasonable publication, and likely to be useful.

D'Aubigné's History of the Reformation. Abridged. Jarrold and Sons. *Lives of the British Reformers; new and revised edition.* Religious Tract Society.

WE feel so much the importance of a cheap and popular literature, designed to instruct our people in the facts and principles of Protestantism, that we welcome such books as these, very heartily. The abridgment of D'Aubigné's great work appears to be well done, and will be useful. We do not suppose that the "revised edition" which the Tract Society have just issued of a well-known book, which was useful in its time, is sufficient to refute all the calumnies of Dr. Littledale and his friends, who require to be dealt with with a very strong hand indeed; but is valuable as a popular manual.

Waiting for Sailing Orders. By Mrs. GEORGE GLADSTONE. Religious Tract Society. *Vivian and her Friends.* By GEORGE L. SARGENT. Religious Tract Society.

BOTH of these are healthful stories of a class greatly needed, and in providing which the Tract Society does important work.

Penelope. By MRS. STANLEY LEATHES. London: Hodder & Stoughton.

MRS. LEATHES tells an interesting and touching story in a simple and effective style.

Christian Ethics. By Dr. ADOL. WUTTKE. With a special preface by DR. RIEHM. Translated by JOHN P. LA CROIX. Edinburgh: T. and T. Clark.

THIS is a most complete and valuable textbook of moral science, but it will not take the place which from its intrinsic merits it so well deserves, because of the uninviting form in which it is presented. Dr. Wuttke was a thorough German, as careful and minute in his inquiries as scientific in his spirit, and as exhaustive in his mode of treatment as any of his fellow-countrymen, but, if we are to judge from the translation, as crabbed in his style, as fond of strange compound words fitted to repel any but the most resolute student by the difficulty of mastering his teaching as the worst of them. The translator has certainly not improved the original, and a book of great ability is, we fear, likely on this account to be discredited. Students, however, who will rise above these obstacles will find it a most valuable and helpful treatise on a subject in which our literature is not too abundant.

Anna, Countess zu Stolberg. A Story of our own Times. Translated from the German of ARNOLD WELLMER, by D. M. P. Strahan & Co.

THE interest of this book consists partly in the view which it gives of domestic life in Germany, and partly as a record of self-denying labour in connection with the "Bethany" Deaconess' House at Bethel, of which Countess Stolberg was Superintendent. The simple piety, true courage, self-sacrificing devotion of the heroine are very remarkable, and the whole tone of the work is pure and refreshing.

Children Viewed in the Light of Scripture.

By the Rev. WILLIAM REID. Edinburgh: William Oliphant and Co.

MR. REID writes earnestly and intelligently, but we cannot say that there is very much in his little book that indicates any fresh and original investigation of his great subject. He writes under the control of Calvinistic and Evangelical traditions; we had hoped from his title that he had really something to say about the Scripture teaching concerning children which was not yet incorporated into the ordinary thought of the Church.

CONGREGATIONAL REGISTER.

JULY—AUGUST.

N.B.—Communications for this page should be sent direct to the Editor (27, Paternoster Row, London, E.C.), before the 15th of each month.

CALLS ACCEPTED.

Mr. R. Lindon Parkyn (of Western College), George-street Church, CROYDON.
Mr. H. E. Martin (of the Nottingham College), Zion Chapel, NOTTINGHAM.
Mr. C. Williams (Nottingham College), HOVEL, Derygyfylchi, North Wales.
Mr. H. W. Florence (of Cheshunt College), Gideon Chapel, BRISTOL.
Rev. T. B. Donaldson (of the Bristol Theological Institute), THORNBURY.
Rev. Joseph Johns (of Ystalyfera, Swansea), BARMOUTH.
Rev. Robert Day (of Nairn), FRASERBURGH.
Rev. E. S. Bayliffe (of Marlborough), TIVERTON, Devon.

ERRATUM.—The Rev. J. T. Grey informs us that he has not accepted a call to the pastorate of a Church at Weston-super-Mare, as announced in our June Register, but has gone to reside at Weston for his health.

Mr. Joseph Poynton (of Airedale College), Mixenden, HALIFAX.

ORDINATIONS.

May 28. Mr. R. J. Corke, SKIPSEA, near Hull.
June 3. Mr. Moses Perry, SOWERBY.
Rev. F. C. Skegg, CLARE, Suffolk.
Mr. Thomas Rogers (of Cheshunt College), as Missionary to MADAGASCAR.

RECOGNITION.

Rev. G. S. Herman, Ebenezer Church, CHATHAM.

DEATH.

June 3. Rev. John Nelson at Croydon, in his 75th year.

The Congregationalist.

AUGUST, 1873.

A FORGOTTEN MINISTERIAL DUTY.

IN my time I have read a considerable number of books on Preaching and on Pastoral duty, and I have listened to very many Charges delivered to young ministers at their ordination; but, so far as I remember, there is one function of the Christian ministry which is rarely, if ever, recognised. The common conception of the preacher's business is sufficiently definite. He must warn the impenitent of their danger, and try to awaken in them the sense of sin. He must endeavour to prevail upon them to submit to the authority of Christ, and to trust in Him for eternal salvation. When men have become Christians, he has to instruct them in Christian truth and duty. He ought to make them familiar with the great doctrines of the Christian faith, and with the contents of the Old Testament and the New. Much of his thought should be directed to the development of the virtues of the Christian character: he should insist on the obligations of truthfulness, integrity, sobriety, and charity. He must care for the culture of the spiritual life of the Church as well as for Christian morality, frequently directing his people to those provinces of thought which are likely to strengthen their faith in God, increase the fervour of their love and gratitude to Christ, and intensify their loyalty to His throne. He should encourage the spirit of devotion, and charge Christian people to "pray without ceasing." He must also insist on the obligations of Christian activity, and sustain the zeal of the Church for the salvation of all men. He must not forget the sorrows of human life, but must try to "bind up the broken-hearted," and to lead all that are in trouble to find consolation in the infinite love of God, and in the hope of immortal blessedness.

This, I think, is a very fair account of the ordinary conception of a

preacher's duty. It is chargeable with one very grave omission. St. Paul, when writing to the Corinthian Church spoke of himself and of those who shared his Apostolic labours as *helpers of their joy*; but among us, one of the last things that a Christian minister thinks of is the duty that rests upon him to fill the heart of the Church with gladness. The Corinthian Christians were certainly very far from having reached even a moderate degree of Christian perfection, and it might be thought that until they had attained a much nobler form of character, it was the duty of St. Paul to insist on the sterner aspects of the Christian revelation, and to deepen their sense of sin; but he said, "I determined this with myself, that I would not come again to you in *heaviness*." Now there are many excellent preachers who reverse the Apostolic resolution; they never come to their people except "in heaviness." They dwell incessantly on the sins of the world, and the imperfections of the Church; or if they vary their subject at all, it is to speak of the transitoriness of all earthly joys and the miseries which are the common lot of all mankind.

In the *Church Times*, a few months ago, there was a series of articles on Nonconformist services. The writer visited, on successive Sundays, several of the larger Nonconformist places of worship in London, and gave a friendly and candid account of the sermon, the singing, and the prayers. Oddly enough, nearly every sermon was "consolatory." He went to the north of London and to the south, to the east and the west, and wherever he went he heard our ministers dwelling on the sorrows of human life, and comforting those who were suffering from them. This was, of course, an accident. The men to whose sermons he listened, travel far beyond that narrow province of thought in which he happened to find them. But I have heard of preachers who hardly ever escape from this class of subjects, and who do nothing but "console" their congregations Sunday after Sunday, from one year's end to another.

What makes the case worse is that the same men have generally a taste for "pathetic" hymns—hymns about the mysteries of Providence, and the conflicts of the Christian life, and hymns inspired with heart-broken penitence for sin, or the sense of spiritual desertion. They seldom read the 103rd Psalm, but the 51st they read incessantly. Their prayers are in the same strain; they are filled with confessions of sin and of moral and spiritual prostration, with lamentations over the want of earnestness in the Church, and the irreligion of the world, with intercessions, beautiful and often pathetic, for all that are in distress. The result is that the whole service is depressing. There is not a glimpse of blue sky, not a ray of sunlight, from first to last. I remember talking some years ago with one of the most thoughtful Congregational ministers

in the country, and he told me that though his personal life was very happy and bright, he thought it his duty to repress his natural joyousness in the pulpit for the sake of those of his congregation who were in trouble.

But surely my friend made a great mistake. What the poor, the anxious, and the sorrowful really want is to be enabled for an hour at least on Sunday, to forget their troubles, and to be lifted high above the clouds under the shadow of which they live all the week through. They think quite enough about their sorrows when they are at home ; it is a relief for them to be compelled to think of something else at church. Except in the very crisis of a great grief, those persons are most welcome in a house where there is trouble who have bright spirits and talk cheerfully, and who seem to bring with them into the close and oppressive atmosphere of sorrow, something of the invigorating freshness of mountain air. There are some sympathetic friends whose long faces and melancholy tones make "these light afflictions, which are but for a moment," seem heavier and less endurable than they seemed before we listened to their consolations. It is the duty of the preacher to enlarge the horizon of those whose vision is contracted within the narrow limits of their personal anxieties and distresses, and to let them see the sun on the mountains when the valleys are covered with mist and fog. If the preacher's heart is filled with gladness, let him pass on the wine of joy to those who are in trouble, and they will go away feeling that their sorrows are lighter, and prepared to bear them with more cheerfulness and hope.

Nor are the sins of the Church likely to disappear under the influence of perpetual remonstrance, complaint, and rebuke. The evil that is in the hearts and lives of Christian people is to be overcome by the increasing strength of their devotion to Christ, their reverence for His authority, and their gratitude to Him for His great redemption. They must be made sensible of their sins, and the terrible words in which our Lord speaks of the destiny of "the unprofitable servant" must be earnestly and solemnly, and even frequently, reiterated ; but it is not enough to condemn their unfaithfulness, and to warn them of its appalling consequences. Much less will any good come of perpetual scolding. Constant fault-finding is most mischievous in its influence ; it is bad for children, bad for servants, and bad for churches. To be perpetually telling people that they do not give enough will not make them more liberal ; it is the preacher's duty so to present to their hearts "the grace of our Lord Jesus Christ," who though He was rich for our sakes became poor, that the spirit of generosity shall be quickened where it does not exist already, and strengthened where it is feeble. They are not likely to engage more earnestly in Christian work merely because they are

told that it is a shame and a crime that they do not work more earnestly ; their compassion for men should be awakened by a vivid representation of the sad condition of the ignorant, the wretched, and the sinful by whom they are surrounded, and for whose instruction, relief, and rescue from eternal death they ought to labour ; their loyalty to Christ who came to seek and to save the lost should be intensified ; and they should be reminded of the bright rewards of zealous Christian service. What they are doing already should be frankly recognised and heartily praised.

Yes—*praised*. Praise, when it is deserved and when it is honestly given, does men a world of good. It is mischievous only when it is excessive and when it is mere coaxing and flattery. God will say, "Well done, good and faithful servant," to every man who has been good and faithful, and a minister may honour the goodness and fidelity of Christian people without any fear of doing them any injury. In every Church there is very much that Christ regards with satisfaction and delight, and ministers misrepresent the thought of their Master when they give their people the impression that they deserve nothing but reproach and condemnation.

The biting frost, the hail-storm, and even the east wind, may be necessary sometimes for the corn-fields and the apple-orchards ; but perpetual frost, perpetual hail, and a perpetual east wind, would destroy all vegetable life. The kindly south wind must blow, the genial spring showers must fall, there must be warmth and sunlight, if we are to have a crop. And the "fruits" of the Spirit are not likely to ripen under the sort of sermons with which some congregations are afflicted. What is called "faithful" preaching has often very little "faith" in it ; there is no reliance on the sanctifying power of the Gospel ; the minister's whole confidence seems to rest in the sanctifying power of the Law.

Spiritual joy is an element of spiritual power. It should be the object of every Christian man to develop and intensify his joy in God, just as it is his object to deepen his reverence for God's authority, and his gratitude for God's love. The minister should co-operate with the Church in this endeavour. Instead of coming to his people "in heaviness," he should try to fill their hearts with triumphant gladness in the grace which God has revealed, and in the glory which He has promised. Let him not suppose that as soon as men have received the Gospel their safety requires that he should preach nothing to them but the Law ; but let him preach the Gospel to the Church as well as to the world. Their fidelity to Christ will increase with their increasing happiness. The joy of conscious reconciliation to God, and the joy which springs from the vision of His love, will lift them above the reach of many temptations, and strengthen them to overcome the rest.

LESSONS FOR CHRISTIAN LABOURERS FROM THE GREAT EXAMPLE.

PART I.

"And He shall sit as a refiner and purifier of silver : and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (Malachi iii. 3, 4.)

IN the Babylonian fires the Jewish people were completely purified so far as their idolatrous tendencies were concerned, but corruptions of another kind soon appeared. It is one of the sad facts pertaining to our human nature, that as there are many fleshly diseases by any one of which the body can be mortally stricken, so there are many spiritual diseases by any one of which the soul can be assailed and made fit only for the deep grave of the outer darkness wherein the angel-ministers of judgment bury the dead out of God's sight. Hence it came to pass that though the restored Jews did not sin like their fathers by worshipping dead idols, they greatly transgressed against their God by presenting to Him an unspiritual and corrupt service. It was Jehovah's altar at which the priests ministered and before which the people bowed, but by reason of their heartless and profane worship they sinned almost as much as if they had set up shrines and chanted praises to Baalim. This appalling fact brings to us the warning, that the true God may be served and the true Gospel may be preached in a false spirit. In such cases the offenders may have less ignorance, but greater guilt, than heretics or idolaters. Amongst the Jews, corruption in worship was soon followed by dense darkness in the conscience and utter perversity of judgment concerning the character of God. Some of them sunk so low as to say—"Every one that doeth evil is good in the sight of the Lord, and He delighteth in them." The Priests and Levites were conspicuous amongst the transgressors. It was their woe that they shared so largely in the common degeneracy ; it was their guilt that they not only failed to stay it, but had also done so much to promote it. They were named first in the prophet's lamentations and denunciations, and to their own shame they were reminded of what their great ancestor had been, and of what their predecessors had done in the golden age of the national godliness. Then of Priest and Levite it could be said, "The law of truth was in his mouth, and iniquity was not found in his lips ; he walked with the Lord in peace and equity, and did turn many away from iniquity."

The state of things against which the prophet protested was most saddening, and according to all ordinary human judgment the outlook was unspeakably gloomy. A corrupt and profane people were being led downward by a corrupt and profane priesthood, the members of which had become contemptible for their lack of all the graces their high and holy office demanded. But in the darkest hour of Israel's night there was one morning star whose lustre could not be quenched. It was the oft-repeated promise of the Redeemer. Malachi could turn to a fountain of hope which had never failed, even when every other source of encouragement had utterly dried up. Christ was coming, and with Him would come the certainty of brighter days, because with Him would come the power of making better men and better ministers of religion. This was the one fair prospect on which the eye of the prophet could rest. By the grace of the Messiah there should be a purified and uplifted ministry, and that would soon be followed by a purified and uplifted people. "He shall purge the sons of Levi," and "then shall the offering of Judah and Jerusalem be pleasant unto the Lord." The principle underlying this prophecy is always true—the purifying work, the upward movement should always begin amongst those who are set apart to teach religion and lead the devotions of the people. The truth embodied in this prophecy is the same yesterday, to-day, and for ever. For a purified and spiritual ministry we must look to the ever-living power of the Lord's example. His words and deeds, His life and death, are still the refiner's fire, through whose holy and beneficent flames our spirits need to be passed again and again. In all the world there is nothing else like it for consuming our native and acquired dross and making us pure gold, out of which can be fashioned vessels meet for the service of the sanctuary.

In applying this prophecy to our own times it must be borne in mind, that while the successor to the "Priest" of the Jewish Church can be found in none of Christ's disciples, the successor to the "Levites that taught the good knowledge of the Lord"* can be found elsewhere than amongst Christian ministers strictly so called. Jesus was both a Priest and a Minister; He was the Gospel, and a preacher of the Gospel; the divine Refuge, and a human voice persuading men to fly for safety. At the same time He carried on two missions, one universal in its range, the other local and limited in its sphere. He was the Lamb of God taking away the sin of the world, and He was a teacher of the people restricting His personal labours to the narrow bounds of Palestine. As a "Priest" Jesus had no helper. He trod the winepress alone, and of the people there were none with Him. His cross of wood

* 2 Chron. xxx. 22.

men did once bind upon the shoulders of another, but the spiritual cross He only could carry. As a Minister, He sought helpers, and bade them pray to the Lord of the harvest for more labourers.

As a "Priest" He has no successor. In the Christian Church there is but one King, even He who purchased her with His own blood, and there is but one "Priest," even He who by one offering hath perfected for ever them that are sanctified. Some men accuse us of repeating the sin of Korah, Dathan, and Abiram, and they indignantly ask, "Do ye seek the priesthood also?" To this we may meekly reply, "Surely when you kindled into that wrath you were unconsciously standing before a mirror, and you mistook the shadow of yourselves for the image of others. How can we seek the priesthood when it is part of our Gospel that there is no priesthood for us to seek? How can we envy you your supposed priestly functions and dignities when we believe they have no existence excepting in the dreams of superstition and in the schemes of ecclesiastical ambition and despotism?" The robes and the mitre were not transferred to Eleazar until death was about to smite Aaron and to turn into dust the hands that had ministered at the altar and the lips that had pleaded at the mercy-seat. The one Priest of the Christian Church neither dies nor grows weary of His work. He continueth for ever, and hath an unchangeable priesthood. Because He ever liveth to make intercession for us, He is able to save unto the uttermost them that come unto God by Him.

As a Minister, Christ has successors. Having preached Himself in the cities of Judea and Galilee, He sent His servants forth to disciple all nations and to preach the Gospel to every creature. In this holy succession we recognise the Minister in the church, the Teacher in the school, the Parent in the Christian home, and everyone who in any way imparts religious knowledge and extends religious influence. It is this "ministry of the saints" to which Jesus is to be as a refiner's fire.

Our motives should be purified and our zeal sustained by the thought that we are successors to Christ—we are called to work like that to which the Incarnate Son of God dedicated His human and divine powers. There is an instinctive feeling amongst Christians that every path along which Jesus walked became another thing from the moment it was beaten by His footsteps. He was poor, and in the esteem of multitudes poverty has been another thing since He so patiently endured it. Millions whose earthly pilgrimage has lain along the flinty, thorny path have thought of Jesus walking therein, and that has reconciled them to its hardships and difficulties. Reason may say with wonder and with scorn, "It is true that Jesus of Nazareth was a poor man eighteen centuries since! What possible difference can that make in the

poverty of one who is poor to-day?" It is enough to answer that experience has proved that it does make a glorious difference. The pilgrim of to-day finds that the stones do not cut his feet so much, and the thorns do not tear his flesh so much, or at any rate he feels the wounds less, because he can say, Along this path went the Lord of life and glory. Jesus was a man of sorrows, and unnumbered pilgrims along the way of woe have been helped by that fact. He who carries his cross thinking of the Great Cross-bearer has it lightened in ways utterly unknown to the man who bears his burden of grief without any thought of Christ. Take two cups of sorrow of equal size and bitterness, and put one to the lips of one man and the other to the lips of another. The one man thinks of Christ drinking the cup of death that sinners might live, and by reason of that thought he finds in his cup an alleviating sweetness of which the Christ-forgetting man knows nothing. Again reason may ask how suffering to-day can be made more bearable because the Son of man endured it in the ages past; and again we may reply that experience, repeated times without number, has proved that it can. If experience prove that a thing is true, and real, and blessed, what need we care about the abstract objections of Reason? She may be wisely left to make her protests unheeded, until her voice is hoarse and her breath is spent.

If the poor and sorrowful are helped by the thought that their Saviour has gone before them, what force there should be for all Christian labourers in the fact that as they pursue their path of duty they can see His footprints thick and deep. Who does not feel that the religious teacher's place has a special glory lingering about it ever since Jesus sat in it, and spake from it of the love of God and the way of life to the young men and maidens, the old men and little children of Jewry and Galilee? It would be a fatal folly for minister or teacher to think too highly of his own powers, and it would be a folly equally fatal for him to think too lightly of the office he fills. A conceited workman is always a nuisance, and will sooner or later mar his own success; but, on the other hand, what is a workman worth if he think meanly of his own calling? The painter who does not feel that his art is a noble one and that the world would suffer great loss if it were allowed to perish, had better transfer his pencil and pallet to other hands. It matters not how blue may be the blood that flows in a man's veins,—if he do not realise that it is an unspeakably glorious task to govern a great nation wisely, he is not fit for a monarch's place. Ministers and other Christian labourers may think of their own gifts and graces with the utmost lowliness. If the humility be true and real, the deeper it is the better, for "he that humbleth himself shall be exalted." But at the same time each one must stir his sluggish soul by telling it

of the importance of the work to be done and the vastness of the ends to be secured. Pride in his own powers, conceit of his own performances may be the conspicuous weakness of many a minister, but I boldly affirm that there is another sin which more easily besets us all—the sin of forgetting the spiritual and everlasting issues dependent, under God, upon our labours. How difficult it is for us to realise that we have to do with nothing less than the Word of God—the salvation of men and the formation of characters which are to be a gain or a loss, a blessing or a curse, a crown of glory or a deep shame, through the ages. Against this evil to which we are so constantly exposed, we should find defence in the thought that to work like ours Jesus gave Himself. Why did the Divine Son clothe Himself with human flesh and dwell on the earth? Why did the Eternal Wisdom take to Himself a tongue of clay and speak in the strains we mortals use? One great reason was that He might be a teacher of men—a Preacher of the Gospel—an Ambassador of mercy entreating the estranged ones to be reconciled to God. That fact is an ever-burning refiner's fire, whereby down to the end of time Christian labourers should have all indifference and carelessness, all corruption of motive and lowness of aim, burnt out of them.

A minister of the Gospel can say what cannot be said by men devoted to any other great calling—that in his work he has not only wise theories and lofty ideals to guide him, but also an absolutely perfect Exemplar. A statesman may search history and find great models of intelligent and devoted patriotism, but there are faults and flaws in the best of them. A painter may set himself to copy the mighty masters of the art, but there is not one of whom he can say, "Him it is safe to follow in everything." A poet can develop and guide his genius by the productions of those who have gone before him, but the most watchful of them sometimes slumbered and the most musical sometimes poured forth discordant strains. To the labourer in the kingdom and patience of our Lord Jesus Christ, and to him alone, belong the privilege and responsibility of claiming that, to stimulate and direct him in his special work, there is an Example human in its form but divine in its perfection. Time would fail me to point out all those features in our Lord's character as a spiritual teacher and labourer, the contemplation of which ought to purify the most corrupt of His servants. *The fulness and intensity of His devotion to His work* abide as a perpetual reproach to the indolent and to those who have but half consecrated themselves. Revelation records an earlier song of redemption than that the angels sang above the plains of Bethlehem. He who came to toil and suffer and die had already raised the jubilant strain which told how His heart was in His work: "Lo, I come: in the volume

of the Book it is written of me, I delight to do Thy will, O my God."

The first recorded words of the Incarnate One were about His work : "Wist ye not that I must be about my Father's business?" In that sentence He showed how ready He was for labour, but His hour had not yet come. After that early outburst of holy zeal there were for Him eighteen years of obscurity—of silent waiting—of common toil such as any Galilean peasant could have done. As far as we can learn, during that long period no sermon was preached, no deed was done, no effort was put forth indicative of the Divine glory that was in Him, or of the Divine mission that was before Him. Still, that time of waiting and of silence was a time of patience and obedience and faith ; and while it continued, although neither the world nor the Church knew of it, He wove many a golden thread into the perfect robe of righteousness which His justified ones do wear. At last the hour came and He could do what He had so yearned to do, and from that time He did it with all His heart and soul and strength. We are constantly seeing proofs that He was fairer than any of the children of men. How often it has happened that the zeal which has had to wait has been lessened, if not exhausted, by the waiting. Because men could not do God's work at their own time, they would not do it at all, and when the divinely appointed hour came they were found with the ashes of spent fires in their hearts, and answered not to the heavenly call. There was some measure of this even in Moses. At first his zeal was fiery and his efforts most vigorous, but after that he had to wait for many years, and when the hour for Israel's redemption came, he who aforetime had been ready almost to rashness was found to be strangely reluctant. His zeal seemed so much slackened that he spoke like the slothful man who always says, "There is a lion in the streets." As fast as the Lord met one necessity, Moses suggested another, and as fast as the Lord removed one difficulty he put forth another, until presently his excuse-making kindled, the Divine indignation against him. How perfectly manlike it was ! It is so difficult to wait year after year, and yet through all the weary waiting to keep your determination as vigorous and your aspirations as intense, and your zeal as steady and as strong as ever. But this was done by our Lord, for when the work so loved and longed for could be begun, the Jesus we see is the same Jesus who, eighteen years before, had forgotten home and self in his zeal for His Father's business.

Wearied and wayworn, Jesus sat by the well of Jacob while the disciples went into the city to buy bread. One who was ignorant and ready to perish came thither, and the Lord began his work as a preacher of the Gospel—a seeker of the lost. In that labour of love bodily want

and weariness were forgotten, and the returning disciples found Him "like a giant refreshed with new wine." When they pressed Him to take the food they had fetched for Him the answer was, "I have meat to eat that ye know not of." They wondered who could have satisfied His hunger, for it never occurred to their dull minds that it was a banquet of redemptive work on which His devoted spirit had feasted until in the rapture of the soul the body, with all its necessities, became as if it were not. He opened His heart to them and He gave them one more glimpse of that perfect love which so perplexed them—"My meat is to do the will of Him that sent Me, and to finish His work."

When His earthly ministry drew nigh its close He spake of it in His prayer to God: "I have glorified Thee in the earth: I have finished the work Thou gavest Me to do." Again He spake of that work under another name, for referring to the sending forth of His disciples to preach the Gospel He said, "The glory which Thou gavest Me I have given them." Looking at His labour He counted it not a cross, He called it not drudgery, but glory. In His childhood he called it "the things of His Father." When He had been for awhile devoted to it, He called it "His meat," and when he had encountered all its hardships and difficulties and dangers, He called it "the glory which His Father had given Him." With these words before us we might almost say that the longer He was in His work, the more intense was His devotion, the more passionate was His attachment to it. To give the proofs of His entire consecration would be to cite nearly every fact recorded in the four Gospels. The same Spirit breathed in every word and was embodied in every deed. If momentary contact with the dust of Elisha quickened a dead body, what lifegiving power there ought to be in frequent communion with the Saviour's devotion! How can spiritual indolence live in the presence of His example? Its destruction ought to be as swift and certain as that of stubble in the furnace!

From whatever point we look at it we must see that for us a Christ-like consecration is a reasonable service. God comes down into the midst of our narrow estate and asks us to write on our all, "Holiness to the Lord." We silently resent the appeal, we practically neglect it, and sometimes we play the part of Ananias and Sapphira, professing to give all but keeping back much for ourselves. A rebellious spirit rises within us and we are ready to ask, "Who is the Lord, that 'Holiness to Him' should be on all we have?" We forget that before God asked us to do our little work of consecration for Him, He had done His great work of consecration for us. Before we or any of our race came into the world God went round this lower creation, and with the graver of His purpose He cut these words deep into everything, "For the service of man." Are not all things around us ordained by their

Creator to contribute to the convenience, the pleasure, and the progress of the children of men? To a large extent, what we call the advancement of art and science and civilisation is only an increasing discovery of the manifold ways in which God has made the earth a storehouse of blessing for the human race. In this respect the brightness of His love as seen in creation is but the dim shadow of the glory of His grace as seen in Redemption. Before man had sinned, before man was created, before this earth was called out of nothingness, God consecrated His Son to the service of man's redemption, and His Son accepted the mission which the Infinite Love had suggested. He went before us with the blessings of His goodness. In the Divine purpose the Lamb of God was slain from before the foundations of the world. How can we shrink back from self-consecration, seeing we come into a sphere where all is girded for service for us? If on the Divine fulness and wealth and power it is written, "For the good of sinful men," surely the least we can do is to write on our human littleness and feebleness, "Holiness to Him of whom, and through whom, and to whom, are all things!"

This spirit of entire consecration is specially necessary for the Christian minister, inasmuch as he, above most men, is left to regulate his diligence by the force of his own sense of duty. In his purely secular work a man is helped much by the customs of others. They go to their place of business at a certain hour, they tarry there for a certain time, and he must do the same. The visible habits of his competitors and many other outside things, tend to keep him right. He is like an arch with such a number of props that for a while it will stand without any keystone. A minister is much more the sole master of his own movements. He can give few or many hours to his work, as he listeth. A very large and essential part of his labour is done in seclusion and solitude; he may begin it late, he may leave it early, he may do it in a slovenly manner, and there is no one to censure and no one looking on to prompt him to pray, like the Psalmist: "Lord, keep me in a plain path because of mine observers." Few men have such facilities as a minister for cultivating that procrastination which is the thief of time. Three or four public duties a week must be discharged at the appointed hour; but there are many semi-public and private duties about which he has the utmost freedom to say, "Let them go for this day; when I have a more convenient season I will send for them." He has peculiar liability to another danger. It is often a good thing for the sinner when the retribution treads closely upon the heels of the sin, and it is a bad thing for him when a long season intervenes between the sowing of the wind and the reaping of the whirlwind. If a merchant neglect his business, or an artisan his handicraft, the indolence soon brings forth

some of its natural and baneful fruits, and the sight of them may startle the man into conflict with his bad habit before it become too strong to be conquered. In the case of every minister, indolence must be speedily hurtful, and ultimately ruinous; but as a general rule the evil issues will not be immediately apparent. While he is neglecting present culture he may be using the fruits of former efforts, and hence he does not realise that he is preparing the way for mental and spiritual poverty to come upon him like an armed man. He may for a considerable season dream and doze away his time, and yet discern no terrible consequences of his neglect, to remind him that he is acting the part of a spiritual suicide and thus the bad habit may be fully formed before he awakes to the fact that he is destroying his power and reputation. Because the measure of his diligence depends so much on the fervour of his own spirit, he needs to invigorate his zeal by frequent contemplation of the great Example. If he cultivate a living, Christ-like devotedness, the power of his own inner life will keep him upright without any outside buttresses. If that life fail and he fall, men will soon learn to pass him by, and to leave nature to do with him as she does with most dead things—hide them as quickly as she can.

That wondrous combination of opposite graces which is such a distinctive feature in our Lord's perfect character, is found in rich measure in His conduct as a religious teacher. Space forbids the selection of more than one illustration of this. There is, on the one hand, the fidelity with which He rebuked sin and declared its punishment; on the other hand, there are the readiness, the gladness, the hopefulness with which He greeted the slightest sign of better things. He found iniquities in the high and so-called holy places; but He had no fair names to give to the foul things. He ever spake of evil like one who had come from the heart of Him to whom it is infinitely abhorrent. Jesus was the messenger and the gift of immeasurable mercy, and yet did the severest minister of Law, did the sternest of the Prophets, denounce sin or proclaim "the terrors of the Lord" more fully than He? The Christian minister who would follow his Lord in this respect, must remember that above most other duties devolving upon him, this one demands a high state of religious life and great personal sanctity. One may be living in a low spiritual condition and yet be able to preach the mercies of God with feeling which is sincere, though shallow; but in such a state he cannot denounce sin, or declare punishment with power. From his lips and hands the lightning and the thunder will be purely theatrical; no slumberer will be awakened by them; no man's refuge of lies will be smitten to the dust, and no man's sins will be consumed. It is a high and holy task so to preach the Law that men may be

brought to the Saviour, so to preach judgment to come that guilty ones may be made to feel their need of mercy, and so to declare the fearfulness of punishment that the imperilled ones may flee for refuge to lay hold of the hope set before them in the Gospel ; but let not him who attempts it forget that the great qualification for it is a spirit baptised in Christ-like love, and clothed with Christ-like purity !*

While our Lord was so unsparing in His exposure and rebuke of evil, He surpassed all others in the quickness wherewith He discerned, and the fulness wherewith He encouraged, the feeblest beginning of a new life and the faintest promise of improvement. He was as fearless in praising the little good He found, as He was in condemning the great evils He witnessed. Many well-meaning Christian people are so afraid of fostering pride and vanity, that they seal their lips when it would be both just and wise to utter fervent words of commendation. Some right thing is done, or some good service is rendered, or there is some special manifestation of Christ's spirit ; they see it and know its worth ; but lest they should make the doer of it self-righteous, they hold their peace and carry themselves as if they thought nothing of it. Does it never occur to these cold and cautious people that they may lay themselves open to the charge of that very self-conceit which they are so anxious to prevent in others ? With much show of reason, one might say that this is a translation of their conduct into words : "This is a good thing, but it is not deep-rooted enough to stand the mighty sunshine of our smiles. The fervour of our praise would wither it. We must turn on the north wind of our indifference, and perhaps the east wind of our discouragement." And who are you, Sirs, that you are afraid to give your meed of commendation to that which the Son of Man would have surely sunned with His smiles, and encouraged with His praises ?

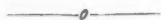
This conduct on the part of our Lord was the more noteworthy because of His own perfection and the perfection of the home whence He had come. When we look at fair and good things, we are prone to disparage them, and diminish our own pleasure by contrasting them with fairer and better things we have seen elsewhere. God does not take men to heaven and keep them there for a season and then send them back to dwell amidst earthly scenes, with their minds full of celestial memories. If they did thus return, they would need to be very prudent, or they might greatly discourage us by contrasting things below with things above :—"Do you call this adoration ? You wouldn't if you had once seen the seraphim with their veiled faces ! Do you call this praise ? Ah ! you would think it a poor, feeble,

* The attention of younger readers is earnestly called to the chapter on "The power of Rebuke," in Isaac Taylor's "Saturday Evening."

discordant thing if you had been with us and heard the songs of the ransomed ones! Do you call this purity? What a mass of stains and defilements it would appear to you if you had seen the whiteness of the robes the glorified wear!" In strains like these they might speak of our services until we were ready to give them up altogether. But the Son of God drew not these disparaging contrasts. As He walked over the flowery fields of Judæa, He spurned not the lily with His foot, nor cried out, "If you had seen the blossoms of Paradise, you would despise these things of the earth, earthy!" No, He pointed to it and said: "How full of grace and glory it is! How full of God it is! Learn from it to trust your Heavenly Father's care!" He went into the Temple, and was greeted with the praises of little children. He did not begin to say that it was a poor song compared with what He had been wont to hear; no! in that very hour His heart rejoiced, and He gave thanks, because He had been refreshed and encouraged by such strains from youthful voices. In the streets of Capernaum He put a crown of glory upon the Roman centurion, and told him before the people that he was the best believer in all the land. The fallen but penitent woman who followed Him into the house of the Pharisee was greeted with encouragement and commendation she had never dreamt of receiving. If some rigorous theologians had been there, it is possible they would have remonstrated, "Lord! wilt Thou praise her so lavishly and publicly? Art thou not afraid of making her proud and vainglorious?" How many bad things she had done, and not one of them was mentioned! This was almost the first good thing she had done for many a long year, and as she lay there in her contrition, the Lord took her deed of penitence and faith and grateful love, and held it up in the sight of the Pharisee and all his guests, and bade them see how full of beauty and promise it was. He despised not the day of small things. He came from the presence of the Eternal Righteousness, and He saw men stained and maimed, lying in the dust and having no wings on which they could rise out of their deep defilement. He found some of the helpless ones conscious of their degradation, and longing to be delivered. They had neither purity nor the power to make themselves pure; but they had some aspirations to better things, and for that alone He poured out commendation and encouragement upon them. "Blessed are ye that hunger and thirst after righteousness, for ye shall be filled." This is the spirit of the Gospel. There is Divine perfection in it. It evermore reveals the highest, the purest, and the best, and it bids us give ourselves no rest until we have attained unto them. There is in it, too, Divine compassion. It evermore smiles encouragement upon the lowest, the feeblest, and the worst, if they have but their faces set toward improvement.

This spirit was always found in the conduct of Him of whom the prophets had sung, "He will not break the bruised reed, the smoking flax He will not quench."

Of the Christian labourer it should be true, more than of most men, that "Hope springs immortal in his breast." It should be in him a fire strong enough to kindle a kindred flame in the hearts of those for whom he labours. No amount of human wilfulness and depravity ought to quench in him that happy confidence which is created and sustained by the mercy and power of God, revealed in the Saviour. He lacks essential likeness to his Lord if he surround his hearers or scholars with an atmosphere of coldness and discouragement. Scorn and contempt, censure and despair, never did and never will possess the plastic power which moulds both young children and old men into the beauty of holiness.



AN ENGLISH GENTLEMAN.

"Is not the life well spent
Which loves the lot that kindly Nature weaves
For all, inheriting or adorning earth?
Which throws light pleasure over true content,
Blossoms with fruitage, flowers as well as leaves,
And sweetens wisdom with a taste of mirth?"

THOMAS DOUBLEDAY.

IN one of the many eloquent and stirring passages written by Dr. Channing, he says: "The great distinction of a country is, that it produces superior men. Its natural advantages are not to be disdained; but they are of secondary importance. No matter what races of animals a country breeds, the great question is, Does it breed a noble race of men? No matter what its soil may be, the great question is, How far is it prolific of moral and intellectual power? No matter how stern its climate is, if it nourish force of thought and virtuous purpose. These are the products by which a country is to be tried, and institutions have a value only by the impulse which they give to the mind. It has sometimes been said that the noblest men grow where nothing else will grow. This we do not believe, for mind is not the creature of climate or soil. But were it true, we should say that it were better to live among rocks and sands than in the most genial and productive region on the face of the earth." These sentiments seem to us as true in fact as they are noble in expression, and they will doubtless meet with the unanimous assent of all who read them. But while accepting the standard of judgment here raised, we are also prepared to apply it

to our own country and our own race. In doing this, we have not the slightest fear that a verdict will follow of which we need in any measure to be ashamed. If there is any "distinction" of which we may legitimately boast it is this, that England—and we use the word as comprehending the whole kingdom—has produced as large a number of superior men as any nation whose name is written in history. We might perhaps be accused of our usual insular conceit if we declared that in this respect we stand pre-eminent, and that no other people can point to so grand a roll of splendid examples of "moral and intellectual power" as Englishmen can, yet we believe that even this proud assertion would not be untrue. If, however, we feel a natural satisfaction, and derive not a little inspiration in remembering this fact, we have as much, perhaps more, pleasure in thinking of the vast company of noble men and women who, though unknown to fame, have lived lives of honour, integrity, and usefulness, fulfilling their duty to God and their fellows without thought of notoriety, simply content to occupy "the little space" and the comparatively obscure station which Divine Providence has assigned them. We do not disparage the work, or the efforts of those who with resolute purpose have desired to achieve greatness; who have sung with the late Lord Lytton—

"I do confess that I have wished to give
My land the gift of no ignoble name,
And in that holier air have sought to live,
Sunned with the hope of Fame."

If allowed to interpret his words after our own fashion, we may agree with that writer when he adds—

"The wish for Fame is faith in holy things
That soothe the life, and shall outlive the tomb—
A reverent listening for some angel wings
That cower above the gloom."

Life and history would be inestimably poorer were it not for such men and such ambitions. Yet we venture to affirm that a nation's greatness does not consist so much in the supremacy of a few distinguished individuals as in the pervading purity, uprightness, and general moral strength which characterise the unrecognised majority of its people. England is what she is to-day because she possesses many sons and daughters who in private spheres of work and influence reveal some of the noblest virtues of which our common nature is capable. The story of their lives remains unwritten, but the power of them is not lost. Now and again the veil is uplifted, and the world is permitted to glance into those inner circles of love where their influence has been felt.

Lately we have been indebted to Mr. Thomas Hughes, author of

"Tom Brown's School-days," for the portraiture of one of these noble yet obscure men. In the "Memoir of a Brother," published two or three months ago, he has written a life that is not only peculiarly fascinating but of immense value. Though it was not originally meant for publication, but to describe for the benefit and stimulus of a younger generation of sons and nephews the fine manly character of their father and uncle, yet the author has done well to give it a wider circulation. We sympathise with his reluctance to do this; but for the sake of the thousands who will read it, we rejoice that his scruples were overruled. With him, we believe that the "Memoir" has a meaning and interest for Englishmen in general, and his words of introduction deserve the candid consideration of those dismal souls who look out upon the present aspect of society with fear and dismay. He says, "In a noisy and confused time like ours it does seem to me that most of us have need to be reminded of, and will be the better for the bearing in mind, the reserve of strength and power which lies quietly at the nation's call, outside the whirl and din of public and fashionable life, and entirely ignored in the columns of the daily press. The subject was only a good specimen of Englishmen of high culture, high courage, high principle, who are living their own quiet lives in every corner of the kingdom, from John-o'-Groat's to the Land's-End, bringing up their families in the love of God and their neighbour, and keeping the atmosphere around them clear and pure and strong by their example,—men who would come to the front, and might be relied on in any serious national crisis. One is too apt to fancy from the photographs of the nation's life which one gets day by day, that the old ship has lost the ballast which has stood her in such good stead for a thousand years, and is rolling more and more helplessly in a gale which shows no sign of abating for her or any other national vessel, until at last she must roll over and founder. But it is not so; England is in less stress, and in better trim, than she has been in many a stiffer gale. The real fact is, that nations, and the families of which nations are composed, make no parade or fuss over that part of their affairs which is going right. National life depends on home life, and foreign critics are inclined to take the chronicles of the Divorce Court as a test by which to judge the standard of our home life, like the old gentleman who always spelt through the police reports to 'see what the people were about.' An acquaintance, however, with any average English neighbourhood, or any dozen English families taken at random, ought to be sufficient to reassure the faint-hearted, and to satisfy them that (to use the good old formula) the Lord has much work yet for this nation to do, and the nation manliness and godliness enough left to do it all, notwithstanding superficial appearances." Probably there are those

who will regard this statement as an optimist's view of English life, but we believe that it is far nearer the truth than those doleful predictions founded upon the vaguest generalisations in which certain persons seem to delight to indulge. That "we live in awful times" we are perpetually assured, and the phrase is accepted as the watchword of a party. It is well, therefore, that we should look somewhat beyond the superficial aspects of modern life, confused, strange, almost incomprehensible and disheartening, as they may appear to be, and study those more settled and permanent elements in which the nation's real power has always consisted. The waters of the ocean may seem tumultuous, waves rise and surge and fall in wild disorder, but down beneath there is stillness. The foliage of the sturdy oak is stirred and tossed by the fitful wind-gusts, but its roots are buried deep and remain unmoved, quietly gathering the forces of life through which the leaves torn from its boughs by the storm shall be replaced, and the tree still flourish in its beauty as well as its strength. The story of Mr. George Hughes, as told by his brother, may do not a little to reinvigorate our faith in the future welfare and prosperity of the country we love so well.

In the "Memoir," the figures which stand forth most prominently are the man himself, and his father, while we also have incidental sketches of the biographer, which enable us to understand how it was that "Tom Brown's School-days" came to be written. So far as George Hughes himself is concerned, we learn that he was born on the 18th September, 1821, at Uffington, a village in Berkshire, far removed from all the busy hum and stir of town life, under the shadow of that White Horse Hill which has been commemorated by Thomas Hughes in one of his later books. Here the family lived until the grandfather died, when they removed to Donnington. From the genial reminiscences of George Hughes' boyhood recorded in this volume, we see him as a brave, honest, impetuous lad, fond of field sports, full of nervous strength. His brother, in sketching his character in those early years, draws a contrast between his own timidity and George's fearlessness, and tells several pleasant stories anent his exploits when quite a child, adding—"And so it was with all our games and exercise, whether we were at football, wrestling, climbing, single-stick (which latter we were only allowed to practice in the presence of an old cavalry pensioner who had served at Waterloo), he seemed to lay hold of whatever he put his hand to by the right end, and so the secret of it delivered itself up to him at once. One often meets with people who seem as if they had been born into the world with two left hands, and two left feet, and rarely with a few who have two right hands; and of these latter he was as striking an example as I have ever known. Often as a boy, and much oftener since, I have

thought over this gift, trying to make out where the secret lay. For though never very ambitious myself, I was more so than he was, and had the greatest wish to do every exercise and game as well as I possibly could; and by dint of real hard work and years of practice, I did manage, in one or two instances, to reach the point which he had attained almost as it were by instinct. But I never could get nearer to his secret than this, that it lay in a sort of unconsciousness, which I believe to be natural courage. . . . Now, with all the thinking in the world about it, I never could have acquired this natural gift; but by having an example of it constantly before my eyes, I got the next best thing, which was a scorn of myself for feeling fear. This, by degrees, hardened into the habit of doing what I saw him do, and so I managed to pass through school and college without betraying the timidity of which I was ashamed." These self-revelations of one who has done as much as any living man to arouse and foster bravery in English boys' hearts are very interesting, and we imagine that they will help to encourage those nervous lads whose great task in life is to conquer their fear. Besides this, the writer points to another difference between himself and his brother, which is also a curious bit of autobiography. We quote it because of its frankness, and the vivid impression it leaves of George Hughes:—

"But there was another natural difference between us which deserves a few words, as it will bring out his character more clearly to you; and that was, that he was remarkably quiet and reserved, and shy with strangers, and I the reverse. When we came down to dessert, after a dinner party, and had to stand by our father's side (as the custom was then in our parts), and say to each guest in turn, 'Your good health, sir, or madam,' while we sipped a little sweet wine and water, the ceremony was a torture to him; while to me it was quite indifferent, and I was only running my eye over the dishes, and thinking which I should choose when it came to my turn. In looking over his earliest letters, I find in one, written to his mother a few weeks after we first went to school, this passage: 'We are both very well and happy. I find that I like Tom better at school than I do at home, and yet I do not know the reason.' I was surprised for a moment when I came on this sentence. Of course, if love is genuine, the longer people know each other, the deeper it becomes; and therefore our friendship, like all others, grew richer and deeper as we got older. But this was the first time I ever had an idea that his feelings towards me changed after we went to school. I am not sure that I can give the reason any more than he could; but, on thinking it over, I dare say it had something to do with this difference I am speaking of. I remember an old yeoman, a playfellow of our father's, who lived in a grey-gabled house of his own at the end of the village in those days, and with whom we used to spend a good deal of our spare time, saying to a lady, about her sons, 'Bring 'em up sarcy (saucy), Marm! I likes to see bwoys brought up sarcy.' I have no doubt that he, and others, used to cultivate my natural gift of sauciness, and lead me on to give flippant answers, and talk nonsense.

In fact, I can quite remember occasions of the kind, and George's quiet, steady look at them, as he thought, no doubt, 'What a fool my brother is making of himself, and what a shame of you to encourage him!' Apart altogether from his shyness, he had too much self-command and courtesy himself to run into any danger of this kind. Now, the moment we got to school, my sauciness abated very rapidly on the one hand, and, on the other, I became much more consciously beholden to him."

This school-life began at Twyford in 1830, and there the two boys remained for about three years, and then came the critical hour of their history, viz., their removal to Rugby, when they felt the mighty moulding influence of that greatest schoolmaster of modern times, Dr. Arnold. Over this portion of the "Memoir" we naturally linger with peculiar interest, since from it we obtain glimpses of the inner life of that then famous place, almost more distinct and real than we have in "Tom Brown." Besides this, we see something of the Doctor himself, and learn the kind of discipline to which the Rugbeians were subjected. The lad was only twelve years of age at this time, yet he writes letters that would do no discredit to one far older. With a brave reserve, he says nothing to his parents of the fagging and bullying which the younger lads had to endure, but works on with conscientious earnestness at his tasks. He tries for a scholarship, and comes off third in the list. There were lads about him who must have been, so far as learning was concerned, stimulating companions. It is curious now to read such a sentence as this from a letter of his written in 1837: "I dare say you will be glad to hear that Stanley has got the English verse; they say it is the best since Heber's 'Palestine' that has been written; some part of it was quoted in the *Standard*. Vaughan also has got the Parson's Greek verse, and the Greek Ode and Epigrams." Who the Stanley and Vaughan of this quotation are, none of our readers need to be informed. Probably, though enjoying the sweets of a wider fame, the Dean of Westminster and the Master of the Temple have not tasted anything much more satisfactory and delightful than these early triumphs at school. But the facts here stated throw a new light on their present positions. At this period George Hughes began to reveal that literary and poetic taste which, had he cultivated it for public uses, would have given him a place not to be despised. When seventeen he sent the following lively translation, among others, of Anacreon, entitled—

ANACREON MADE EASY.

"The dark earth drinks the heaven's refreshing rain;
Trees drink the dew; the ocean drinks the air;
The sun the ocean drinks; the moon again
Drinks her soft radiance from the sun's bright glare.

Since all things drink, then—earth, and trees, and sea,
And sun and moon are all on quaffing set,
Why should you quarrel, my good friends, with me,
Because I love a pot of heavy wet?"

Not bad that for a boy who, besides being a scholar, was also a famous athlete. It is somewhat painful to think that so promising a student was not permitted to finish his course and win the Exhibition, of which he was almost certain. It happened through a school-boy freak, which it seems to us was severely punished. We cannot tell the whole story, but it will be sufficient to say that the discipline of the school having become lax, through a want of firmness on the part of the sixth-form boys, which culminated in an attack on an Italian with a number of plaster casts, the said casts being taken and put up for "cock-shyes." Dr. Arnold insisted on the discovery of the offenders, "but those who would could not, and those who might would not. The Doctor's face had been getting blacker and blacker for some time, and at last, one November morning, he sent half-a-dozen of the big fifth and middle fifth boys home, and told George and his friend Mackie, and one or two other sixth-form boys, that they could not return after the end of the half-year."

It is in connection with this event that we come into contact with the father of George and Thomas Hughes, and judging him from the letters which he addressed to the delinquent we picture him as an English gentleman of the highest and noblest type; a man of wide culture and splendid integrity, a true man every inch of him, outspoken and impartial, and withal a tender-hearted Christian. We are not surprised as we read the frank, genial, and judicious advice which he gave to his sons, that they scorned meanness and developed a fine manliness which marked all their conduct. Such a father deserved to be followed by such sons, and so far as George himself was concerned we see how, when he too had sons at school, he sought to exercise over them an influence similar to that under which he had been trained. Seldom have we read letters of a father to his son which seem to us more valuable than these. The man is proud of his boys, and you can see that no deeper wound could be inflicted upon him than the thought that they should do a selfish, cruel, or ungentlemanly deed. When a wrong has been committed or a fault has to be corrected there is no petty lecturing, there are no irritating reproaches, but a straitforward appeal to common sense and honourable feeling which at once wins confidence and produces reformation. In reference to this dispute at Rugby he writes thus to George: "As you are now of a thinking age, I will treat the matter candidly to you, as a man of the world and a man of business, in which capacities I hope to see you

efficient and respected in the course of a few years. . . . When you grow a little older you will soon perceive that there is no situation in life worth having, and implying any respect, where moral firmness is not continually required, and unpleasant duties are to be performed. . . . As to the fellows who broke the poor man's images, and would not fork out the damage, I wish you had been more successful, perhaps more active, in discovering them ; if you had broken their heads I could not have blamed you." To his younger son, Tom, he writes : " You should have remembered, as a Christian, that to insult the poor is to despise the ordinance of God in making them so ; and moreover, being well-born and well-bred, and having lived in good company at home, which may be has not been the privilege of all your school-fellows, you should feel that it is the hereditary pride and duty of a gentleman to protect those who perhaps never sat down to a good meal in their lives. . . . Have no acquaintance you can avoid with the stingy cowards who shirked their share of the damage ; they can be no fit company for you or any gentleman. I don't know what the public opinion of Rugby says of them. We plain-spoken old Westminster, in the palmy days of the school, should have called them dirty dogs ; and so much for them, more words than they are worth." Again to George he says : " I think you will see after this that I do not speak from the notions of a pedant or disciplinarian, and that I do not care two straws how you stand in the opinion of Doctor this, or Doctor that, provided you deserve your own good opinion as a Christian and a gentleman, and do justice to good principles and good blood, for which things you are indebted to sources independent of Rugby. . . . You have no need to court anybody's favour if you cultivate the means of making yourself independent : and if you only fear God in the true sense, you may snap your fingers at everything else—which ends all I have to say on this point. ' Upright and downright ' is the true motto." We dwell on this little episode at some length, because we believe that such fatherly counsel is more likely to educate youths into all the strength of manhood than any amount of harsh discipline, or any number of moral books on the duties of subordination and self-reliance. There are a number of admirable letters of this same character in the "Memoir," which deserve to be read by every boy, and indeed those of older growth will find them profitable. The key-note of all of them is contained in the following sentence : "The right basis of everyone's education is this—to love God and your neighbour, and do your duty with diligence in whatever state of life circumstances may place you. No one can live in vain acting on these principles, and whatever tends not to their establishment is of very trifling importance." To complete our remarks on this era of George Hughes' life, we may

add that Dr. Arnold maintained his determination, but showed the lad much kindness afterwards.

Of his career at Oxford little need be said, though all the information about it is extremely interesting. Though engaging with ardent enthusiasm in athletic sports he did not forget his work. A first-class cricketer and oarsman, he was yet eager to occupy a good place in examinations. Thomas Hughes describes some of the boating exploits with his usual vividness, but the warning he utters when previously mentioning his brother's successes in this direction comes with peculiar significance from such a quarter: "These things," he says, "are made too much of now-a-days, until the training and competitions for them out-run all rational bounds." In this we thoroughly agree; but has it occurred to the writer to estimate how much he himself is responsible for that which he thus deprecates? But we will not be hard upon one from whose writings we have derived such pure and hearty pleasure. It may not be out of place to quote one verse from a poem written by George Hughes in 1868, on a boat-race:

"Our maundering critics may prate as they please
Of glory departed and influence flown—
Row and work, boys of England, on rivers and seas,
And the old land shall hold, firm as ever, her own."

The "start in life," the time to put into practice the noble lessons he had received from father and schoolmaster, now came. Great social and political questions were then agitating men's minds, and, as we know, some of the men trained at Rugby took an active part in their discussion. These two brothers had been brought up Conservatives at home, but the younger, Thomas, soon abjured his hereditary political faith. He became an ardent Free Trader, and later on a kind of moderate Socialist. Had we not his assurance to the contrary, we should have supposed that this was mainly due to the teachings of Dr. Arnold. But he says: "I am not conscious, indeed I do not believe, that Arnold's influence was ever brought to bear directly on English politics, in the case even of those boys who (like my brother and myself) came specially under it in his own house, and in the sixth form. What he did for us was, to make us think on the politics of Israel, and Rome, and Greece, leaving us free to apply the lessons he taught us in these, as best we could, to our own country." This impression is confirmed by the fact that both Tories and Radicals came forth from that school, and that George Hughes, with his reserved, cautious disposition remained a Conservative, and combated his brother's ardent devotion to those new schemes, such as "the People's Charter," which were then attracting, as the first French revolution attracted, many young fervent poetical minds. It is curious to note the different results

which the same teaching may produce on different dispositions, as manifested in the mental and social history of these two men. "I was haunted," says Thomas, "by Arnold's famous sentence, 'If there is one truth short of the highest for which I would gladly die, it is democracy without Jacobinism.'" Yet in regard to his brother, he adds: "As for democracy, not even Arnold's dictum could move him. 'The Demos' was for him always, the famous old man, with two oboli in his cheek, and a wide ear for the grossest flatteries which Cleon or the Sausage-seller could pour into it." This we think was the chief defect in an otherwise grand character. The want of sympathy with the masses of men, his fear of movement, his incapacity to appreciate those awakening instincts and aspirations which are finding expression in a multiplicity of forms at the present time, probably drove him out of the arena of public life, and led him to seek comparative obscurity. Yet he had qualities which might have made him a true leader of men. He hated tyranny and oppression, was no worshipper of rank, and few were more generous in spirit; but the Conservative element in him was strongest, and perverted the current in which these qualities should have run for the benefit of his fellows. On this, however, we need not dwell, nor on his resolution not to enter into holy orders, but to read for the Bar. We must also pass over his marriage and temporary residence in Italy. He threw himself heartily into the Volunteer movement, watched over the education of two younger brothers, and devoted his energies with beautiful unselfishness to the interests of all around him. As a farmer he lived a quiet, unostentatious, yet very useful life, and his influence was felt in the village near which he resided. He seems there to have been the very model of a true country squire. A reading-room was opened for the labourers, and he was a popular contributor to their amusements. Living in a neighbourhood where straw-plaiting is the ordinary occupation, and seeing how neglected the girls were in all domestic education, and how the habit of gossiping from house to house while engaged in their work was demoralising them, Mr. Hughes "fitted up a large barn in the village as a sort of general meeting-place. Here, when he had made the roof air-tight, and laid down a good floor, there was to be a stove for cooking and baking, and appliances for instruction in other household work." We suppose the effort was a success, as it deserved to be.

In reading the chapter of this "Memoir" which contains his letters to his boys we can almost imagine that it is the father over again. There is the same beautiful, genial, loving, manly intercourse with his children, of which we have given specimens in this paper, and it would have been a wonder if he had not gained their fullest confidence. Full of wise humour and tender sympathy are his words;

the customs of Rugby had changed since he was there, and he tries to appreciate the change. We may quote the following honest confession: "I am not going to preach to you about billiards. If there had been a table at Rugby in my time (there was none) I might very possibly have played myself; although, like you, I should certainly not have made a habit of it, preferring as I did and do, more active amusements. Don't play again at Rugby; it would be childish, as well as wrong, to risk leaving the school under a cloud, for such a paltry gratification. I don't agree with you in comparing billiards to your school games; billiards (public) generally involve smoking and a certain amount of drinking and losing money (or winning, which is worse); and engender a sort of lounging habit."

But very soon this fine-hearted man was to leave his children to grow up with only the memory of his noble example and good words as their heritage. He died of inflammation of the lungs, on May 2nd, 1870, and his brother writes a tender lament for him, concluding his task with an attempt to describe his religious character; and he bears this testimony, that "he was essentially a devout man," a member of the Established Church, untouched by its scepticism on the one side and its superstition on the other. "His keen sense of loyalty was offended by anything which looked like an attack coming from within the ranks, and so he shared the feeling so widely, and I think wrongly, entertained by English Churchmen, that the right of free thought and free speech on the most sacred subjects should be incompatible with holding office in the Church." We need hardly say that we sympathise more with George Hughes than Thomas in this matter. Office in the Established Church is obtained on certain fixed conditions: without these it would be a most anomalous institution. The State pays for the teaching of what it believes to be true, and only because men agree to teach its doctrines can it recognise and authorise them. Let everyone be allowed to preach what he likes, and the result would be anarchy—a result which the attempt at comprehension is fast producing now. But our purpose in writing this sketch is not controversial. It is pleasant to see this strong and cultured man devoting himself to the spiritual needs of his friends the villagers, reading and praying with the sick, holding an evening service for young men, and commenting to them on some passage of Scripture. That he was beloved, even enthusiastically, need not be said, and his life was a quiet power for good; and now that he is dead he yet speaks through this volume, and tells his sons and nephews and a wider world of boys what is the character of a true-born Christian English gentleman.

ROCHEFOUCAULD— HIS LIFE AND "MAXIMS."

PART I.

TO most English readers, the brilliant Frenchman who forms the subject of this paper is but a name. The incidents of his life—as interesting, varied, and startling as a "sensational" romance, are unknown, save to the student of French memoirs : there is no biography of him in English—nothing, indeed, but scattered and imperfect "notices" in biographical dictionaries. His famous "Maxims," though several translations exist (notably one very good edition, issued by Messrs. Longman, but now rarely met with) are unfamiliar to the general public, to whom they are represented mainly by some distortion of the saying frequently quoted—that "in the adversity of our best friends we often find something which does not displease us." Of the principle which underlies his system of philosophic morals, and of the strange circumstances which gave shape and consistency to it, the great body of talkers and readers in this country know next to nothing. Yet it would be difficult to mention any man of his day whose life and character were more distinctly reflected in his works—a character full of subtle lights and delicate shades ; a life of strange adventure, mysterious intrigue, sudden change of scene and circumstance ; a man who was more closely linked to the chain of events that tended to bring about those political and social convulsions, the effects of which are still traceable in the institutions, the manners, the modes of thought, and the morals of the French people. This paper is an attempt to give our readers an idea alike of the life and character of the renowned French moralist, and to indicate the scope and to estimate the influence of his system of social ethics.

Francis, Duc de la Rochefoucauld, was born on the 15th of December, 1613, and was descended from one of the oldest and noblest families of France. His earliest recorded ancestor was a cadet of the ancient ducal house of Guienne, who in the year 1000 was lord of the town of La Roche, in the Angoumois, upon which—having probably stolen it—he graciously conferred his name of Fulk or Foucauld, and this gave rise to the distinctive appellation of La Rochefoucauld, since borne by his descendants, and still represented in the nobility of France. Guy, the eighth lord of La Roche, is celebrated by Froissart for his powers in the tilt-yard, and for the peculiar splendour which he exhibited at a famous tournament held at Bordeaux in the year 1380. Francis, the sixteenth lord, was godfather to Francis the First, King of France, and was

created a count. The widow of his son and successor entertained, in 1539, the Emperor Charles the Fifth at the family château of Verteuil ; and, according to a contemporary writer, the Emperor declared that he had never entered a house which displayed such an air of virtue, courtesy, and nobility. Francis, the fifth Count, was created Duke by Louis XIII. ; and his son Francis was the second Duke, and is the subject of this paper.

Rochefoucauld was born in the midst of an historic age—one that has deeply graven its traces upon the life of the world. France had but lately emerged from the terrible wars of the League—a conflict in which the sacred name of religion was invoked to sanctify the basest passions and to justify the worst cruelties that ever stained the human race. The Massacre of Saint Bartholomew was a fresh and living memory in the minds of thousands of Protestant Frenchmen. Hundreds of men were living who had “pressed close” after the white plume in the famous charge at Ivry. The great Henry himself, “the soldier of Navarre,” had but three years previously fallen under the knife of Ravaillac. One of the best friends and wisest counsellors that ever monarch had, the Duke of Sully — “our own true Maximilian” of Macaulay’s stirring ballad—had but just been driven into retirement by court intrigue and royal ingratitude. The feeble administration of Marie de Medicis was about to give way to the vigorous rule of Cardinal Richelieu, destined to break down that excessive power of the nobility which had reduced the kingly office to a name, and wasted the royal authority to a shade. Eight years previously the little Neapolitan village of Pescina had witnessed the birth of Mazarin, with whom as personal rival, and as Minister, Rochefoucauld was destined to wage bitter and incessant conflict. Just eight years later there was born a youth “with the countenance of an eagle”—Louis of Condé, the prince whose friendships and hatreds mainly gave bias and colour to Rochefoucauld’s eventful life. Not only was the age distinguished by military glory and astute statesmanship, but it also witnessed the opening of that brilliant era of literary splendour which for so long a period ensured to France supremacy over the mind of Europe. Montaigne had expired with the last years of the previous century, but he was followed by a series of great writers, with most of whom, in his maturer life, Rochefoucauld was more or less intimately associated. It was no slight glory for a literary man to be contemporary with, and in some respects to stand worthily beside, Corneille, Racine, Boileau, Molière, Pascal, La Fontaine, and Bossuet, and we may add to the list that most fascinating of letter writers, Madame de Sévigné. But not in France alone was the age characterised by great deeds or adorned by illustrious men. Spain, then in the fulness of her power,

was engaged in conflict—single-handed—with France and England, and with her revolted subjects in the Netherlands. But a few years had passed since William the Silent—shot by a Jesuit fanatic in the hall of his own house and in sight of his family—had fallen a victim to his love of country and his devotion to the rights of conscience. When Rochefoucauld was born, men talked of the Spanish invasion of England and the destruction of the "invincible" Armada, as they now talk of the accession of Louis Napoleon or the American rebellion. The renown of Elizabeth, who carried "within the frail body of a woman the heart of a king, aye, and of a King of England, too," was fresh in the memory of her subjects and neighbours. Cecil, the great Queen's great Minister, had just breathed his last in his stately home at Burleigh; and her favourite Bacon was fast nearing the height of his ambition and the period of his fall. Milton, as yet unconscious of poetic fire, was beginning his school days; Shakespeare, full of honours if not of years, was living his life of dignified ease at Stratford; Raleigh, languishing in the Tower, was alternating between his "History of the World" and the plans of that ill-starred Guinea expedition which brought him ultimately to the scaffold.

Like most Frenchmen of his rank, Rochefoucauld entered public life at an early age. He tells us in his *Memoirs*—the report is maliciously confirmed by more than one of his adversaries—that his education was much neglected. His father, the first Duke, anxious probably to make the most of the favour of Cardinal Richelieu, took the lad—then known as the Prince de Marsillac—to Court when he was only sixteen. But the introduction led to unexpected results. At that date, 1629, the state of the Court was anything but satisfactory. Though only just turned forty, Richelieu had made himself the ruler of France. Louis XIII., always hating the cares of government, had abandoned the kingly power without reluctance. He desired only to be left to his hunting parties, to his fits of ascetic devotion, and to the languid pursuit of Mademoiselle de Hautefort, which he chose to dignify with the name of love. Anne of Austria, his Queen, notoriously led a most unenviable existence. By her petulance, her levity, her incessant political intrigues, and her supposed tendency to intrigue of a less justifiable nature, she had lost the affection and the confidence of her husband. She was in all but name a prisoner in her own palace. To difficulties of her own creation others were added—worst amongst them the undisguised admiration of Richelieu, who, unless the scandal of the time wholly belies him, was desirous to make the King his subject, and the Queen his mistress. In this there was nothing repugnant to the manners or the morals of that depraved age; nor did the character of Anne herself suffice to repel the Cardinal's advances.

She was suspected of having listened too kindly to the extravagant passion professed for her by the Duke of Buckingham, who boasted that he had been the lover of three queens. Later in life she was believed to be the mistress—some said the secret wife—of Cardinal Mazarin. But when the young Prince de Marsillac appeared at Court, the Queen was for the time rigidly virtuous—at least as regarded Richelieu; and her resistance led to the formation of two parties—the Queen's and the Cardinal's. Rochefoucauld, with all the ardour of youth, attached himself to the former. He was drawn into it by the great friend of the Queen, and enemy of the Cardinal, Madame de Chevreuse, with whom he had fallen madly in love. The easy morals, fascinating manners, beauty, high rank, and almost unparalleled audacity of Madame de Chevreuse rendered her peculiarly attractive to a young man of Rochefoucauld's temperament. He was fated to be governed by women. Throughout his life they exercised a singular influence upon him. Sainte-Beuve sketches the influence with the neatness of an epigram. "As Herodotus," he says, "prefixed to each book of his History the name of a Muse, so the life of Rochefoucauld is divided into four parts, to each of which may be prefixed the name of a Woman. First, in youth, Madame de Chevreuse was the magnet; in early manhood, Madame de Longueville held undisputed sway; in his riper years, Madame de Sablé was in the ascendant; and the closing period of his life was devoted to the friendship of Madame de La Fayette." The first and second, Sainte-Beuve adds, were heroines of romance; the third was a friend, intellectual, moralising, and perhaps too much given to chattering; the fourth was a heroine, "whose tenderness was tempered by reason, who was pleasing without effort, and whose mingled shades of character were as varied and enchanting as the expiring beams of sunlight."

For the moment, however, we have to do with the first period, when Madame de Chevreuse was the loadstone of the future philosopher. This passion, however, came to an untimely end. Inspired by the bright eyes of the lady, Rochefoucauld so heartily espoused the cause of the Queen against the Cardinal, that, to use the expressive words of one of his biographers, "he turned his back upon fortune." He made the King angry by interfering with his Majesty's placid affection for Mademoiselle de Hautefort. He irritated the Cardinal by his open devotion to the Queen. The fate of the Count de Chalais, the Duke de Montmorency, and other persons of rank, whom Richelieu had sent to the scaffold or had shut up in the Bastille, had no other influence upon the young Prince de Marsillac than to give piquancy to the dangerous game in which he had engaged. His audacity went so far as to include the King and the Cardinal in a double plot. He proposed to relieve the

Queen from the persecution of Richelieu by carrying her off to Brussels, and at the same time to spite the King by making Mademoiselle de Hautefort one of the party. The plot, if it ever got so far, exploded prematurely; and Rochefoucauld was at the mercy of the Cardinal. For once Richelieu was merciful—perhaps he was amused by the audacity of the scheme. Rochefoucauld escaped with banishment to his father's estates, preceded by one day's confinement in the Bastille. The exile bore his deprivation of Court life with much composure, finding it, he says, agreeably diversified by the amusements of the country, by the pleasures of his family (he was married young, to a lady who makes no great figure in his history), and by the hope that in the next reign the Queen, for whom he had made so many sacrifices, would reward his devotion. "This exile," says Sainte-Beuve, "throws a light upon the great work of his life, the 'Maxims.' Out of the tomb of pride, of ambition, and of chivalrous devotion, the moralist was evoked. The 'Maxims' were a revenge for a buried romance." Who but a Frenchman could make such a reflection, and of whom but a Frenchman could it be made!

The second period of Rochefoucauld's life begins with his thirtieth year. He returned to Court in 1643, just as poor Louis XIII. was slowly dying out of the world, one day tormented by the gloom of excessive devotion; another regretting that he could not live long enough to banish or to behead those whom he believed to desire his death. The Queen sent a message to the dying King by Chavigni, the Cardinal's chief agent and confidant, alleging that she had never conspired against the Royal person. "I ought to forgive her," said Louis; "but I am not obliged to believe her." The Duke de Beaufort, and others of the Queen's friends, came to condole with him. "These people," cried the King, "are come to see if I shall die soon. I will make them repent their malice, if I should only happen to recover!" His last words were an order to turn Marshal de Chatillon from the death-chamber, because he was a Huguenot. Thus died Louis the Just, so called, not from his virtues, or his equity, or any good thing he ever did, but because he happened to have been born under the sign of the Scales! It was a fitting time for the reappearance of one who, in his later years, was destined to crystallise into sentences of bitter scorn the lessons impressed upon him by intimate acquaintance with the hopes, the objects, the occupations, and the motives of the great world. As yet, however, Rochefoucauld was guiltless of moralising. He had a long course of dissipation to pass through before, to borrow the words of Swift, a bitterer satirist even than himself, he "grew virtuous in his old age; and made a sacrifice to God of the devil's leavings." On returning to Court, Rochefoucauld found proof of the ingratitude of

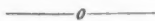
princes. The Queen was cold towards him, Cardinal Mazarin ruled in Richelieu's place, the King, Louis XIV., was too young to be made the centre of a "party," and so the future philosopher passed over to the adversaries of the Court; into the beginning of a career of perpetual "opposition." It was again a woman who determined his politics, the famous Duchess de Longueville, who fills so large a space in the annals of the Fronde, but whose character and conduct it is undesirable to sketch minutely in these pages. To this lady Rochefoucauld attached himself, and by her he was drawn into the most brilliant perhaps, but certainly the most heartless, frivolous, licentious, and selfish society that even France has ever seen. The Court nobles of that day were brave no doubt, but this was their sole good quality. Of the great ladies of "society" and the Court, let a competent witness speak. Their mode of life, principles, and conduct "made the women in general agreeable, intelligent companions, and sometimes inestimable friends; but the neglect of all the severer virtues so deteriorated the female character, and so banished all truth of principle from social relations, that perhaps nothing less than the dreadful remedy administered by the Revolution could have awakened them to a sense of their real interests, and restored the women of France to their true and appropriate consideration in society."

This judgment is not too severe: society was tainted from the throne to the hovel. The highest ranks set the worst examples; and without citing some of these it is impossible to make the picture clear. The Queen herself was reputed to have illicit relations with her Prime Minister, Cardinal Mazarin. Mademoiselle de Chevreuse was notoriously the mistress of Cardinal (then Archbishop) de Retz. The Prince de Condé, cousin of the King, though married to one of the most aimable of women, paid open court first to Mademoiselle de Vigean, who turned nun when he deserted her,—and afterwards to the Duchess de Chatillon; while the Duke de Chatillon, the husband of the lady just named, was so infatuated with the charms of Mademoiselle de Guerchy, that he went into battle and got himself killed with her garter tied round his right arm! The Duchess de Longueville deserted her husband for the Duke de Rochefoucauld—himself a married man; while the Duke de Longueville, careless of his wife's misconduct, took up with the Duchess de Montbazon, whose husband, as a matter of course, was attached to some other nobleman's wife. And so the wretched circle of vice completed its round, leaving outside it scarcely one man who could honestly declare himself virtuous, or one woman whose honour was unstained.

Then began the famous war of the Fronde—famous by name to all readers of French history: obscure as to its causes, incidents, and re-

sults to all but students of contemporary memoirs, and in some respects doubtful even to them. We do not propose to unravel the intricate web of this contest. Suffice it to say that the assembly of nobles and lawyers, known as the Parliament of Paris, jealous of the growing influence of Cardinal Mazarin, and wearied by the heavy imposts levied to support the extravagance of the Court and the Government, began to assert the power of the law against the authority of the Crown. Some members of the Royal house, and others of the higher nobility, seeing in the attitude of the Parliament a means of furthering their own ambitious ends, united themselves with the league which now began to assume force and consistency. Amongst those who constituted themselves leaders of the Frondeurs (they took this name from *fronde*, a sling) were Cardinal (then Archbishop) de Retz, the Duchess de Longueville, and her brother, the Prince de Conti. The Duchess easily persuaded Rochefoucauld to ally himself with her party, and on the same side were the Duke de Nemours, the Duke de Bouillon, and the Duke de Beaufort (grandson of Henry IV.), whose then recent escape from the castle of Vincennes is still regarded as one of the most daring adventures on record in the way of prison-breaking. The drawing together of this powerful party led to the Civil War of the Fronde, its object being to dismiss Mazarin from his office of Prime Minister, and to expel him from France. It would be a wearisome and unprofitable task to follow the alternate successes of the Court and the Fronde. It was for the most part a war prompted by the meanest and basest motives; a war in which women played a part more important than men; a war which aimed at establishing the power now of one faction and now of another; and which was consistent only in leaving out of sight the interests of the people, or the advantage of all but those upon whom the accident of fortune had bestowed high birth, and wealth, and the foremost places in a society more shameless, more selfish, more abandoned, and altogether more corrupt and contemptible than any which, since the fall of the Roman Empire, the world had ever seen. It was a conflict of which, as a French historian writes, "The manifestoes were witty couplets, in which song writers were persons of transcendent importance, in which the defeated party consoled itself by stinging epigrams upon its opponents, in which scandalous amours caused the formation and the disruption of cabals, in which marshals surrendered fortified cities to women, and men changed their parties without cause or shame." A war in short, the history of which, as was said by the great Condé himself, deserved only to be written "in the mock heroics of burlesque verse." To sum up all in a sentence, it was such a war as Satan might have gloried in when he presented himself amongst the sons of God, and in answer to the Divine demand, "Whence comest thou?" replied, "From going to and fro in

the earth, and from walking up and down in it." For, surely, if at any time Satan was more than commonly busy in the affairs of the world it was then, when all the baser passions exercised full sway, when ambition extinguished patriotism, when the most sacred ties of society and religion were shamelessly broken, when the holiest functions were made subservient to personal greed, when the claims of humanity were sacrificed in a struggle for Court favour, when authority was trampled in the mire, when license usurped the name and the offices of law, when the precepts of virtue were discarded as an old wife's fable, when vice flaunted in the sunlight, disdaining even to wear the mask of hypocrisy. Such was the contest into which, for a time, Rochefoucauld plunged with all the strength and eagerness of an ardent nature—intriguing, fighting, sinning with the best or worst of them.



AN URGENT WANT.

THE other day our attention was arrested by the following advertisement:—

"WANTED, at once, £50 to rescue 200 souls from Dissent. Full particulars in the "Appeal Column" of the *Church Times*. Of your charity, help!"

Our curiosity was stirred; we betook ourselves to the "Appeal Column" as directed, and we found that it was our duty to credit a Mr. Chas. W. H. Reynolds, Priest (we suppose) at the Mission Chapel, Gorse Hill, Swindon, with the authorship of this somewhat imperious hue and cry. He will allow us to acknowledge, by anticipation, the grateful thanks which he will not refuse even to Dissenters for giving to his advertisement a wider publicity than the circulation of the *Church Times* will perhaps secure; while, for the benefit of our readers, who may not be at the same time readers of this representative paper (though we devoutly hope they are), we endeavour to recount in brief the "particulars" with which Mr. Reynolds, knowing full well both fly and fish, angles for support.

"We are striving," says he, "to fight the Church's battle under very great disadvantage." This read so well that, forgetting for the moment all about the advertisement, we mentally grasped the reluctant hand of Mr. Reynolds, and strove to pour comfortable words into his ear: "We too are of the Church militant, waiting to be of the Church triumphant: we too seek to put on the whole armour of God, that we may be able to stand against the wiles of the devil. We will stand and fight with you, for we are of one heart and of one mind." Nor did the words that follow stagger us: "Just now is a very critical time." Here, thought we, is an apostolic voice warning us: "Little children, it is the

last time. Perilous times are come." Here, thought we, is a man of zeal disburdening his prophetic soul in the columns of his weekly paper. We read on and learn that till twelve months ago no Church organization existed in the midst of a population of 800 souls, chiefly railway employ  s; that after twelve months' work Mr. Reynolds has failed to kindle much enthusiasm, and that the Great Western Railway Company has done nothing to help him. He appeals, in his distress, to the "community at large," and repeats the burden of his plaint: "Just now, as I said, is a most critical time." Here, however, he vouchsafes a more particular explanation, which recalls us at once to our advertisement. "The Dissenters are opening a meeting-house and a day-school." What! without help from the Great Western or the community at large? Of course, then, they will soon be in the condition of Mr. Reynolds' "Church organisation." Their "little band of workers" cannot be richer, we should say, than Mr. Reynolds' "Parochial Guild," which is his crumb of comfort. He desires £50 accordingly, in order to open an opposition day-school that he may "save the children for the Church." (N.B.—*Mr. Reynolds' "Church" this time: our grasp relaxes, and our words of comfort die away.* We are suddenly prompted to suggest one way in which the Great Western Railway Company could be kind to Swindon; but we forbear, for the sake of those places to which their tickets are available.) "As we have not a day-school," he goes on to say, "the parents will send them to the Dissenters; and amongst people who have not yet learned the difference between Church and Dissent"—(*O fortunati nimium, sua si bona norint!*)—"going to the Methodist day-school" (Methodist, we see, is, whether Methodists like it or not, the generic name which brings all Dissenting dogs to the gallows) "means going to their Sunday-school as well." Mr. Reynolds evidently intends this as an illustration of the proverb of the beggar on horseback. "Methodists," by the way, may cull from the last quotation a double cause of congratulation. Mr. Reynolds is fain to admit that their day-schools are unsectarian, and that the religious influence of their Sunday-schools is not to be despised. He begs, accordingly, for £50 to teach 200 innocents the difference between Church and Dissent, and cries out in the bitterness of his soul—"Of your charity, help!" "Surely the Church must not lose 200 souls for the sake of a few pounds, shillings and pence!" Does Mr. Reynolds know how many souls have been spoiled, if not lost, by the help of charity thus invoked and thus employed? This is a charity which does not cover a multitude of sins, but unearths a new one. These poor children are to be taught that compendious reasoning by which Mr. Reynolds and those like him come to their conclusion: "Dissent=schism=sin." For this work he "earnestly beseeches the

prayers of all *Catholics* ;" but, not content with kindling their devotion, he seeks to frighten the money out of their pockets by an *ignotum pro magnifico*. "We know not what influence this may have upon the future of the Church. Remember, all that we now allow to be brought up as Dissenters will range themselves against the Church hereafter, and it will be our own fault if her enemies increase." The writer never wrote truer words than those which the last clause contains : we are glad he includes himself. Let us invite him to spell through once more his advertisement and his letter by the help of that light which is given to those who honestly seek it. He wants £50 to save men not from the devil but from Dissent ; not from sin, but from what he calls schism : and, as he is doubtless an honourable and sincere man, we are driven to conclude that he holds nothing to be more devilish than to disagree with him, nothing more sinful than "to listen to the snuffling drawl of the conventicle,"—if we may borrow words which fell the other Sunday from the sermonic lips of a poor young curate, who, by the way, is not remarkable for clear or natural utterance. Nonconformists are not unaccustomed by this time to misapprehension ; but they are not always aware of the gross ignorance on which such misapprehension is often founded. It was the privilege of the writer a little while ago to enlighten two educated Episcopalians, one of whom thought that Dissenters did not celebrate Baptism or the Lord's Supper, while the other had an idea that Dissenters did not believe in the Bible, "or anything of that kind." Mr. Reynolds' ignorance is as bad, and worse. It is an ignorance which is not bliss to himself or to anyone else—least of all to those who are unfortunate enough to be exposed to his ghostly counsel and advice : perhaps Nonconformists can best afford to despise it. And yet it is a root of bitterness for them, as well as a bond of iniquity for the party of which the advertiser is a typical representative. "Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh ! Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." And they are literally the "little ones" whom Mr. Reynolds seeks, in his ignorance, to lead into the sin of schism. "Of your charity, help !" No : in God's name, "Of your charity, forbear !"

*REPORT OF THE SELECT COMMITTEE
OF THE HOUSE OF COMMONS ON THE
ENDOWED SCHOOLS ACT (1869).*

IT is known to our readers that the powers of the Endowed Schools Commission expire with the close of the present year; and in anticipation of this event, Mr. W. E. Forster secured the appointment of a Select Committee of the House of Commons to inquire into the operation of the Act. This Committee, as finally constituted, consisted of nineteen members. The Conservative official element was represented by Sir John Pakington, Mr. Hardy, and Sir M. Hicks Beach; the Educational aspect by Dr. Lyon Playfair, Mr. Trevelyan, and Mr. Kay-Shuttleworth; the Nonconformists by Mr. Leatham and Mr. Illingworth; the padding of the Committee was composed of such members as Mr. Collins, Mr. Heygate, and Mr. John Talbot; and Mr. Forster was naturally placed in the chair. The Committee held seventeen sittings, eight of which were occupied with the examination of the Commissioners; the Report and a Bill founded upon that Report are now before Parliament; and to this Report, especially in relation to the claims of Nonconformists, we ask the attention of our readers.

Let us gratefully acknowledge our obligations to Messrs. Leatham and Illingworth. Their position was by no means an enviable one. There are degrees of blackness among black sheep, and they must have appeared among the very blackest to the rest of the Committee. They sustained with great skill and courage the just claims of Nonconformists, and they had to sustain them alone. Such members of the Committee as Dr. Playfair and Mr. Kay-Shuttleworth seemed to take little interest in this aspect of the inquiry, and certainly rendered no assistance in advancing it. The conviction is forced upon us in many ways that we have little to expect even from the nominal Liberals until we have made our voices more distinctly heard in the constituencies. We might have thought that our claims to a fair share in the administration and benefits of these great national endowments would be recognised by everyone pretending to be a Liberal, but this impression will be considerably modified by the results of this inquiry.

The merest glance at the Report will show that it is decidedly reactionary in spirit, and that some of its most retrograde recommendations were carried by the defection of Liberal members. Regarded from an educational view alone, this Report aims a serious blow at the higher culture of the people. The majority of the Committee seem to have had little sympathy with the broad and masterly views which were unfolded in the Report of the Schools' Inquiry Commission, and which

formed the foundation of the Endowed Schools' Act. The true interests of the nation are to be sacrificed to the interests of the Establishment. All attempts to organise the educational institutions of the country are to be discouraged, lest other interests which are at variance with such organisation should be disturbed. Under an affected reverence for founders' wills, and for the interests of the poor, this Report would perpetuate the sectarian injustice under which Nonconformists have suffered, and would deprive the poor of the higher advantages which may be derived from endowments left for educational purposes.

The Report deals with the Commissioners themselves, and while it administers to them a rebuke for some opinions which they have expressed, and some acts which they have performed, it recognises the good work which has been accomplished, and expresses a hope that with clearer light for their guidance they may do better in the future. This censure was directed mainly against the opinions held by the late Commissioner, Mr. Hobhouse, and by two of the present Commissioners, on the sacredness of endowments. These opinions were expressed freely enough before the Committee by Lord Lyttelton and Mr. Roby. We hardly think that the Commissioners have had the "courage of their convictions," nor have they had much faith in the enlightened appreciation of their views by the people. It was not to be expected that their work could be done without "disturbing a great number of interests, traditions, and sentiments." The very reason of their existence was that such "interests" needed "disturbing" and remodelling. If the schools to which these endowments were attached had kept abreast of the times, the changes contemplated by the Act would have been comparatively easy. No one could be surprised that the most beneficent changes should excite opposition from interested parties. Trustees, who were in most cases self-elected, had almost come to think that the endowments had been created for them, and not they for the endowments. The administrators of these endowments seemed to regard them, in many cases, as if they were private property, or the possession of an ecclesiastical sect. Their national character, and the right of the people to deal with them as national property, have been wholly ignored. The whole question of endowments will speedily become ripe for public discussion, and we have no doubt that the views of the Commissioners will bear fruit. They will not be less likely to commend themselves to the intelligence and moral sense of the community because they are censured by Mr. Gathorne Hardy.

We can realise very clearly the amount of sympathy which the Non-conformists have had in the Committee by a few illustrations. It has always been felt that Nonconformists have been wronged in the very constitution of the Endowed Schools' Commission. The Commissioners are all mem-

bers of the Establishment ; and, with perhaps one exception, all the Assistant-Commissioners belong to the same body. It is no injustice to these gentlemen to assume that they are human ; and we have no right to expect from them a superhuman pitch of virtue. They seem to have neither knowledge of, nor sympathy with, Nonconformists ; and when evidence is placed before them, that in their schemes the governing bodies belong to one ecclesiastical sect, they answer, "whether the statement is accurate or inaccurate we do not know, and do not propose to inquire." We venture to think that if the facts had been reversed they would have known, or would have very speedily inquired. Appeals have been repeatedly made to the Government to give the Nonconformists a representative on the Commission, and these have been "taken into consideration," where they remain as fruitless as all our representations on educational matters have been. In Committee, Mr. Illingworth proposed to insert in the Report the words, "They are also inclined to believe that public confidence in the Commission would be increased, if, in future appointments, the Commissioners and Assistant-Commissioners were not all selected from one religious denomination," and this was lost through the votes of Sir Thomas Acland and Mr. Kay-Shuttleworth. Mr. Illingworth also proposed, "That with a view to the more rapid completion of the work of the Commission, an addition should be made to the number of the Commissioners," and this seems to have been negatived without a division. Ample evidence was given before the Committee, that the co-optative element in the governing bodies created under the schemes of the Commissioners was excessive in numbers, and belonged almost exclusively to one ecclesiastical party ; and Mr. Leatham proposed to insert a paragraph, which, while giving credit to the Commissioners for the motives which had actuated them, declared that "caution should be ever used, lest by an undue recourse to such appointments the impression be produced, that predominance is indirectly sought for any church or denomination in the management of such schools," and that was lost by the vote of Sir Thomas Acland. It is well known to our readers that the appointment of *ex-officio* clerical governors of schools, coming under Clause 17, has been declared illegal ; but Mr. Hardy proposed to insert in the Report the following paragraph : "Your Committee are of opinion that in dealing with endowments subject to Section 17 of the Act, the Commissioners should be enabled to retain an ecclesiastical officer as an *ex-officio* governor, if such appointment is directed by the original instrument of foundation," and this was carried by the votes of Sir Thomas Acland and Mr. Kay-Shuttleworth. In these cases we cannot tell what are the views of the chairman. He was not compelled, as he was in so many instances, to declare with the ayes or the noes. But we see that the just claims of Nonconformists to have a voice in

the government of great national institutions is ignored, and the sectarian official element reintroduced by the votes of so-called Liberals. Is it for Liberals of this type that Nonconformists are to make sacrifices at the next election?

The Endowed Schools' Act came into contact with the Elementary Education Act; and one of the questions which the Commissioners had early to consider was the manner in which they should deal with endowments which were applied to the support of elementary schools. It appears that there are about 2,200 elementary school endowments, but of these about 300 were excepted from the operation of the Endowed Schools Act, because they were at the time of its passing in receipt of the Parliamentary grant. In many cases these endowments were originally designed to furnish a higher education than that which was merely elementary, but they have been gradually diverted to establishing or subsidizing elementary schools; and where these endowments were designed for primary education the State has made better provision by Parliamentary grants, school boards, and local rates. Now, Mr. Forster proposed in Committee that all "elementary endowments, not being grammar-schools, and of which the annual income does not exceed £50," should be excepted from the operation of the Commission, and on the motion of Sir M. H. Beach this income was raised to £100. We regard this as one of the most serious proposals which has emanated from the Committee. It is a retrograde step educationally, socially, and ecclesiastically. It is in perfect keeping with the whole educational policy of Mr. Forster. It is another barrier erected in the way of a truly national system of education; and the manner in which the Education Department deals with this class of endowments will require the vigilant attention of our friends through the country. It is not difficult to see the operation of this proposal. One of the Commissioners pithily described the application of endowments to the ordinary expenses of elementary schools, as "robbing the poor to spare the rich." It is precisely the same kind of action as that by which the landowners have appropriated so many million acres of common land on which the peasant was wont to feed his cow and fatten his goose. In places where these endowments exist, there will be no rates and no subscriptions, and best of all, no school boards! By the benevolence of "pious founders," the proprietor of the land is exempted from the duties of his station which devolve upon his neighbour in the next parish. Many of the endowments, too, that have been so applied, or that may be so applied, are not even educational endowments, but have been diverted to this purpose. They were designed for the poor, but they will benefit only the rich. This is the way in which "founders' wills" are honoured! And to complete the mockery, the Committee recommend

that the governors shall have the power to charge fees. The endowments will spare the rich, but the fees will catch the poor. We have had ample reason to complain of the action of the Commissioners, and this too with regard to their way of dealing with elementary schools; but the best part of the "sound and good work," which they have attempted, has been to utilize these small endowments, and to break the horrid, hopeless, monotony of life among the agricultural poor. This they sought to accomplish by free places in schools, to induce parents to retain their children longer; by exhibitions to enable a child to enter a higher grade school; and by making the endowment the means of giving a general stimulus to education. It is easy to see that a new life might be awakened in our villages by such means. But the proposal of the Committee will operate in exactly the reverse direction. It will tend to perpetuate sectarian schools, and leave them in the hands of irresponsible managers. The rates and taxes may be saved; but the poor will receive an inferior education, and the stimulating influence of hope will be entirely wanting.

In the review of this Report, we come to the conclusion that with regard to this great branch of our national education, we are only at the beginning of the controversy. The Endowed Schools' Act was passed on the full flow of that wave which swept away the Irish Establishment. The Report of the Schools' Inquiry Commission, which disclosed the vast extent of these educational endowments, and the useless, and worse than useless, way in which they were frequently applied, had just been presented to Parliament, and was referred to in the preamble to the Act, and made the text-book for the guidance of the Commissioners. The Act hardly came up to the spirit of the Report on which it was based; but it probably as much surprised its authors, as it astonished trustees and ecclesiastics. It may be that the country was not fully prepared to welcome the great changes which the Act contemplated. To readjust ancient foundations, boldly and comprehensively, to modern conditions and wants was not an easy task. The same influences obstructed and marred the work everywhere. We have never disputed the "sound and good work" which the Commissioners contemplated educationally; we have not concealed from ourselves the difficulties with which they have had to contend; but we have not thought, and do not now, think, that they have done justice to Nonconformists. It would seem that our prospects in the future are less hopeful than in the past. Mr. Forster has embodied in a Bill the recommendations of the Committee, with a docility which might have been expected from a Minister who had humility enough to adopt Mr. W. H. Smith's proposal to transfer the payment of the fees of indigent children from school-boards to the boards of guardians; and there is a danger that

when the Conservatives have asked an inch, Mr. Forster may concede an ell. If this Bill passes into law, and the Commission is renewed, our work will be doubled. In every town and parish where there is an endowment, no matter for what purpose it has been given, our friends must be vigilant. We have no doubt that "schemes" will be presented to the Education Department which will require the strenuous opposition of Nonconformists. Every form of endowment, doles of many kinds, apprenticeship and marriage portions, funds for the relief of poor prisoners and redemption of captives, all will be swept into the net of the Establishment, and applied to the uses of a sect. The "schemes" of the Endowed Schools' Commissioners will require to be examined more searchingly than ever. The extension of the scope of the sect. 19, and the reappearance of the *ex-officio* ecclesiastical governors, will require that we should render to the Commission all possible help in reading ancient documents, and proving the practice that has prevailed in endowed schools. If the vision which we have so long cherished, of a noble system of national education, rising step by step from the elementary schools to the universities, and inspiring our youths with a lofty emulation in the pursuit of learning, and which will leave religion untrammelled and debased by human authority, "tarry" yet a while, we will not "bate a jot of heart or hope" that that vision will be fulfilled, nor of energy to hasten its accomplishment.



ECCLESIASTICAL SKETCHES.

V.—THE BISHOP OF LINCOLN.

THE sound High-Churchman of the old school seems in a fair way of dropping out of existence altogether. The "High and dry" men who had often little learning and still less piety, whose apathy and indolence, even where they had no greater faults, contributed so largely to the growth of Dissent in rural districts, under whose administration not only did religion languish but the very edifices and services of their Church were allowed to fall into neglect and decay, whose ritual was as slovenly as their preaching was feeble, and who cared as little for æsthetic beauty as for spiritual truth and power, have for some time been rapidly diminishing in number, and it will be a happy thing for the Church when they are an extinct species. But there was another section of the High Church party, who represented as accurately as any men can the ideal of the Anglican Church, of a very different character. They were men of devout spirit, of distinguished learning, and of devoted loyalty to their Church. Accepting the teachings of their Church as though they were a second revelation, and reposing implicit

faith in the authority which belonged to her as a branch of the Catholic and Apostolic Church, they did not trouble themselves about the logical inconsistencies of their position, but were able with the most perfect equanimity to talk the language of Protestantism to Romanists, and then, turning round, to address themselves in a style not unworthy of the most extreme Romanist to the unfortunate Dissenter who had dared to apply to their Church the very principles on which they judged and condemned that of Rome. A position more incapable of defence can hardly be conceived, but they were never troubled about it, and to do them justice they did not for the most part greatly distress themselves about those who would not admit their claims. It may sound paradoxical, but it is nevertheless true, that the extravagance of their pretensions to some extent preserved them from violence in enforcing them. The elevation from which they looked down upon schismatics and Dissenters, whether Romish or Protestant, was so lofty that its calm serenity was hardly disturbed by polemic strife or sectarian bitterness. They pitied those who were insensible to the attractions of the purest branch of the Catholic Church, and they might hint their fears as to the possible destiny of rebels against an authority so indefeasible and yet so gentle; but it was rarely that they threw themselves into any active efforts for the suppression of Dissent, contenting themselves generally with a dignified assertion of their authority, and regarding schism as one of the many forms of evil against which they had to contend, but which in God's good time would be extinguished.

This type of Churchman is rapidly making way for another, more eager, energetic, and aggressive in spirit; we must add also, more consistent in the development of its own principles. This latter class has all the advantage of youth, spirit, resolution, and, what is not less important, distinctness of aim and singleness of purpose on its side. A party like this is sure, especially in an age like ours, to prevail over a more cautious hesitating body, halting in its opinions and feeble in its policy, and thus the High Church school of the last generation is being transformed into the "Catholic" or "Mediaevalist," or, according to the latest Oxford nomenclature, the "Ultramarine" party of our own day.

We have, however, still some representatives of this High Church party left, and among the most renowned, respected, and honoured of them is Dr. Wordsworth, the Bishop of Lincoln. In his faith in the supreme authority of the Church, in his aversion to purely Protestant ideas, in his assertions of the efficacy of sacraments, he goes almost as far as the strongest Ritualist could desire. But here his sympathy with the school ceases, and with him it is not caution or timidity that operates to prevent an open approval of teaching or practices which in his secret

heart he regards with favour, but a distinct and conscientious opposition to their views. As a strong Anglican he is a decided anti-Ritualist. He is so far from sharing the tenderness for the Romish Church which that party have shown, but which it must be added was much more common a few years ago than it has been of late, since Rome has shown her determination to make no concession, and since it has been found that the doctrines and practices which made her so attractive may be enjoyed to the fullest extent in the Anglican Church, that he treats that Church as a schismatical community, and identifies her with the mystical Babylon of the Apocalypse. So far, too, is he from committing himself to their sacramental practices, that in his recent Charge he speaks of some of them in terms of strongest reprobation. Fasting Communion, non-communicating attendance, the Priest turning his back upon the people while offering the Consecration prayer, and the enforcement of private confession are condemned by him, and condemned in a manner which indicates his sense of the great peril to which the Church is exposed from the determination of these extreme Anglicans to press them. We have no doubt that he considers himself as one of the most sturdy opponents which Ritualism has to meet upon the Bench, and that the strength which it has gained is due to an unfaithfulness to those great principles of the English Church of which he is the consistent and courageous champion. Puritanism has made Ritualism, and Ritualism is producing Puritanism; and in their keen antagonism to each other, the eager adherents of both systems will not see that the true answer to the errors against which they are contending is to be found, not in an opposing error of their own, but that wise, moderate, and scriptural view of Christian truth held by the Church of England and her faithful son, the Bishop of Lincoln.

He would probably be surprised to be told that with all his opposition to Ritualism, he is really giving it greater help and encouragement than if he were more directly and avowedly in sympathy with it. It is interesting, if not amusing to see Dr. Wordsworth, standing on that narrow neck of land—and a very narrow neck indeed it is—on which alone he thinks a secure and firm footing is to be found, and addressing himself to the mighty oceans rolling on either side and lashed to unusual fierceness and fury by the storms of the age, in the expectation that his feeble adjurations will stay their wild waves. The truth is, his puny voice is hardly heard at all amid the war and din of the tempest, and those who do hear, laugh his appeals and warnings to scorn. As for the Ritualists, they accept his principles of Church authority and sacerdotal right, and use them for their own advantage. He is strong in the early Fathers, but why should they, when the appeal to tradition has once been made, content themselves with reference to those authorities whom he quotes?

He rests much on the "judicious Hooker;" but however judicious and eminent Hooker may be, he is not the only great Anglican Divine, and if we begin to call in witnesses as to the theology of the Anglican Church, there are a goodly number who may fairly claim to be heard on the opposite side.

So in relation to the Eucharist, though the Bishop takes what may be regarded as a Protestant view, he makes concessions which are extremely dangerous, and may very easily be turned. We give him full credit for sincerity, and for some courage in speaking so plainly on the points to which he refers in his Charge, yet we cannot but see how the effect of his condemnation is destroyed by some of his other statements. "In the Holy Communion," he says, "there is a perpetual commemorative representation of the One all-sufficient Sacrifice, offered once for all upon the Cross, and the efficacy of that sacrifice is there pleaded before God; and in this sense the Eucharist may be called a commemorative sacrifice." It is possible of course to hold this and yet to deny that there is any transubstantiation of the sacramental elements into the Body and Blood of Christ, or any actual repetition of the sacrifice by the priest at the altar, but the one view is divided from the other by but a thin line, and may easily develop into it, especially when we have in addition this view of the functions of the priest: "He is an 'angelus ascendens' to God from men on earth with prayer, and he is an 'angelus descendens' from God in heaven to men with blessing, and with the precious gifts of pardon, and grace, and life immortal, bestowed in communion with Christ, Very God and man, on all penitent and faithful receivers of that Holy Sacrament." In like manner the Bishop finds, or thinks he has found, a *via media* on the subject of Confession. Lord Shaftesbury himself might be satisfied with his statement as to the evils of private confession. "I shrink from the thought of the anatomical dissection of consciences to which such votaries are required to submit, and from that long catalogue of interrogatories which may be seen in any 'Manual of Confession' as taught and practised by the Church of Rome, and which are an outrage against modesty and virtue." But his Lordship's satisfaction, and that of Protestants generally, must be considerably qualified when they find that while "the Church of England does not enforce confession as a rule, she admits and approves it as an exception." The Bishop is quite right, and only sets forth a fact which the ardent Protestants in the Establishment are very desirous of ignoring, but in the encouragement thus given to the practice "as an exception," everything is conceded. For the Church cannot be said to disapprove in principle of that which she admits even as an exception. Besides, the sanction she gives in the Prayer-book to these exceptional cases is purely of "private interpretation," and the discrimination between

the cases to which it does and those to which it does not apply must be the "private interpretation" of each individual priest. It is very possible that he may be "some youthful priest, perhaps (pardon the supposition), neither learned nor discreet, and who may be more able to create scruples and doubtfulness in the minds of others than to quiet them by the ministry of God's Holy Word," but, nevertheless, to him belongs the right of deciding when he ought to urge private confession, and to whom and on what conditions he will grant that absolution which the Church has distinctly authorised him to pronounce. The Ritualists, instead of being induced by this style of reasoning to abandon their own views, might rather plead the Bishop's arguments in their favour. "In the medical treatment of our perishable bodies, quackery is punishable by law. Surely spiritual empiricism, which may jeopardise the health of immortal souls, ought not to escape scot-free." If we were Ritualists, taking this in connection with the admission that there is to be confession in exceptional cases, which of course will be those that present features of peculiar difficulty, we should contend that the right conclusion from such premisses was the necessity for appointing the order of confessors which they are so anxious to establish.

These are only illustrations of the difficulties which High Churchmen like Dr. Wordsworth have to meet and they explain the manner in which they have prepared the way for the men whom they regard with distrust and sometimes even positive aversion, but who are nevertheless their own lineal and legitimate descendants. He says: "The greatest friends of Puritanism in our Church (though we do not suppose they are aware of it) are they who attempt to Romanise it." Well, of course, the more extreme the anti-Protestant development, the more decided will be the rebound in the opposite direction, but it is unjust in the teachers of anti-Puritan or anti-Protestant principles to attribute the result they deplore to those whose great fault is that they have been too loyal and consistent as their disciples. There is, however, a singular and refreshing verdure of intellect about the Bishop which would preserve him from being troubled by such thoughts as these. By what process a man can bring himself to believe that the Church of England has had such special light and wisdom communicated to it, that it is entitled to treat all who oppose its claims as rebels against God, whose only hope of salvation, whatever be their faith or virtue, is in those "uncovenanted mercies" which may reach the case of some who have excluded themselves from his covenant of grace by separating from his true Church, it is not easy to conceive. The Church of Rome has, at least, the unbroken traditions of more than a thousand years, the admission of her power by a large proportion

of professing Christendom, and a multitude of surroundings which, at least, lend a shadow of support to her preposterous claim. She lays down as a fundamental principle the supreme right of the Church, and she has carried it out. There is no older community from which she has dissented, for even the great schism of the Eastern and Western Church was rather the parting of two rivals, each of whom claimed to be the representative of Catholicity, than the attempt of either section to overthrow the authority it had hitherto confessed, and to exercise its private judgment by reforming that Catholic Church of which it was only a part. But the Anglican Church holds no such ground, and yet such men as Dr. Wordsworth assert for her an authority little short of that claimed by Pius IX.

The recent Pastoral of the Bishop, addressed to the Wesleyans, is, in fact, so Popish in spirit and in claims that we might, in reading it, fancy that we had got hold of a rescript from the Vatican were it not for the more genial and kindly spirit which it breathes. It is so complete a revelation of the man, that it deserves our special notice. There is in Dr. Wordsworth very much of the recluse and ascetic. He has been so little affected by the influences of modern thought and life that he speaks and writes rather as a man of two centuries ago, and one who even then had seldom gone far beyond the confines of his own study, than as a Bishop charged with the administration of a diocese in this busy, stirring, free nineteenth century. He is the representative of authority, and it is his simply to assert it. He can hardly be ignorant that there are numbers who would challenge his right altogether, but he writes with all that sublime confidence which one who had received a direct commission from God might assume. The idea of addressing a Pastoral to Wesleyans, who have forsaken the Communion of his Church, and who, with all the foolish talk of some of their leaders about the Established Church and their childish desire not to be classed as Dissenters, are as proud of their independence and as intensely attached to their own sect as any of our denominations, would hardly have occurred to one less possessed with the ecclesiastic and sacerdotal spirit. We are tolerably sure that a great many of the prelates, and even some of them who appear to be most liberal, hold precisely the same views that he expresses, but for many reasons they would not have adopted such a mode of expressing them. But Dr. Wordsworth seems unconscious of the ridicule that he must draw upon himself, and the injury he will do his Church. It is hardly conceivable that a man in his rational mind could be ignorant that the Wesleyan who did not laugh at him would probably be roused to an indignation which might convert him into a supporter of Mr. Miall. Yet the Bishop is perfectly rational, and what is more, he is

a devout, well-meaning man, with a faith in his fetish the Church, but in all other respects intelligent and able. The arrogance of his Pastoral is of course offensive, but the offence is greatly mitigated by the extreme innocence which pervades it. It is not easy to be angry with a man who seems so entirely insensible to the state of the world around him, who is dwelling in a dreamland of his own, and seems to fancy that others will believe in his visions as much as he believes in them himself.

The occasion of the Pastoral is instructive. A clergyman of his diocese had been distressed by the inscription on a tombstone in the churchyard "in memory of —, a happy labourer in the Wesleyan Methodist Church." That his parishioners should thus be led to suppose that the Wesleyan society was a Church—that in fact there could be any Church in England except that which the State establishes, was an offence to this good man, who applies to his deeply-sympathising Bishop to ascertain what could be done. The Bishop was too wary to advise the removal of the stone, for that he knew was contrary to law, but he gave this advice in the interests, we suppose, of orthodoxy if not of peace: "Liberate your conscience. Disabuse your people of erroneous notions. Imitate the Apostle Paul, who beheld an altar at Athens and took a text from it, and preached a sermon upon it. Use this inscription in your churchyard as a subject for one or more sermons to your people, on the present relation of Wesleyanism to the Church, and on the sin and unhappiness of schism, and on the duty and blessedness of Unity in the Truth." Example, however, is always better than precept, and so the Bishop proceeds to do himself what he advised the clergyman to do. There is but one thought, presented over and over again in different forms, running through the whole of this appeal, and that is, that the Wesleyans are guilty of the sin of schism, and that their first duty is to reconcile themselves to the Church from which, contrary to the wishes of their founder, they have separated. They are told that if John Wesley could speak to them now, he would remind them "that Korah and his company, who were Levites, and invaded the Priest's office, were consumed by fire from God;" and lest any should console themselves with the idea that their ministry had been blessed of God, the Bishop warns them against so dangerous a delusion, by pointing them to the example of Balaam and Caiaphas, who "prophesied of Christ, and many have been edified by their prophecies; but nevertheless, they who prophesied were objects of Divine wrath."

We admire the plain speaking of the Bishop. It is infinitely better than the bland and honied accents in which we are sometimes assured of a friendship, which never takes any more practical and substantial form. We can quite believe that many of his Episcopal brethren will be annoyed at his imprudence, but he only tells us what he believes and

what it seems to us his Church teaches. Only, when he is on ground like this, he must not forget that he is in very slippery places, and he should not be too anxious to insist that "the Church of Rome is not merely teaching many great and grievous errors at variance with Holy Scripture, and with the doctrine of the ancient Catholic Church, but she endeavours to impose those errors upon all men; and she will not hold communion with anyone who will not communicate with her in those unscriptural and anti-scriptural errors." For if the Bishop has a right to pronounce the Church of Rome, why may not Wesleyans pronounce him and his Church, in error; and if the Romish Church errs in imposing errors upon others, does not the English Church the same, when she refuses to recognise a society of Christian people as a Church because they have left her communion? The world will not bow before the golden idol of infallibility set up by Rome and Pius IX. It certainly will not humble itself before the inferior one, with its feet and toes of miry clay, which Dr. Wordsworth would have it honour.

The Bishop must have learned something of this in the Congress of the Old Catholics at Cologne. The experiences of that remarkable assembly must have been of the nature of a surprise, and in some respects a disagreeable surprise, to this decorous, respectable old Bishop, who is the very soul of amiable courtesy, but who unites with it a considerable amount of that dignity which, in this country at least, is always associated with the idea of a Bishop. The Bishop is, as might be expected, an enemy of tobacco, and the extent to which the practice of smoking is carried by the free and easy Germans was doubtless as astonishing as it was offensive. On one occasion, at the house of one of the professors at Bonn, where some of the leaders were assembled for grave discussion, the inevitable cigars were introduced. In due course they were handed to the Bishop, who put them aside with a gesture which could not be misunderstood. Although others present had helped themselves, such was the influence of the Bishop's example that no one ventured to use the obnoxious weed.

But if the German customs were distasteful to the Bishop, the Bishop's ideas, and even his bearing, could hardly have been more acceptable to them. There was, according to the accounts of intelligent eye-witnesses, a very marked contrast between him and his companion, the Bishop of Ely. The latter felt that the air of authority which an English prelate might assume in a Church Congress at home, and which even there is not always borne with patience, would be extremely out of place in such a great assembly, where he was present only as a guest, and he acted and spoke accordingly. Dr. Wordsworth, on the other hand, was possessed with the idea that he represented a great historic Church, which had had experiences closely resembling those of the Old

Catholics, and that it was his place to instruct them as to their position and duties. The leaders of the movement were men of intellectual powers at least equal to his own, and who understood their own position, with all its difficult and complicated problems, better than he possibly could, and it could not have been pleasant for those able and learned men to be treated as a set of neophytes, even by an English prelate. And yet the Bishop was not only perfectly unconscious of the offence against good taste and sound policy which he was committing, but would no doubt have been extremely surprised that anyone should object to his performance of what to him was an important duty. He rejoiced that they had rebelled against the Papacy, which in his view is Antichrist; and his anxiety was that they should preserve their true Catholicity by imitating as far as possible the example of the Anglican Church. It was simply another illustration of that marvellous faith in the claims of his Church which is characteristic of the good Bishop, and which would be extremely unpleasant if it were not for the personal amiability by which its harsher features are to some extent toned down. The Germans, however, did not recognise the force of his reasoning—do not seem to have been enamoured even by his ideal, and had sufficient knowledge to perceive the wide difference between that ideal and the actual Church of England.

We conclude as we began. Dr. Wordsworth, estimable, pious, and devoted as we believe him to be, is in fact a man of another generation. In the eighteenth century he would have made a model prelate, but despite his great learning, the service he has rendered to Biblical literature—which we should be the last to depreciate—and his implicit loyalty to his Church, we doubt whether they who placed him on the Bench promoted either their own interests or those of the Church. He is actuated by the spirit of his Church, the spirit of moderation, of compromise, and of exclusiveness. But for that very reason he is out of harmony with the age. The day of compromises is past, and the men who are seeking to maintain them have a hard struggle against the ardent partisans on both sides. They who contend for the Word of God alone “will, with God’s help, be able to stand firm against the errors and arts of Romanism, and to defy the assaults of unbelief.” But they who, with the Bishop, desire also to fortify themselves with “the sanction of Christian antiquity,” forsake an impregnable position for one whose weaknesses they will learn by a bitter experience of disaster, difficulty, and defeat.

THE POLITICAL RELATIONS OF NON- CONFORMISTS.

THE recent course of events has forced Nonconformists to take an independent political position ; but such an attitude is so contrary to all their traditions, to their well-known and sturdy loyalty not only to Liberal principles but to the party professing to represent them, to their common practice of rendering faithful service to their leaders without pressing any claims to their own, and in fact to the feeling that the attainment of the objects specially near to their hearts could not immediately be realised, that we are not surprised to find some of our own friends hesitating as to the wisdom of such a procedure, and still less to see the mingled consternation and anger it has excited in many of our quondam allies. Of course all in whose eyes the Liberal party is only a powerful organisation, derived from the Reform Club, and intended to keep a certain set of men in power, regardless altogether of the policy they pursue, who test the soundness of a man's Liberalism by the fidelity with which he obeys Mr. Glyn's whip, and whose one desire is that the party should triumph whatever may come of its principles, are extremely irritated by an action based on ideas so contrary to all their views and so disturbing to their calculations. Even more disappointing and annoying is our conduct to those who, though Liberals, are first Erastians, whose Erastianism colours all their political views, and whose attachment to the Liberal party is largely due to the hope that its power may be employed in favour of their ecclesiastical policy. That we, on our side, should object to such an interpretation of Liberal principles, and especially that we should give practical force to our objections by refusing our support to those who act upon it, is sometimes treated as an act of unparalleled audacity ; at others as a sign of political insanity. All this, however, is so entirely in the natural course of things that it is not at all likely to affect our action. Indeed, the style of criticism which we have already had to meet is itself one of the best justifications of the decision at which a large body of Nonconformists have arrived, for it reveals an extreme divergence of opinion which must have led to a disruption of the party whenever it had to deal with questions affecting religious equality, and reduces the controversy about policy to a mere question of time. On this point, as well as on the more general question, we think it will not be difficult to prove not only that Nonconformists are right, but that they have no alternative except to resolve that their future relations to the Liberal party shall

be determined by the position that party is prepared to take in respect to the principles of religious equality. That we shall be able to satisfy our opponents of this is hardly to be expected; but it will be something if we can prove to them that we are not acting under the petty feelings which have been so freely ascribed to us, and that our conduct, however inconvenient, is not so factious and unreasonable as it has been represented. It is, however, to Nonconformists, especially to those who are at present "halting between two opinions," reluctant to sever old ties of party allegiance, and yet indisposed to submit to the contempt with which their principles have been treated by the Liberal leaders, that we address ourselves, in the hope of convincing them that a course of manly decision is not only the path of wisdom and safety, but is the only one compatible with loyalty to conscience.

We have been judged and condemned on two very opposite grounds. There are some who fancy—and Mr. Bright has given some countenance to an idea to which, nevertheless, he himself supplied the most effectual contradiction—that we are irritated by a petty grievance about the 25th Clause of the Education Act, and are ready, because of that, to break up a great party from whose union and strength Dissenters and the country at large have derived so much benefit. For the "fraction of a fraction of a whole political programme;" for "the view taken of an insignificant sub-section of a great measure," for the sake of "a petty shibboleth;" for an "infinitesimal, and as it seems to us, almost contemptible scruple involved in the question about the fees of poor children;" because of a "morbid imagination which puts annoyances instead of grievances," now that we have no longer any grievances to complain of, we, if the *Spectator* is to be believed, are prepared to forsake our party. Yet, strange to say, on its own showing, we have been distinguished for the strength and sturdiness of our Liberalism, the generosity with which we have thrown ourselves into all the great struggles of the party without care as to their special relations to us, and, above all, the enthusiastic loyalty we have shown to leaders in whose conscientious loyalty we believed, notably clinging to Lord John Russell "through all the financial discredit of his first administration;" and it might have been added to Mr. Gladstone's, even after our discontent with his educational policy, through all the scandal of the Collier appointment, and the difficulties of his Irish University Bill. Now, however, we have suddenly become so narrow or so petulant that we want "independent members to consent to let their politics hinge on this arbitrary little pivot of pauper children's school-fees." *Credat Judeus Apella*; the intelligent writer in the *Spectator* surely cannot. Had it been so, indeed, the argument would have been as strong on the one side as the other. The Ministry are at least as much to blame for pressing this small

point so determinately against us as we can be for being so determined in our resistance. If, on the contrary, it be a principle with them to maintain what they consider a right, why should we not have credit for a like fidelity to principle in resisting what we hold to be a wrong? The question between us as to this 25th Clause is as to the right of an indigent parent to demand that the State shall instruct his child in the principles of his own creed—a right of so extraordinary a character that even the Minister who can plead for it with such an appearance of reverence for the consciences on which we tyrannical Dissenters are prepared to trample, only admits its existence in cases where a school belonging to his sect is near the parent's residence. In the whole of our experience we never met with a plea so hollow advanced with such unction and apparent earnestness. We do not, however, object to this. All we say is that we are not to be censured if we attach to it as much value as its defenders, and oppose them with a resolution equal to their own.

As to the Amendment Bill, that is of secondary importance in itself. Whether the payment is made by school boards or boards of guardians; whether it is made directly to the school-managers, or passes through the hands of the parent; whether the amount is large or small, is material not to our principle. Of course we have our opinions on these points, and on the whole we are disposed to think that Mr. Forster's proposed amendment was worse than the original clause, but that judgment is formed on educational as well as on Nonconformist grounds. We did not care to consider whether we should have to pay more or less in consequence of the proposed change, for we are not contending about the amount of the payment, but about the right. That was asserted, and deliberately asserted, in the Amendment Bill as much as in the original Act, and to suppose that we could be satisfied with a change which in fact meant nothing, was an insult either to our understandings or our consciences. The 25th Clause, as a legal recognition of a principle of very wide bearings, would itself justify very decided action on our part, but even it does not stand alone. It is an integral part of a system by which public money and authority are to be used to maintain sectarian education, the most characteristic clause of a bill which Mr. Bright has condemned in language which has now become classic. Perhaps it has been a misfortune of the controversy that it has turned so much upon this particular clause. It has, at all events, afforded the *Spectator*, and other critics of his type, an opportunity of representing us as contending for the "infinitely little," and it has encouraged some politicians in the idea that if some slight concessions were made in relation to it, our dissatisfaction would be removed. We must confess, however, our surprise

that we should have been so misunderstood, or that our resistance to the clause could have been regarded as anything else than a protest against the sacrifice of the rights of the nation in public elementary schools, in deference to any church or body of clergy. The repeal of the clause would not have removed the evil, but it would have taken away one of its strongest defences, and under the circumstances would have been to a certain extent a surrender of the vicious principles on which the sectarian system rests. That is the ground on which we have so earnestly sought it, and on which we attach so much importance to the fixed resolution of the Ministry not to concede it. It is as a new expression of that resolution that Mr. Foster's little Bill assumes such importance in our estimation.

But while on the one side we are reproached with a readiness to forsake our friends on very trivial grounds, we are told on the other, and often by the same persons, that we are making extravagant demands, and not only that, but endeavouring to enforce them on a party of which we are only an advanced section, while some go so far as to say we are repeating the policy of the United Kingdom Alliance, and similar movements. There is just enough appearance of truth in such statements to give them weight with certain minds, and especially if they are minds which are already very desirous not to be convinced that we are right. But plausible as they seem, nothing could well be more fallacious. For the principle of religious equality has been accepted by the Liberal party in a way in which the principle of none of these other movements has been. Indeed their promoters themselves frankly admit that the social reforms they are seeking lie outside the sphere of mere politics, and are not to be treated as party questions, and indeed many of them avow their resolution to disregard all political and party considerations in order to advance the object they have at heart. There has been a great deal too much of this talk lately, which, however, we hope reached its lowest point in the magnanimous determination of Mr. Plimsoll to subordinate everything to the protection of the sailors, a most important and laudable object, which is in great danger of being injured by the injudicious advocacy which would have the people of Sheffield forget all Mr. Roebuck's political delinquencies, and remember only that he will support Mr. Plimsoll's Bill. If we could fairly be convicted of such extravagance and folly, we should feel that we had abundant reasons for humiliation. But the cases are in no ways parallel. On one side are a number of men who have taken up some idea of their own which, whether right or wrong, has no claim whatever to be regarded as an article of the Liberal Creed, and which as a matter of fact is held by both Tories and Liberals indiscriminately; but who see in the political power they possess an instrument by which, in the balanced

state of parties, they may snatch a transient victory, and who resolve to do it by giving their votes in return for support in a non-political movement—who, in other words, are prepared to sacrifice the political interests of the nation in order to accomplish a desired social reform. On the other side are we, true and hearty in our attachment to Liberalism, and its fundamental principle, which we hold to be opposition to all class privileges, and objecting to the Government because of its unfaithfulness to that principle. We contend that the understood conditions of our alliance with the party have been broken by the action of the Government in deserting our common principle, and that it is not we, but they, who have severed the ties by which we were united. It has been said, indeed, that advanced Liberals of former days have been content to wait for the growth of public opinion in favour of measures which at first were unacceptable to the Right of the party. If they did, there were some of them, especially the leaders of the Anti-Corn-law League, who did not shrink from very decided proceedings—proceedings of the very kind which are objected to in the case of the Nonconformists—to stimulate the growth of that opinion. But we, however, were quite ready to wait, and in truth we have been so well disciplined in the grace of patience that it would not be at all difficult for us to wait still, if the Government had simply maintained an attitude of neutrality to our movement. The difference then between us, and those with whom we have been classed, is very marked. They are unfairly trying to use the exigencies of political conflict to extort the adhesion of Liberals to certain social schemes to which the party has never been committed; we are simply calling upon them to be faithful to the principles they have always avowed, and for which they and we have together fought. We have not even asked our leaders to go forward at once to the extent we think right and desirable; we simply declare that, whatever be our respect and admiration for them personally, even that will not lead us to go backward with them.

The advanced Liberals of former times, who are held up as examples to us, were not tried as we are to-day. The old Whigs, of whom they often complained, and from whom sometimes they separated themselves, though they were slow to advance, did not attempt any retrograde action. The eight-shilling fixed duty on corn, proposed by Lord Melbourne's ministry, did not satisfy the Free Traders, but it would not have been a new buttress to the system of protection. When Lord John Russell told his party to "rest and be thankful," he did not mean that they should relieve the labour of a toilsome ascent by beginning to retrace their steps. Even in the dark and dreary days of Lord Palmerston, Reformers had only to wait the advent of better times, and had not the additional mortification of knowing that when they came,

their difficulties would be increased by the work which their own friends were doing, and which they would have to undo. But we have to complain not of a policy of inaction, but of strong and decided action in opposition to our views. We had made up our minds to endure the continuance of the old Church Establishment till the nation was convinced of its injustice ; but it is another thing when we see what has been happily called a "juvenile Church establishment" springing up at its side, and are expected to support the Ministry who, in creating and supporting it, have betrayed our confidence, and done an injury not only to us but to their party in general, which will not easily be repaired. Of all the foes of Liberalism none have shown themselves more inveterate and determined than the clergy, and the schools placed under their control will help to extend and strengthen an influence which always has been, and always will be, employed in defence of Toryism. The ecclesiastical results mainly concern us, but in the political consequences all the party are interested, and the only marvel is that even the moderate Liberals, and especially the representatives of counties, have not shown themselves alive to the new difficulties which Mr. Forster's policy is creating for them in their several districts. It may seem a very magnanimous thing in a statesman to despise party interests, and to legislate in a manner which is sure to inflict injury on his own friends ; but unless his friends see the justice and necessity of the procedure, they can hardly be expected to aid him in so benevolent an enterprise. We at all events who look at something beyond the effect on the fortunes of a Ministry, are not prepared to acquiesce in the theory of party relations which would convert us into mere "hewers of wood and drawers of water," whose one duty is faithfully to serve our leaders without reference to the policy they adopt. The interests which are at stake are too serious, and the influence which the Ministry is exerting upon them too mischievous, for us thus tamely to surrender our own conviction at the bidding of our chiefs. We cannot put allegiance to party before loyalty to principle, nor continue blindly to support a Ministry because of the name it bears, when its actions falsify the professions which the name implies.

In reviewing the course of the Government on this Education question, it is not easy to resist the conviction that it indicates a determination on their part to show their independence of Nonconformist feeling, and to risk even the possible withdrawal of Nonconformist support. Mr. Forster cannot have deceived either himself or his leader into the belief that his proposed amendments of his unfortunate Act could conciliate us, and in offering them as a settlement of the difficulty the Government showed that they were either indifferent to our allegiance, or that they felt assured of it under all circumstances ; at all events, that

they considered it more important to assert their so-called principle than to assure themselves of our continued confidence. We were ourselves prepared for this by the tone of Mr. Gladstone's reply to Mr. Miall, so different, not only from that of the previous year, but from everything to which we have been accustomed from him. It was not that he opposed us with decision and even vehemence, but that he did it in a style which seemed to indicate an utter disregard of our opinions, and even a desire to free himself from all suspicion of any sympathy with our views. Seldom, if ever, has a great leader addressed a powerful section of his own supporters, and a section which had shown him an enthusiastic attachment rarely enjoyed by any English statesman, in a speech so irritating. It was natural that Mr. Disraeli should exult in the success of his own ingenious device to destroy Nonconformist and middle-class influence in the constituencies, and warn us that our old power had passed away; but for Mr. Gladstone to catch up the strain, and amid the applause of the delighted Conservatives to exhibit us as a small party, which had over-estimated its strength, and which would be even feebler in the next Parliament than the present, was a mistake which even his characteristic impulsiveness does not sufficiently explain. Whatever be the reason, a change seems certainly to have come over the spirit of his dreams since his defeat on the Irish University Bill; a change which we feel assured will prove most disastrous to himself and his party. He has seemed less disposed to obey those higher instincts of his own heart which have so often guided him aright, more inclined to listen to the counsels of moderation and expediency, to some extent estranged from the more advanced men of his party who have always been his heartiest supporters, and trusting rather the class who have only accepted his leadership as a hard necessity, and have always regarded him with a feeling of jealousy. Easily susceptible as he is of impressions, it might almost seem as if his defeat in Parliament, and the signs of his waning popularity as shown by the Bath and Gloucester elections, had created in him a belief in a strong Conservative reaction; and certainly there are some signs of that reaction having passed over his own mind. The speech of which we are speaking was indicative of this, especially in the reference to the disestablished Church of Ireland, which showed that he half recoiled from his own work, and was willing rather to afford his opponents the gratification of hearing a confession of his disappointment and partial failure from his own lips, than encourage the idea that he was ready to go further in the same direction. When we first read the speech, we felt that it signified much more than appeared on the surface; that it was, in fact, a manifesto, and that after it Nonconformists had nothing to expect from the Ministry; and Mr. Forster's Bill, so different from that which

had been foreshadowed by rumours which seemed to be well founded in the earlier part of the session, fully confirmed our anticipations, and proved to the satisfaction of all but those who will not be convinced, that the Ministry are resolved that if there is to be a reconciliation between them and their Nonconformist allies, it must be by an unconditional surrender on our part, not by a concession on theirs. They have not even given us a decent pretext in case we desired one, to bury our discontents, and seek amid the excitement of new struggles and victories which we might unite to secure, to forget the dissensions of the last three years. They have simply made us understand that if we remain in the party, we must allow our principles to remain in abeyance, forget all our strong declarations, and eat the leek with as great a show of cheerfulness as we can assume.

This attitude of the Liberal chiefs to Nonconformists is a new phenomenon, and is due chiefly to the new elements which have been introduced into the party, and are doing much to alter its character. The Whig leaders of the last generation were strong Churchmen, but they had a healthy distrust of clerical influence, and combined with it a clear perception of the value of Nonconformist support. Lord John Russell was as little disposed to remove the Establishment as Mr. Gladstone or Mr. Forster, but he looked upon it on the one side, and Dissent on the other, with very different feelings from those of the High Churchman, or the modern Erastian. Erastian he probably was, but his was not the Erastianism which would increase the power of the clergy, in the expectation that it might afterwards be controlled by the action of the State. The Education Bill naturally called forth his strong condemnation (just as it has excited that of John Bright, and in fact of every true Liberal, whose political views have not been warped by his ecclesiastical tendencies), because he saw that it extended the power of the clergy, and he could not be brought to believe that that could in any way be a Liberal procedure. There is the ring of the same sentiment, clear and distinct as ever, in his reply to Canon Gregory, who had asked his help for that National School Society which will profit so largely by Mr. Forster's policy. "I am aware that the Society is the representative of the Church of England in the work of education, but I am also aware that the National Society was founded in 1811, with a view of superseding the British and Foreign School Society in the work of education, and excluding the children of all parents who embrace the Christian faith without belonging to the Church, from the benefits of education. I am aware, also, that many of the clergy of the present day are friendly to the restoration of those practices, which led to gross abuses, and to the reformation of the Church." How different is this from the language of our modern Erastian Liberal. He is sublimely

indifferent to the sacerdotal mania by which the clergy are at present possessed, but so long as they will remain in the Establishment, is content not only to allow them the utmost latitude for the development of their views, but to place the resources of the State at their command. He refuses to see the sectarian spirit in which, as Earl Russell points out, their educational work has been carried on, and lavishes praises on the sacrifices of the clergy in the cause of education; though, as his lordship's reminder suggests, they were inspired mainly by rivalry of an unsectarian institution, and a desire to maintain the ascendancy of the Church. The spirit of the two men is in direct antagonism, and no one who marks the contrast can be surprised at the change which is being wrought in the relations between the Nonconformists and the Liberal party. The old Whig managers would have said, that of all the elements with which they had to deal, the most certain and reliable was the Nonconformist; and if the whips of the present day find that the very contrary is the case, they must seek the explanation, not in any change of temper on our side, but in the tone of some of the men who are now at the head of the party.

One of the great prophets of the Erastian School, which is striving to shape the ecclesiastical policy of Liberalism, tells us that the parson is in the parish, like the magistrate, "a national officer with an appointed function," and adds: "If one or two voluntary performers, dissatisfied with the magisterial system, set themselves up in each parish of the country, called themselves magistrates, drew a certain number of people to their own way of thinking, tried differences and gave sentences among their people in the best fashion they could, why, probably the established magistrate would not much like it; the leading people in the parish would not much like it, and the new-comers would have social mortifications and estrangements to endure. Probably the established magistrate would call them interlopers; probably he would count them among his difficulties." The only minister in a parish, according to this great authority, who does not "assert his ordinary self by being there," is the clergyman, while the Dissenter is little better than an anti-Christian nuisance. "It is not the Bishop of Winchester who classes dissent, full of a 'spirit of watchful jealousy,' with spiritual hindrances like beershops—a corruption of the spirit along with corruptions of the flesh; it is St. Paul. It is not the clergyman who is chargeable with offence in wishing to 'stamp out' this spirit; it is the Christian religion." We have no desire to make anyone answerable for these sentiments except the writer, even though he bears an honoured Liberal name, and we suppose may, in some sense, be described as a Liberal, is one of her Majesty's Inspectors of Schools, and is rumoured to have had some influence in the fashioning of the Educational scheme. But we do say

that this is nothing more than a full and distinct exhibition of an Erastianism which is popular in certain Liberal circles, and that it is the spirit by which the educational policy of the Government is inspired. So far as the rural districts are concerned, their Education Act might truly have been described as an Act for the extinction of Dissent. Given a school under the control of the clergyman, with compulsory power employed to force the children of Nonconformists into it, with fees paid by the guardians for all children whose parents cannot afford to pay for them themselves, and what is likely to be the result in the course of a generation? A more effectual process for "stamping out" Dissent could not well be devised. It is true there would be a Conscience Clause, but for the observance of it we have no guarantee, for Mr. Forster has distinctly said that the Inspector of the School Board must not be allowed to invade the sacred precincts of these "voluntary" schools to see that its provisions are observed, and even though he were, that would be a very imperfect safeguard against the influences of various kinds the clergyman is able to employ. The truth is, if the clergyman's school be the only school in the district, and the children of Nonconformists are therefore forced into it, no means which can be devised will avail to keep them from being brought under clerical influence. Yet Mr. Forster has so managed that in thousands of parishes this will be the case, and we are invited to accept his scheme as a wonderful achievement of Liberal policy, and to sustain a Ministry which, with professions of zeal for religious liberty and equality on its lips, has taken such effectual measures to uphold clerical ascendancy throughout the rural districts.

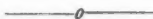
But Mr. Gladstone at least, we are told, has nothing of this Erastian spirit, and we are invited to put our trust in him and rest assured that he will redress the wrongs of which we complain. We should be glad if we saw any reasonable foundation for the confidence thus expressed, for to us it is inexpressibly painful to contemplate the possibility of a separation from Mr. Gladstone. To say nothing of his great intellectual power, he towers so far above the ordinary class of statesmen in the moral qualities of his character, in intense conscientiousness, sincere desire to do right, chivalrous loyalty to principle and high-minded integrity, that we cannot part from a leader in whom we could feel so just a pride without extreme reluctance. But these very qualities, which would tell so strongly in our favour if his views were in sympathy with ours, will be as formidable an obstacle in our path if he is conscientiously opposed to our principles. Now it would be worse than idle for us to hide from ourselves the fact that his ecclesiastical tendencies are in direct antagonism to ours, and that in his gradual change of opinion on various subjects there is not the faintest indication that he

has in these points come at all nearer to us, some reason to fear that of late he has been going further from us. His own religious earnestness enables him to understand and respect scruples on our part which to others seem petty and contemptible; he has considerable sympathy with our assertion of the spiritual independence of the Church; and he is desirous, as far as he recognises the rightfulness of our claims, to concede them. But in strange combination with these nobler sentiments are found theological views and ecclesiastical sympathies of the most reactionary kind, which strangely warp and bias his judgment. He looks with favour on movements which, in our judgment and in that of most Liberals, are full of menace to liberty and progress; his imagination and his feelings are under the spell of a profound reverence for Church authority, and almost insensibly it affects the intellect also; and thus he looks with a feeling of distrust upon the daring freedom of modern thought, and is unwilling to abandon any defences by which the truth may be upheld in this age of restless speculation and spiritual anarchy. It has been said not untruly of him, that "his intellect is with the future, his heart with the past."

This, as has been seen from the first, is the great difficulty of Mr. Gladstone's position, and of course will be increasingly felt as the progress of events makes it necessary that the Ministry and the Liberal party should adopt a definite ecclesiastical policy. If Nonconformists were prepared to be quiet, it is very doubtful whether it will be possible for the *status quo* to be maintained much longer. Even during the last few weeks there has been a succession of events—the petition of the "483," and the debate in Convocation upon it; the memorial of the 60,000 Evangelicals, and the reply of the Archbishops; the Anti-Confessional meeting in Exeter Hall, and the question of Lord Sandon in the House of Commons, which only expressed a feeling of anxiety shared by tens of thousands—all tending to intensify feelings and precipitate a crisis. In fact, unless Protestantism in the Anglican Church be an obsolete power, it is not easy to see how it can long be averted. When it comes, it would be a melancholy thing indeed if the influence of the Liberal party should be employed in a wrong direction, or weakened in its support of the right in consequence of the sacerdotal tendencies of its leader. We, of course, have no desire that Evangelical Protestantism should be sustained by the power of the State; and if it was only true to itself it would feel that it needed no such protection. The one thing which the Liberals have to do, and which we believe is essential to the preservation both of our liberty and Protestantism, is to sweep away the old system of protection and establish perfect religious equality. But for this Mr. Gladstone is not prepared. Opposed as he is both by conviction and instinct to Erastianism, he has yet accepted the Erastian

paradox that thought is most free under the restrictions of a legal uniformity—a paradox which could only have the semblance of truth through a tampering with the plain sense of words, and a disregard of high moral obligation which is a scandal to the Church and a curse to the nation. We are told that Mr. Gladstone is open to conviction, that he has grown in the past and is likely to grow in the future, and that it would be politic as well as generous to exercise confidence in him. We will not stop to discuss the justice of these anticipations, because, even supposing them to be just, we must say that the most unlikely plan we could adopt for securing his adherence to our principles would be to show that we are indifferent to them ourselves.

In conclusion, we must say that the predominance of Erastian and High Church elements in a Liberal Cabinet is of evil omen for the interests of true religious equality, and that our experience of their action is sufficient to justify us in taking independent action for the maintenance of our principles. What that action is to be we shall not attempt to specify in detail. We will not register rash and premature vows, nor will we indulge in "heedless rhetoric" on a point which we regard as of the highest importance to the religious as well as the political life of the nation. But we do say, that in the face of this rampant and growing sacerdotalism, Nonconformists will incur a very grave responsibility if, through attachment to a leader or party, they are disloyal to their own distinctive principles. As the general election draws near, events will do much to determine the mode in which they may be asserted. We shall certainly do nothing under the influence of that vindictive spirit which has been ascribed to us, nor shall we act with regard to sectional rather than great national interests. But it is important to make it clearly understood now, that we are not to be deceived by words and names, and that we shall not continue to support a party merely because it bears an honoured name if it shows itself recreant to its own principles and untrue to its history.



MILTON MOUNT COLLEGE.

THE second Annual Meeting of the Governors was held at the Mission House, Blomfield Street, Finsbury, on Monday, July 28th. The following statement was made in the Report: "One hundred and ten pupils are now in the house, and ten weeks have elapsed since they assembled. Never did girls come together more eager to avail themselves of the educational advantages provided. The first and warmest promoters of the scheme scarcely anticipated what the Executive Committee witness—a fine, healthy moral tone; great readiness to fall into the order of a large establishment; and a clear conception of the end desired by the subscribers for many of

them, that they should be prepared for positions of self-support. It is highly creditable to the families of Nonconformist pastors that daughters should have come from their homes whose aspirations are so praiseworthy, and who, without a shadow of reluctance, have given themselves to the tasks and discipline of a thorough educational course. They have hitherto scarcely had a chance. The alternative was the costly fashionable boarding-school, or the irregular and necessarily imperfect training of home. But if there has been, in many cases, the absence of high culture, there is a vigour of intellect and power of application which indicate mental strength, and whereby they may be prepared for doing noble service in homes and schools. Sixteen of them sit down at the table of the Lord. Dr. Storer, chairman of Convocation of London University, has visited the College, and expressed his pleasure at the obvious evidences of mental power in the pupils. The Governors will be equally pleased to learn that the Lady President and the Teachers have earnestly and laboriously entered upon their work, and the visiting professors declare themselves highly pleased with the School arrangements and the avidity of the pupils. It is with regret the Executive state that there are forty unoccupied rooms in the College, and at the same time fifty applications for admission which cannot at present be entertained. Indeed, unless annual subscriptions be augmented it will be impossible to maintain the present number. The task of the Managers is very difficult. They cannot, with a due regard to the position and prospects of the pupils, place the Institution before the public as a charity. On the other hand, supplementary aid to the payment of most of them is indispensable. The working of this difficult problem involves great anxiety. The Executive have, however, had such ample proof of the generous and widespread sympathy in this effort for the daughters of ministers, as to convince them that the Institution has only to be known more widely to secure for itself the benevolent notice of those who realise that the great want of the age is the thorough Christian culture of women."

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NOTICES OF NEW BOOKS.

Pulpit Notes ; with an Introductory Essay on the Preaching of Jesus Christ. By JOSEPH PARKER, D.D. London : Strahan and Co.

THE Essay on the preaching of Christ prefixed to this volume is admirable. There is no preacher who might not read it with profit. The rest of the volume consists of the notes of about fifty or sixty of Dr. Parker's sermons ; and very characteristic sermons they are. They show, what indeed everyone who listens to him must have discovered, that he works very hard for the pulpit. He believes in the dignity of preaching, and thinks it worth while to give his

heart and strength to it. He has a way of preaching of his own, and a way that will reward the study of preachers who know how to learn from another man's work without imitating it.

The Character of St. Paul. By JOHN S. HOWSON, D.D., Dean of Chester. Third edition. Strahan and Co., 1873.

DEAN HOWSON'S Hulsean Lectures, two editions of which were published in 1864, must be well known to many of our readers. We are very glad, however, that the appearance of a third edition affords us the opportunity of expressing our high estimate of their interest and

value. The book is a most suggestive one—admirable for private religious reading, admirable, too, as an aid to preachers and conductors of Bible-classes. To those of our readers who may not happen to know it we cordially recommend it.

The Works of Augustine. Vols. vii., viii.
Edinburgh: T. and T. Clark.

THE great work which Messrs. Clark have had the courage to undertake

is steadily moving towards completion. In these two volumes they have given us Augustine's treatise on the Trinity, his exposition of the Sermon on the Mount, and his Harmony of the Gospels. No theologian has exerted an influence on the thought of the Church comparable to that of Augustine. The two volumes now before us are of singular interest, as illustrating the development of theological speculation.

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CONGREGATIONAL REGISTER.

JUNE—JULY.

N.B.—Communications for this page should be sent direct to the Editor (Winterville House, Bristol Road, Birmingham), before the 15th of each month.

CHAPEL FOUNDATIONS

LAID.

July 2. GREASBRO, by Master Frank Sellars.

NEW CHAPELS OPENED.

June 17. BRIGHTSIDE, Sheffield.

June —. DAVENTRY.

June 18. West Borough Congregational Church, MAIDSTONE.

July 10. OAKHILL.

July 8. SANDOWN, Isle of Wight.

CALLS ACCEPTED.

Rev. G. Allen (of Great Horton, Bradford), LEITH.

Mr. Charles Chambers (of the Bristol College), SWANAGE, Dorsetshire.

Rev. Halley Stewart (of Hastings), Caledonian Road, ISLINGTON.

Mr. J. Ogmone Davies (of the Lancashire College), SUNDERLAND.

Mr. J. R. Bailey (of the Lancashire College), Lowther-street, CARLISLE.

Rev. John William Rolls, Salem Chapel, CROYDON.

Mr. Joseph Colclough (Nottingham Institute), BRIGHTLINGSEA Chapel, Essex.

Rev. G. L. Herman, GRAVESEND.

Rev. H. Sanders, HAMILTON, Canada.

Mr. Hugh Campbell (of New College), DUMFRIES.

Rev. E. D. Solomon, TILICAULTRY, near Dollar.

Rev. D. W. Evans, HARWICH, Essex.

Mr. Pring, LOWER NORWOOD, Surrey.

ORDINATIONS.

June 11. Rev. Henry Burgoyne, SUTTON VALENCE, Kent.

Mr. Thomas Lewis (of the Lancashire Independent College), CARDIFF.

June 23. Rev. Charles Brown, BYFIELD, Northamptonshire.

July 1. Mr. E. R. Barrett, B.A. (of the Lancashire Independent College), SHANGHAI.

June 23. Mr. C. Daniel Helm (of New College), INYATI, South Africa.

Mr. Thomas Insell (of New College), MIRZAPORE, North India.

Mr. Nathaniel Amos Roach (of New College), CANTON, South China.

July 4. Mr. N. Lindon Parkyn (of Western College), CROYDON.

July 8. Mr. S. Holmes (of Hackney College), DEPTFORD.

June 24. Mr. Richard Bryer, DRIFFIELD.

July 9. Rev. Alfred James, MEVAGISSEY, Cornwall.

July 10. Mr. W. Boulter (of the Bristol Institute), ST. AUSTELL.

July 1. Rev. G. H. Sandwell, WOODBURN, Bucks.

RESIGNATIONS.

Rev. E. Davies, Caledonian Road Chapel, ISLINGTON.

Rev. G. Allen, GREAT HORTON, Bradford.

Rev. S. Kennedy, NEWPORT.

Rev. G. Shaw, WARWICK.

Rev. C. McCordy Davies, WALLINGFORD, Berks.

Rev. F. G. Collier, WIGAN.

The Congregationalist.

SEPTEMBER, 1873.

THE RELATION OF CHILDREN TO THE CHURCH.

I.—INTRODUCTORY.

THE controversy which has extended through the last three years between the Nonconformists and the Government, has turned mainly on the question, whether in a system of national education the State should make provision for religious instruction. Many other questions have been raised in the course of the discussion. It has been alleged that the system under which elementary schools, largely sustained by public funds, are entrusted to the management of private and irresponsible committees, cannot be defended on general grounds of public policy, is extremely inefficient as an instrument for the general education of the people, and inflicts enormous injustice on those religious communities which for centuries have been struggling for existence under the hostile influence of the ecclesiastical establishment. We have contended that the educational interests of the country are likely to be prejudiced if, as the result of the power conferred on School Boards to make provision for religious instruction, School Board elections are determined, not by the qualifications of candidates for administering a system of national education, but by the zeal and organisation of the clergy and adherents of rival churches.

But the deeper question has constantly emerged. We have been asked over and over again—If, in the schools largely or wholly supported by the State, no provision is made for the instruction of children in the history of divine revelation and in religious truth and duty, on whom

does the responsibility rest of making this provision? The answer which has been given to this question by the majority of Nonconformists has been very definite and unambiguous. We have maintained that the responsibility rests upon parents and upon churches. Our principles and our traditions, and above all, our conception of the true nature and ends of religious education, did not permit us to make any other reply.

Nor can we be charged with having ignored or evaded this responsibility until it was forced upon us by the exigences of political and ecclesiastical controversy. Among the elder Nonconformists, the obligation of Christian parents to provide for the "godly training" of their households was insisted upon with great earnestness, and the obligation was very generally and very faithfully fulfilled. Before the general establishment of Sunday evening services, it was the common practice in Nonconformist families for parents, children, and servants to spend the evening together in religious exercises. Hymns were sung; prayer was offered; the Bible was read and expounded. The younger children repeated Dr. Watt's Catechisms: the elder were examined in "The Assembly's Catechism with Proofs." The practice, though changed in form and far less general than it once was, has not yet died out; and the tradition that parents themselves should instruct their children in religious truth and duty is so strong, that in some parts of the country the proposal to organise a regular system of religious teaching for the children belonging to our Churches and Congregations has been resisted, on the ground that nothing should be done that would have a tendency to relieve parents from a duty which God Himself has imposed upon them, and which it is alleged they can discharge more efficiently than any other persons.

For the instruction of the children of careless, ignorant, and irreligious parents, Sunday-schools were established and they are still regarded by very many, perhaps by the majority of English Nonconformists, as intended simply to provide for the religious teaching of children who would otherwise come under no religious influences. Taking the country through, it would probably be found that the parents of most of the children in our Sunday-schools do not regularly attend public worship. The schools are an evangelistic agency. They have been maintained chiefly for the sake of those children who, we are told, would receive no religious instruction at all, if they did not receive it in the day-school. When supplemented by ragged-schools, they reach a class of children who will with difficulty be brought into day-schools, even by a compulsory law.

Nor can they, with any candour or fairness, be pronounced a failure. There is hardly a Nonconformist Church in the country that does not

contain a considerable number of persons who belonged to irreligious families, and were not only instructed in religious truth, but quickened to religious life in the Sunday-school. Of late years, however, the schools have been attended by an increasing proportion of the children of church members. Our Churches now consist very largely of persons who were not trained in Nonconformist families. Many of them have come to us from the Church of England, and very many more from those classes of the population which are altogether negligent of religious duty. They do not inherit the elder traditions of Nonconformity. Instead of giving their children religious instruction at home, they send them to the Sunday-school where they received religious instruction themselves. It therefore happens that the children of very many of those that belong to our own Churches and Congregations, as well as the children of large numbers of irreligious people, are now to be found in our Sunday-schools. The schools have been not less successful with this class than with the other. It would probably be no exaggeration if I were to say that, in very many districts of the country, more than half of the whole number of our Church members were led to religious decision by the influence of Sunday-school teachers.

The gradual decay of the old Nonconformist practice of giving religious teaching to children in the family, and the gradual change which will be effected by recent legislation in the intellectual condition of the children of the great masses of the people for whom Sunday-schools have been chiefly maintained, render necessary the thorough revision of our Sunday-school system. It would be a great injustice to allege that Sunday-schools have failed. It would be great folly to maintain that they are not susceptible of improvement. In what directions improvement should be sought I hope to show in subsequent articles. The whole question of how the religious instruction of the children of the nation can be best secured has been forced upon public attention by recent controversies, and will no doubt receive, during the next few years, a large measure of discussion.

But there is a second question, which is also creating deep and general interest—at least among earnest Christian people—and the determination of this second question must very seriously affect the determination of the first. At the Autumnal Meeting of the Congregational Union at Leeds, in 1868, the Rev. William Roberts, of Holloway, read a paper on "The Relation of Children to the Church." Since then a considerable number of letters on the subject have appeared in our denominational newspapers. Those addressed to the *English Independent* by Mr. S. S. Mander, of Wolverhampton, have been republished in a pamphlet. The question has been incidentally raised at several of the meetings of the Congregational Union, and it is a very frequent

subject of earnest conversation among the ministers and members of our churches in different parts of the country.

These discussions have produced a very general conviction that our churches ought to provide not merely for the religious instruction of children, but for the recognition and development of their religious life. There are very many who are beginning to feel that the supreme anxiety of the Church should be directed, not to the conversion of grown men and women—nor even to the conversion of those who are on the threshold of manhood and womanhood—but to the endeavour to lead children to love and serve God. Some exaggerations of thought and language may very safely be overlooked in those whose hearts are on fire with a divine zeal. The movement which they are striving to promote is in such perfect harmony with the genius and principles of the Christian faith, and is so full of glorious promise for the future, that it ought to command fervent and enthusiastic sympathy.

But to secure for it this sympathy, it may be necessary to abandon some of the abstract views on which its promoters have insisted. I confess, indeed, that I have been unable to grasp the precise theory of the relation of children to the Church, for which some very intelligent and zealous men are contending. The theory does not seem to be coherent. In some points it seems to be Jewish rather than Christian. It rests partly on untenable interpretations of a few isolated passages of Scripture. It implies conflicting theories of the nature and intention of Christian baptism.

Before attempting to vindicate and to defend the substantial truth contained in the writings of those who have called the attention of our Churches to this subject, I believe that I shall best serve the great cause which they have at heart by a free criticism of certain mistakes and fallacies into which they seem to me to have been betrayed.

The great point for which some are contending is that the children of church members are themselves church members, by virtue either of their birth or their baptism, or both. There is indeed great vagueness and vacillation in the way in which this position is affirmed; but the phrase "The church membership of the children of believers," is not unfrequently heard, and it is the principle which this phrase implies which seems to be maintained in the following passage from a sermon published a few months ago:—

"Let me speak, as my text specially calls me to do, of the Christian child's relation to the Church and its ordinances. What is the Church? It is simply a society, or brotherhood of Christians, existing for Christian purposes. It is a household or family on a large scale, and why should not our children belong to it, even as to other families? Is there no place for them in the Church? Must they all be left out of its pale until they grow up to be men and women? Surely not. And it does seem to me that the

practice of modern Churches is very faulty in this matter, while there is every reason to believe that it is quite contrary to that of the Church in primitive times.

"It was at first understood that the Church should in the main consist of believing families : and when the head of a house believed, all those depending on him were baptised too.

"This appears to have been the common apostolic rule. Now, baptism really means admission into the Church : and we, who baptise infants, should regard the baptised children of church members as themselves also members with us. By virtue of their organic oneness with their parents, by an act of piety and of faith on the part of those parents, they have already been received within the outer circle and pale of the Church. They have been recognised and accepted as belonging to Jesus. They have been publicly dedicated and presented before the Lord.

"The prayers of the congregation have been asked and offered in their behalf. The parents have taken them back from the hands of the minister (who represents the whole Church), to be trained, educated, and brought up for the Church, as well as for the Lord. Our children, I repeat, already, by virtue of their parents' faith, and by their early baptism, belong to the Church and not unto the world. They are not heathens, but Christians ; not unclean, but holy. What then should we do with them further ? What more do we expect to happen to them ? There is an inner circle, as well as an outer one, belonging to Church fellowship, If the outer circle, initiating generally into the position and privileges of Christian discipleship, be represented by the rite of baptism, the inner circle stands connected with the higher and yet more solemn ordinance of the Lord's Supper. This ordinance should not be observed, except by a person's own consent, and with a full knowledge of what it means and implies. The profession which it involves is one which demands that he who makes it should be called upon to avow himself a believer and a Christian.

"This confession should be his own act, not imposed on him from without ; and there ought to be nothing in his life and character observable, which is manifestly inconsistent with a professed desire to walk with Jesus and obey His commandments. All this we quite understand and accord with. But still the question occurs—Why cannot we look for these conditions being fulfilled and complied with in the case of very young children ? What is to hinder them confessing their love to Jesus, and desire to please Him ?"

It is difficult to understand exactly what this means. The theory of baptism which it illustrates will require discussion in another paper. That very young children may love Christ, and that if they love Him it ought to be our joy to see them at the Lord's table, I heartily believe. But what is meant by saying that we "should regard the baptised children of church members as themselves also members with us," and that "By virtue of their organic oneness with their parents, by an act of piety and faith on the part of their parents, they have already been received within the outer circle and pale of the Church" ?

The meaning seems to be explained more clearly by another writer,

who in reply to the question, "What do I mean by a child being born and brought up in Christ?" answers: "It is faith that grafts the parent into Him, and that faith carries the child with it—so has God ordained."

This theory of the "organic oneness" of parent and child in relation to the spiritual life and the Kingdom of Heaven, I categorically deny. There is not the faintest intimation of it in the New Testament. There is nothing either in the teaching of Christ Himself or of His apostles, to show that supernatural life given in response to Faith is transmitted to a man's children. "That which is born of the flesh is flesh." Nicodemus imagined that by his descent from Abraham, which constituted him a member of the Jewish State and Church, he must also belong to the Kingdom of Heaven. Christ tells him explicitly, that in relation to the Kingdom of which the Jewish State was but a prophecy and a symbol, a man's birth does not count. No "organic oneness" with a saint constitutes a man a citizen in the divine commonwealth. The "faith that grafts the parent into Christ," does not necessarily carry the child with it. The child inherits the natural life of the parent; but the supernatural life is a separate and direct gift to every individual soul. There is no "entail of godliness."

Those who contend for this theory attach great importance to the words of St. Paul in 1 Cor., vii. 14—"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were the children unclean; but now are they holy." The preacher, from whose discourse I have already quoted, founds his argument on this text. He says: "It is not personal holiness which is here predicated of certain children; but it is ceremonial or ecclesiastical holiness—the holiness of dedication, or of religious separation from the world." He says again:

"The term holy, as used of ecclesiastical persons and things, only denotes in a general way the fact of separation from the world, and dedication to God. It is in such a sense that certain children are spoken of in the text as holy. And now we ask—What children? The immediate answer is, those of whose parents one is a believer, though the other may be an unbeliever—a heathen. It may be the father, or it may be the mother; but in either case the Christian element in the family prevails over the un-Christian element in the sight of God. Light is stronger than darkness, and purity than defilement. Therefore let the believing parent regard his or her children as not unclean, but holy. How much more may this be done if both the parents be believers! Broadly speaking, then, the children of believing parents, as such, are pronounced holy unto the Lord."

It would occupy too much space, and interrupt too seriously the course of this discussion, to develop and defend the true interpretation of St. Paul's words, which relate to the Christian idea of marriage; but

whatever their meaning may be, they can hardly mean what the preacher supposes. For the faith of the believing wife consecrates not only the children, but the unbelieving husband; and the faith of the believing husband consecrates not only the children, but the unbelieving wife. In whatever sense the children are "holy," in the same sense the unbelieving husband or the unbelieving wife—though an habitual idolater, a drunkard, a profane person, one who blasphemes Christ and persecutes the Church—is also "holy." The holiness of the children is declared by St. Paul to be the result of the antecedent fact that "the unbelieving husband is sanctified"—or made holy—"by the wife, and the unbelieving wife is sanctified"—or made holy—"by the husband." Is it true that "the holiness of dedication, or of religious separation from the world," can be predicated of every man that is married to a Christian woman, though he is guilty of idolatry, and is never present at Christian worship, and never mentions the name of Christ, except to profane it? "Broadly speaking" may he be "pronounced holy unto the Lord"? Because he is "not unclean, but holy," does he "belong to the Church"—to its "outer circle," perhaps, but still "to the Church, and not unto the world"? If not, it is of no avail to quote this passage in support of any theory, however indefinite, which asserts the church membership of children.

According to the Apostle's argument, the "holiness" of which he is speaking could not belong to the child unless it first belonged to the unbelieving parent. It cannot mean less in the case of the parent than it means in the case of the child.

Even when the extreme theory of the "organic oneness" of parent and child is not under immediate consideration, there is a tendency, on the part of some of the writers on this subject, to put a curious strain on the texts to which they appeal. The promise, "In thee shall all the families of the earth be blessed," is interpreted as meaning that "the earth should be blessed in Christ by means of the family relationship; that as by it the curse had spread, so He would use it as His selectest instrument of blessing—in other words, that the knowledge and love of God in Christ should be propagated chiefly by the natural increase of Christian families." But the promise appears in another form: "In thy seed shall all the nations of the earth be blessed." If the reference to "families" in the one form of the promise means so much, why should the reference to nations in the other mean less? Why is not national life, God's "selectest instrument of blessing"? That the knowledge and love of God are propagated by the natural increase both of Christian families and of Christian nations is true; but what God promised to Abraham was that all races of men and all nations should, through him and his "seed," be blessed. The promise did not refer

to races or nations that worshipped the true God ; heathen races and nations were to inherit the blessing that was to come to mankind through Abraham.

The words of St. Paul, "the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again," has surely nothing to do with the proposition that the children of believers are in any special sense "the children of God, and heirs of all covenanted blessings." What Paul affirmed was that God's promise to raise up among the descendants of David, a Saviour—a promise given to the fathers—had been fulfilled to that generation. The "children" to whom St. Paul was speaking were grown men. They belonged to a race which for centuries had been waiting for a glorious manifestation of the Divine mercy. St. Paul tells them that at last the manifestation had come. That "the ancient blessing was imparted and received under the new dispensation by the very race to whose ancestors it had been promised under the old," is a proposition which admits of some criticism, but it is substantially true. It having been promised that the Messiah should belong to the Jewish race, it was impossible that He should belong to any other ; but when Christ came and was rejected, national distinctions, so far as they affect the relationship of men to the Divine kingdom, ceased, and the "family idea," as it was illustrated in Judaism, disappeared ; for in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free."

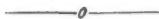
Zaccheus, it is said, would accept the words of Jesus, "This day is salvation come to this house" as "including *wife* and children ;" and the Philippian jailor would give the same extension of meaning to the words of St. Paul, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." It cannot be meant that the faith of Zaccheus and of the jailor availed for the salvation of their wives ; that "the corporate character of the family" constitutes the husband and father the federal head of the house, so that when he believes in Christ, the wife and the children receive the pardon of sin and the gift of eternal life. But though the words cannot be quoted as meaning this, it is difficult to conceive with what other intention they are quoted in this discussion.

Equally unavailing is the quotation of Peter's memorable words, "Repent and be baptised every one of you, for the promise is unto you and to your children." Had the close of the sentence been quoted, it would have been seen that Peter had no idea of saying that if the parents repented and believed in Christ, the children would receive the gift of the Holy Ghost, or that he was thinking of "the corporate character of the family" at all. What he says is that "the promise is

unto you and to your children, and to *all that are far off*, as many as the Lord our God shall call." The gift of the Holy Ghost in wonderful forms to the disciples on the Day of Pentecost did not exhaust the ancient promise, "I will pour out my Spirit upon all flesh." Those who were living far away from Jerusalem were to receive the blessing. And as the gift was not to be limited to those who were actually in Jerusalem, neither was it to be limited to those who were already grown men and women; their *children* as well as themselves were to receive it. The manifestation of the Spirit was to be neither local nor transient. In all places, and to the end of time, those who confessed Christ were to receive the Baptism of the Holy Ghost. The parents might reject Christ and so miss the blessing, but the blessing would still be within the reach of their children. On the other hand, if the parents received Christ and obtained the blessing, they were not to suppose that it would be inaccessible to their descendants.

I have examined in detail these numerous quotations, because I think that a movement, the success of which would promote the very highest interests of our Churches and of the nation, may be injured by arguments which seem to me altogether untenable, and by a theory which is sanctioned neither by philosophy, by experience, nor by Scripture. But with all my heart I sympathise with those who are urging that the Church should recognise and accept its mission to children; should expect the children under its care, especially the children of Christian people, to love Christ in their childhood; should receive children to the Lord's-table, not with hesitation and suspicion, but promptly and with unutterable joy; and should specially provide for the culture and development of their religious life.

The idea of Baptism, in relation to this discussion, I propose to consider next month.



RELIGION AND THE AFFECTIONS.

THE relation of religion to the human affections is a vast and wonderful theme, capable of a far more thorough handling, of a far deeper consideration, and a far more comprehensive survey than it has hitherto received. I distinguish between the relation of religion to the affections and the relation of the affections to religion. I am not now thinking of the right or wrong place which the affections occupy in religion, of the inspiration which she has provided for them, the use to which she has put them, the service which she has won from them. I am not now considering how religion has laid hold on every affection,

how false and corrupt religion has corrupted each ; how true and pure religion has purified each ; how she has inflamed or hallowed the affections which lie at the root of the institution of marriage ; how she has deluded or elevated hope. I am not now dealing with superstitious terror or godly fear ; with religious frenzy or spiritual joy ; with gloomy horror or penitential sorrow ; with the women mourning for Thammuz ; with the matrons maddened by Bacchus ; with the multitudes trampled to death by the chariot-wheels of Juggernaut ; with the throngs crouching before an image of Madonna ; or with the nobler manifestations of religious emotion due to the power of spiritual Christianity. I would not now contemplate the affections under the inspiration and in the service of religion. I would rather consider the demeanour of Religion towards the strictly human affections, how she has regarded them, what recognition she has lent them, whether she has smiled or frowned upon them, whether she has unfolded or repressed them ; how the tie with the Supreme Power and the invisible world has affected earthly ties ; how men's feelings towards the Creator have wrought upon their feelings towards their fellow-creatures ; how hope, fear, love, joy, and especially sorrow, as connected with human relations and affected by earthly circumstances, have been regarded and handled by religion.

Manifold has been the light in which religion has looked upon earthly ties and human affections, and various have been her dealings with them. In her lighter moods she has played with them and tricked them out ; in her graver and sterner moods she has mingled respect with jealousy, and recognition with repression ; in her fierce and gloomy moods she has ruthlessly oppressed and immolated them ; in her best and divinest estate she accepts, deepens, and consecrates them. In making her Gods human, and transferring to Olympus the ties and affections of earth, Greece bestowed upon them a sportive, not an ennobling recognition ; and far from raising them, rather degraded them by this connection with Deity. In her earlier and better days, Rome lent the great fundamental ties a religious sanction, but sought to subordinate the feelings arising therefrom to regard for the State. Idolatry, in her fits of terror or fury, often rent the most sacred ties and bruised the most tender affections, exacted from the husband the sacrifice of the wife, and from the parent the sacrifice of the child. Judaism did no violence to the human heart, solemnly sanctioned all the great social and domestic bonds, and respected the feelings connected therewith.

Christianity has done far more. It has deepened and heightened the human affections ; but it has heightened them by subjection. In making the tie that binds us to God supremely close, tender, and sacred, it in no wise enfeebled or degraded the ties that bind us to each other ;

it rather bestowed upon them fresh closeness, tenderness, and sanctity. It proclaimed the supremacy of the divine bond ; but it did not weaken the power of the great human bonds. It set forth the subordination of every affection to the divine affection ; but instead of weakening, it strengthened conjugal love, parental love, filial love, fraternal love, by connecting them all with love to God. The life of Christ involved an acceptance of human ties, an entertainment and consecration of human affections. In the writings of the Apostles every great human bond is solemnly recognised ; every pure human affection is earnestly commended. The spirit of early Christianity was as tender as it was ardent and aspiring. The fire of divine love that burned so strongly in the hearts of the first believers, kindled while it purified the flame of every good human affection. They were ready to die rather than renounce the Heavenly Lover ; but it was not from lack of love towards earthly friends and kindred. In Vivia Perpetua the tender mother and the dutiful daughter lend a wonderful charm to the fervent and devoted Christian :—

“ The helpless smiler at her breast that hung
 Urged its soft suit : ah ! how could she gainsay ?
 She felt her father's arms about her flung ;
 She saw him lowly kneel ; she heard him pray
 His child to live ; ah, no !—she may not stay ;
 The Heavenly Lover how can she deny ?
 O sweet to die for Him who came for her to die ! ”

But Christianity has not always combined this lofty and tender spirit, It has grown perverse ; it has waxed corrupt ; it has had its hard, stern, fierce moods. It has sometimes regarded human ties and human affections with jealousy and suspicion, has sometimes ruthlessly trampled on them, has sometimes savagely violated them. It has taken certain strong words of Christ too literally ; it has forborne to qualify Luke xiv. 26 by Matthew x. 37, or to consider their peculiar relation to a time of persecution. Asceticism has misinterpreted the supremacy of the divine bond as requiring the dissolution of human bonds, has maligned the love of God as exacting the sacrifice of all other love ; has seen evil in good and sin in purity ; has looked upon the human affections as so many seducers and traitors, whose power was to be feared, as so many tyrants and oppressors whose yoke was to be shaken off ; has felt pollution in the kiss of domestic love and shame in the tears of bereavement. But the transgressions of monkery against the majesty of the pure affections are slight in comparison with the outrages heaped upon them by corrupt Christianity, intent upon worldly supremacy, burning with intense hatred against every opponent of that supremacy, and unscrupulous as to the means employed for the overthrow of such opponents. Among the countless sins of mediæval Popery, none was more flagrant

and horrible than its savage warfare with pure human affections, its reckless rending of sacred human ties. Ambitious, obdurate priests sanctified every sort of unnaturalness and undutifulness, did their best to wring the heart as well as torture the limbs of a heresiarch, and carried war against a hostile sovereign into his very household. Greedy, grasping, worldly Popes in their conflict with the German emperors horribly embittered the domestic life of their imperial opponents, set friend against friend, and kinsman against kinsman, stirred up the brother to rebel against the brother, and the child to dethrone the parent. How awful is the pathos of the letter of the Emperor Henry IV. to his rebel son, seduced into rebellion by a Pontiff! In what bitterness of soul does the Emperor Frederick II., assailed by friends and kindred at the instigation of the Pope, exclaim, "Woe is me; mine own flesh and blood fight against me. This friend (Pietro della Vigne) whom I held as a rock of defence and the half of my soul, has laid a deadly snare for me! Lo, the Pope devises my destruction! In whom can I trust? what cheer, what safety remains for me?" The human heart which the Roman Church so ruthlessly outraged in these princes has taken them under its protection and avenged its victims upon her. The voice of Nature is no less eloquent against the Papacy than the voice of Freedom and the voice of Truth. The bruised human affections owe it an immortal enmity, and most loudly proclaim it the supreme corruption of that tender and sublime Christianity which has lent them fresh depth and divine consecration.

There is no affection with which pure and genuine Christianity has more tenderly dealt, and to which it has more graciously ministered, than sorrow. Its relation to joy is as deep and close as its relation to sorrow; but the latter relation has been peculiarly felt and pre-eminently dwelt upon. Its chief business has been with woe. It has had exceeding attraction for sufferers; it has given a high place to mourners. To a suffering world the Saviour was sent: to a sorrowful world the glad tidings were brought. The Redeemer Himself was the supreme Sufferer. The Redemption was wrought out by suffering. The divine appellations peculiar to Christianity, the Father, the Saviour, the Comforter, imply sorrow, express tenderness, sympathy, relief. Suffering of all sorts, from whatsoever source derived, from sin, from pain and sickness, from poverty, from the cruelty and injustice of men, and from bereavement, attracted the sympathy and allured the ministration of the Man of Sorrows. But with no form of suffering did He deal more tenderly than with that arising from bereavement, that whereon we especially bestow the name of sorrow. Towards no affection was He more attracted than towards love, vainly yearning for, deeply mourning over some beloved object separated from its embrace by death. No

sufferers more strongly stirred His compassion than souls stricken by the withdrawal of their nearest and dearest. The pangs which most deeply melted His heart, the only tears which drew forth His tears, the wounds which He especially rejoiced to heal, were the pangs, the tears, the wounds of bereaved love. Fully did He recognise the unselfishness, the purity, the majesty of this divine affection. Never did He rebuke it. He was perpetually reproving selfish anxiety; not once did He reprove unselfish sorrow. Full of dissuasives against the misery of anxious thought, He never deprecated the pangs of bereaved love. For these last He had only sympathy and relief. To avert, to remove, or to mitigate them was one of His most frequent and glad employments. His most impressive miracles were perhaps those wrought in relief of sorrow. He ministered alike to love fearing bereavement, and to love mourning over bereavement. At the importunate craving of the former feeling, He healed the nobleman's son and the centurion's servant; out of tenderness to the latter He raised the widow's son and restored the daughter of Jairus.

But the grave of Lazarus witnessed His closest connection with sorrow and His most remarkable ministration to sorrow, the most striking display of His power, the fullest outpouring of His sympathy. In the departed brother, in the mourning sisters, Jesus felt the interest, not only of human compassion, but of personal affection. Martha and Mary were not only mourners, but friends. This helps to explain the intensity of His sympathy and the tenderness of His tears, though it does not take away from the blessed wonderfulness thereof. Never was the might of sympathy so marvellously manifested. Jesus did not weep for that Lazarus whom He was about to restore, but in company with the weepers around. Their tears drew forth His tears; their groans extorted His groan. He wept in sympathy with the tears which He was about to wipe away; He sighed because of those sighs which He was about to stay. What depth of humanity, what intensity of sympathy, what a commendation of sorrow, what a consecration of tears, this sighing of the Divine Comforter, this weeping of the Divine Restorer!

It is not, however, in special acts and utterances of our Lord that sorrow finds its deepest root of sympathy and widest ground of consolation; but in the peculiarity of His human manifestation, in the great fact of the Incarnation—the fact that God in Christ assumed this human nature of ours, pervaded this human lot, underwent these human experiences, possessed these human affections, appropriated these human ties, that He felt human love, that He knew human sorrow.

“ This fleshly robe the Lord did wear,
This watch the Lord did keep;
These burdens sore the Lord did bear,
These tears the Lord did weep.

" This world the Master overcame,
This death the Lord did die ;
He bore our sins, He took our shame,
In our dark bed did lie.

" O vale of tears, no longer sad,
Wherein the Lord did dwell :
O happy robe of flesh that clad
Our own Emmanuel !

" Our very frailty brings us near
Unto the Lord of Heaven ;
To every grief, to every tear
Such glory strange is given."

There is in truth a boundless store of consolation in this intimate connection of God with humanity, in this permeation of our mortal life by the Divine Son. Through the Incarnation we gather an intense and absolute assurance of the sympathy of God with our human affections, as well as of the beauty and divineness of these affections. History and providence reveal the Moral Governor, the Righteous Rewarder ; but they do not make us acquainted with the tender Sympathiser. The study of our own nature may perhaps give us some hints of this aspect of God ; the voice within may whisper faintly of His sympathy. It might be inferred that He who implanted in our hearts these pure affections takes pleasure in their exercise ; that He who made us capable of such deep love and such deep sorrow, smiles upon that love and sympathises with that sorrow.

But how faint and feeble is this inference beside the clear and full assurance of the delight of God in our pure affections furnished by the Incarnation — by the knowledge that He in His Son has felt them ; that some of the close and tender ties which have such hold on us had hold on Him ; that some of those sweet affections which so gladden and sadden us, gladdened and saddened Him ! He knew the power of filial and fraternal love ; He knew the blessedness of friendship ; He yearned towards others with a human as well as with a spiritual yearning ; He rejoiced in the joy, He sorrowed in the sorrows of His friends ; this close-enfolding humanity does not separate us from the Lord around whom it was wrapped. These tears that we weep with others, these tears that we weep over others, do not dim our eyes to the heavenly light streaming down from Him who Himself has wept. On the gladness of pure affection we invoke His smile ; in the sadness of pure affection we mingle our tears with His. Happy love brings us nigh to Him ; bereaved love brings us still nigher : out of the deeps we cry unto Him who has been in the deeps ; in sorrow we are indeed with Him. We find our divine Upholder in our tender

Sympathiser ; we embrace our heavenly Comforter in our human Brother. The Man of sorrows is the Lord of Glory. He who wore our flesh, bore our sins, and lay in our grave, has made death the gate of life, has brought life and immortality to light. He who descended into our lowermost deeps beckons us upward unto His divine heights. Our stricken and bereaved hearts behold our loved ones safe in the keeping of Him who knew sorrow and bereavement here : our very weakness becomes our strength. We find these pure human affections, not weights which drag us to the ground, but wings which bear us aloft to Him.

It has been too much the habit of theologians and psychologists to consider the affections as an element of weakness in human nature, to look upon a very affectionate man or woman as a feeble man or woman, to regard intense love and intense grief as manifestations of infirmity. This is a very great mistake. Of course strong affections are perfectly compatible with a weak will and a feeble intellect. Intense grief is but another form of intense love : the best lovers make the truest mourners, however endowed in other respects. But strength of the affections is quite consistent with strength of will and strength of intellect, is absolutely essential to any full and glorious development of humanity. We generally think of deep mourners as feeble folk, habitually sad and depressed ; but it is by no means so. The highest capacity for joy is often accompanied by the highest capacity for sorrow. The deepest mourner that I ever knew possessed the largest, greatest, most potent and most cheerful nature that I ever encountered. She was at once the liveliest of sufferers and of rejoicers. According to her vigour of life was her capacity for suffering ; according to the intensity of her love was the intensity of her sorrow ; according to the heights of her joy were the deeps of her woe. The strength of her will and the strength of her intellect were in exact proportion to the strength of her affections. Of such a make were David, and Paul, and Luther, and Cromwell. The single element of weakness in Milton lay in the comparative feebleness of the affections.

If theologians and psychologists have been somewhat backward in discerning the greatness and majesty of the human affections, the former have scarcely recognised their beauty and excellence. Religion has too often withholden from them her smile, has too often regarded them with jealousy and distrust. Not only has Popery harshly repressed and ruthlessly violated them ; Protestantism has too often frowned upon them and refused them due recognition. Theologians have uttered a great truth in asserting the depravity of human nature, the distortion and withdrawal of the intellect and the affections from God, their highest and proper object ; but they have gone astray in failing to recognise the

worth and beauty of those inestimable gifts of God, the glory of that intellect, the loveliness of those affections. The world was indeed terribly the worse for man having lost the knowledge and love of God ; but the world was all the better for such conjugal love, such parental love, such filial love, such fraternal love, for such friendship and human tenderness as man still retained. The intellect, though terribly abused, was a precious, divine gift; the affections, though terribly abused, were blessed, divine endowments. Amidst the alienation of man from the First Good, First Perfect, and First Fair the things true were still true, the things venerable were still venerable, the things just were still just, the things pure were still pure, the things lovely were still lovely, the things of good report still deserved that report, virtue was still virtue, and praise was still its due. Puritanism did not see this ; but so great was its spiritual energy, so mighty a power did it put forth, that in spite of some of its dogmatic declarations the whole man was magnified and enlarged. The gainsayers of free will were the most potent and energetic of men ; the deniers of human worth were the purest and most righteous of men. Still they did injustice to the intellect and affections, an injustice more harmfully repeated by their feeblers successors, the modern Evangelicals. Evangelicalism has suffered from its excessive jealousy of the affections, and its systematic distrust and disparagement of the intellect, has impressed upon religion a needless sternness and narrowness.

There is no more remarkable fact in the religious history of our age than the extraordinary prominence recently assumed by the doctrine of the Incarnation. In almost every age of the Church some one truth has occupied the foremost place. In the earliest days of Christianity, as recorded in the first chapters of the Acts of the Apostles, the Resurrection was the doctrine most earnestly dwelt upon. Paul gave an equal prominence to the Death and the Resurrection. The Trinity and its cognate truths absorbed the fourth and fifth centuries. Ecclesiastical questions were most prominent during the middle ages. Justification by faith produced the Reformation and kindled the following centuries. During the last thirty years the Incarnation has stood forth the foremost truth in English Christianity. Almost every school of theology has been more or less attracted towards it. It figured largely in the speculations of the Tractarians ; it pervades the "Christian Year ;" it was the favourite doctrine of the late Mr. Maurice ; it has won recognition from Nonconformist preachers, hitherto mainly intent upon setting forth the vicarious Redemption and the work of the Spirit ; it has penetrated our higher literature. In Mrs. Browning's "Aurora Leigh," the one Christian doctrine frequently introduced and heartily glorified is the assumption of humanity by God, the permeation of this human life by

the Divine Son. The hymn quoted above and written nearly a quarter of a century ago, has proved an almost prophetic utterance of this power and prominence of the Incarnation.

Now, the great prominence of any one truth expresses a need, confers a benefit, and involves a danger. There is reason for it ; there is good in it ; there is peril in it. All this is true in regard to the doctrine now so prominent. The Incarnation is a widening and softening truth ; it brings God into connection with all men ; it associates the whole of humanity with Divinity ; it sheds a light upon this human lot ; it imparts a glory to the meanest circumstances of human life ; it vindicates the beauty, the majesty, the sanctity of the human affections ; it heightens our joys ; it sweetens our sorrows ; it commends and consecrates our tears. As the Cross proclaims God's hatred of sin and God's mercy towards sinners, so the Incarnation sets forth His sympathy with sorrow and His tenderness towards sufferers. The present prominence of this doctrine among us has already greatly widened the narrowness and greatly softened the rigour of English religion. It has infused therewith a human tenderness unknown before ; it has brought the whole of humanity into more intimate relations with Christianity ; it has enlarged the sphere of Christianity by bestowing a needful recognition and a new consecration on the human affections ; it has at once beautified human life and magnified the Christian faith. The perils of this prominence are not less manifest than its benefits. Apart from the Cross, the Incarnation may magnify the Divine sympathy with sorrow at the expense of the Divine abhorrence of sin ; apart from the work and power of the Spirit, it may minister to sacerdotalism and carnality : the tenderness which it breathes may sink into effeminate Humanitarianism.

Still this prominence of the Incarnation is no matter for regret. It has given an extension to Christianity, it has brought out a progressive element worthy of welcome in Christianity. Its blessings have been manifold and manifest, while its perils may be nobly averted by the wide proclamation of another great Christian truth, the direct inspiration of the spirit of man by the Spirit of God. This truth has not been denied, has in a sense been always holden by the Church ; but it has never been set forth in all its glorious fulness, has not yet won its meet recognition or wrought its proper work. It has yet to be mightily proclaimed, it has yet to be intensely believed, that man has an intellect the very gift of God ; that he has a spirit akin to the Spirit of God ; that the Holy Spirit does not annihilate, does not supersede the spirit of man, but possesses it, inspires it, co-operates with it, aggrandises it, glorifies it ; that the intellect of man, terribly abused and perverted as it is, should not be regarded with jealousy, nor repressed with rigour, but

is a power given by God and may become a servant consecrated to God. The work of the Holy Spirit will become a greater and more glorious, a fuller and more comprehensive work than it ever yet has been. The true doctrine of Divine Inspiration will harmoniously co-operate with the doctrine of the Incarnation, will complete the appropriation of Humanity by Christianity. The Incarnation brought God down to man; Inspiration lifts man up to God; the Incarnation was the appropriation of human life by Him; Inspiration is the bestowal of divine life on us; through the Incarnation He became a partaker with us; through Inspiration we become partakers with Him; the Incarnation shed a divine light and divine beauty on earthly ties and human affections; Inspiration puts forth an uplifting and consecrating power upon the intellect of man. The co-operation of these great truths will complete the conquest of Humanity by God, and its consecration to God.

THOMAS H. GILL.

SPIRITUAL LIFE—OUR GREAT WANT.

NO change or modification in the fundamental principles of Congregationalism is needed. These principles cannot be improved. They have not been formulated by expediency, but are in themselves right and true. And the God-tendency of things is in the line of these principles; and the measure of social progress and development is just the measure of the recognition of these principles. Social progress and development will have reached its culmination when these principles are universally adopted—when they are everywhere in the ascendant.

Nor is any change needed in the doctrines taught in the Congregational Churches. The Congregational Churches of England have not compromised "the truth of Christ." The Gospel our Puritan forefathers preached, the Gospel the Martyrs of the Reformation preached, the Gospel the Apostles of our Lord preached, is essentially the Gospel of our English Congregationalism to-day. There are grievous departures from "the simplicity that is in Christ" in this English land; but these departures are not amongst us, nor amongst any of the Free Evangelical Churches of the nation. It is not a little remarkable that these departures should be almost wholly confined to the creed-bound Church of the Establishment,—the vaunted bulwark of Protestantism. We subscribe no human creeds; we are bound by no formularies; and yet our Churches are faithful conservators of a simple evangelicalism.

The one direction in which reform is needed is the direction of spiritual life. A revival of spiritual life is the great want of the Con-

gregational Churches ;—the only want. We have no soul-ruining heresies to purge away by severe process of discipline. We have not to re-cast on new principles our ecclesiastical polity. What we want is life,—our ecclesiastical polity, our scriptural doctrines vitalised with God's life ; and our own characters as Christians purified, spiritualised, transformed into living transcripts of the character of the Lord Jesus Christ.

There is worldliness in our Churches—appalling worldliness. There are numerous hindering inconsistencies among those who profess to be the Lord's people. There is much talent lying utterly idle. There is indifference to the interests of Christ's cause and kingdom. There are schisms and wranglings. These are the things that stand in the way of our progress. These are the things that disfigure and weaken our Churches. These are the things the Great Head of the Church has "against" us. And the only effectual remedy for them—the only cure—is life. That life which is love, and power, and holiness, and union, and zeal, and self-sacrifice ; that life which is really Christ formed in the heart of the Church by the wondrous creative agency of the Holy Ghost.

The Church is very much like the human body. Many of the diseases of the human body arise from depressed vitality—from poverty of blood. The evils within our Congregational Churches to-day arise from a similar cause—from poverty of blood. Let fresh life be poured into these Churches from the eternal fountains ; let a genuine wave of revival spread over them, and all the evils that afflict them will, as a necessary consequence, pass away. They will be purged out by the new life-forces ; they will fall off as the dead leaves of some shrubs fall off in the revival of spring. Ah, yes ! get up the Church's health and spiritual tone ; enlarge and enrich her life. It is not medicine the patient wants ; nor galvanism ; nor external applications of any kind ; nor any of our nostrums at all. She wants to be taken away up to the mountains of near fellowship with God, where the life-giving, health-giving breezes of the Spirit blow, and where "the feast of fat things" is prepared.

The spiritual revival that is so much needed, that is the only thing needed, is really in our own hands. The responsibility is ours ; it is not God's, it is ours. There is no difficulty Godward. There is no hindrance either in the heart or in the moral government of God. The hindrance is wholly with ourselves. There is a righteous channel, made by atonement, along which God's blessing can flow to us and to all mankind. And the same love that gave Jesus Christ to die for us is yearning over us now, and is intensely eager to baptise us with the Holy Ghost. There is nothing God so much desires to do as to baptise us with the Holy Ghost, and raise us to the level of the great opportunities of our time. But we are not in a state to receive, except in

very limited measure, the unspeakable gift. The truth is, we possess just as much of that gift as we are able to receive. The measure of the God-life in our souls is ever the measure of our ability to receive it. But, alas! the ability to receive is sorely at fault. It is a poor and contracted ability. There is little sense of need in our hearts. The consuming thirst for the waters of the eternal life we rarely experience. Our conception of the Spirit's place and work is greatly lacking in vividness and power. Our dependence upon the Spirit is not a dependence that exalts and honours Him, and abases self. Our prayer, which is just the voice and language of our dependence, is only a feeble cry. There is no importunity in it; there are no strong agonies in it; it is not resolute, prolonged, victorious, waiting before God.

It is true that even the ability to receive is of grace. Grace touches us at every point of our religious experience. We can do nothing without God's grace. Still, God's grace interferes not with human responsibility. The two are conjoined—mysteriously conjoined; but there is no infringement of either upon the sphere of the other. The part grace has to perform in the processes of the spiritual life is ever performed; the sphere of operation grace has to fill is ever filled; the limit is touched through all its extent and range. With us, therefore, rests the blame even of the want of capacity to receive. The conditions we have to fulfil are not fulfilled. We touch not the limit of our responsibility; we are far from doing that. From first to last the fault is ours. The old charge is true to-day—true of God's Church—"Ye will not come to me that ye might have life." The Spirit "is come to his own, and his own receive him not." "This is the condemnation, that light is come . . . and we love darkness rather than light." The Spirit compasses us about as does the atmosphere; He is close to all our weakness and need, ready to help our very first efforts in the direction of the higher and holier life. He "strives" with us. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," so does the Spirit of the Lord act toward us. But there is no earnest co-operation on our part with Him; there is no "striving together" with Him. We fall far short of the measure of our duty and ability. "Behold, I stand at the door and knock; if any man hear my voice, *and open the door*, I will come in to him, and will sup with him, and he with me."

If the blessing depended simply on God's will and desire—if there were no human conditions to be fulfilled—the blessing would always be ours; we should be perpetually "filled with the Spirit." It is in the region of the human conditions, it is in the sphere of the factor of human responsibility and free agency, that the whole hindrance lies. The entire blame rests with us. "Ye shall seek me, and find me, when ye

shall search for me with all your heart." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" "To them that ask Him!" Ah! there is not the "asking," or there is something amiss with the "asking," else there would be the receiving. The asking is not the asking of hearts that know and feel their deep need. The asking is not the asking of hearts that "stir themselves up," and, in faith and hope, "take hold of God." There is nothing more certain than the receiving when the asking fulfils all the conditions of right asking. "He is a rewarder of them that *diligently* seek him."

"O Lord, revive thy work in the midst of the years, in the midst of the years make known." "Wilt thou not revive us again, that thy people may rejoice in thee?" God has revived His Church and people many a time; He has visited them in their low estate. And he will revive us yet again; He will pour out His Spirit upon us yet again. There are bright and blessed days in store for the Church and people of God; days of clearer light, of diviner peace, of larger life, and days of glorious success in the fields of the Church's toil. But these days will be heralded, as they have ever been, by prayer, by earnest, wrestling prayer. The sign, the prophecy of the approach of these days, will be a repentant, self-emptying, praying Church.

The sign, the prophecy, is beginning to appear. From many parts of our land—from far and near—there comes the call to prayer. There are strange stirrings in many hearts; and Christian people are forming themselves into Prayer-Unions.* Christian people, many of whom never saw each other—Christian people scattered all over the country—have entered into an agreement to seek by extraordinary prayer and supplication the baptism of the Holy Ghost—the very blessing God has distinctly and positively promised in His word. And already, in some places, the blessing has come. Already, in some places, the first drops of the shower have fallen. And the shower itself will fall. "Times of refreshing" are near. The Lord is "jealous for Zion with great jealousy." The Lord "will return unto Zion, and will dwell in the midst of Jerusalem." We shall be "baptised with the Holy Ghost not many days hence." "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not

* More than two hundred brethren have engaged to spend the hour between eight and nine o'clock, every Saturday evening, in special prayer to God for the baptism of the Holy Spirit; and their number is constantly increasing. They invite devout Christians everywhere to join them.

open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Men of science have done much to undermine faith in the supernatural, and in the power of prayer. They have created a chilling, blighting atmosphere of doubt, in which no spiritual heroisms are possible. But a glorious practical vindication of prayer and of supernatural grace is at hand. And contempt has been thrown on the distinctive doctrines of the Gospel, as if they had become effete, or were suited only to the less intellectual classes of the people. But these doctrines will triumph again over all the wisdom and over all the pride of men. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." The Cross is the great lever that is to upraise the world. The Church's arm is on the lever; and God is about to nerve that arm with a grander strength and a mightier energy.

Oh! blessed are those quickened souls that are in sympathy with the better times that are coming! Blessed are they that have ascended their watch-towers, and are eagerly looking and earnestly praying for the dawn of the great day of the Lord! Oh! have you, dear reader, left the low plains where the obscuring mists lie cold and damp, and where the life-pulses beat feebly; and have you ascended the towers of vision, where the light is breaking, and where the outlines of the fair prospect are revealing themselves, and where a new sense of life is experienced? The Lord is coming, in the power of His Spirit, to reform and bless and glorify His Church, and to save the world. The Lord will "have mercy upon Zion; for the time to favour her, yea, the set time, is come." Oh! are you ready for the Lord's coming? Does your "soul break for the longing that it hath" for His coming? "He satisfieth the longing soul." "Unto them that look for him shall he appear." "I will stand upon my watch, and set me upon the tower, and will watch." "I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption."

Derby.

W. CROSBIE.

(May I be permitted to state here, that a proposal has just been made to the Congregational Churches of the four midland counties, Nottinghamshire, Leicestershire, Lincolnshire, and Derbyshire, to set apart Wednesday, September 10th, as a day of fasting and prayer, with a view to the promotion of spiritual life amongst us, and that already the proposal has been most warmly received by many. A conference and meetings for special prayer will be held at Nottingham. Our forefathers were accustomed to arrange seasons like this. Baxter's "Reformed Pastor," a book which ministers should often read, was prepared for "a day of humiliation, kept at Worcester, December 4, 1655, by the ministers of that county."—W. C.)

PRAYER, ONCE MORE.

PART II.

IN a former paper we offered some observations on the speculative objection to Prayer, founded on the assumed perfect and unalterable nature of the Divine purposes. It was admitted that these purposes are absolutely perfect, and that no change in them can be conceived as either possible or to be desired; but our contention was, that the plans of God, in the moral and spiritual government of His intelligent creatures, essentially included a personal intercommunion between Himself and them, in which asking and giving, petition and concession, continually alternated, and mutually conditioned each other.

It did not occur to us that such an explanation could approach to anything like a complete solution of the problem of Prayer. All that was aimed at was to bar the inference that Prayer is useless and absurd in relation to the ends which it directly contemplates, merely because the plans of the Deity must be presumed unchangeable. In fact, in all our reasonings in reference to the ways of the Infinite, there is always at last an insoluble residuum, analogous somewhat to surds in mathematics. The most skilful manipulation of many algebraical expressions leaves behind what used to be called an irrational quantity, defying farther analysis. So, in our speculations in the far sublimer regions of Theology, it is often impossible after all to eliminate a certain super-rational quantity. It will remain in spite of all our efforts to remove it. But, as in the progress of the former science, some of these so-called irrational quantities, even though they seemed to involve a contradiction, have come to receive an intelligible and consistent interpretation, so, it may be hoped, that even if the present limited range of our intelligence must preclude a similar triumph in theological science, all may become perfectly level to our view at least in a future state of being.

But there is another argument, sometimes urged against the efficacy of Prayer, of a more popular kind, founded on the principle that all events in the created universe are the results of fixed laws, which, like the purposes of the Deity Himself, are immutable, at least for the better. "Granting," it may be said, "that the eternal arrangements of God, as purposes in His own mind, present in themselves, for the reasons assigned, no barrier in the way of even a thoughtful suppliant, yet, whenever these arrangements are embodied in physical laws—the reign of which,

as natural science proves, is universal and invariable—the efficacy of Prayer, if it has any, must at least be outside of this sphere, wherever that may be.” Our situation is undoubtedly a critical one. We are somewhat in the position of patriots fighting for their country, and in danger of being driven by an irresistible force into the sea, or, what is worse, into empty space. For not only whatever can be brought under the category of natural phenomena is at once excluded from the reach of our petitions, but also all laws regulating the operations of thought, the successions of ideas, and the undulations of emotion. Calling to mind the alleged triumphs of prayer *within* these limits, as recorded alike in the Old Testament and in the New, clearly such a restriction cannot be maintained, save at the sacrifice of any claims with which these venerable documents may ever have been credited, to be or to contain a revelation from God.

And yet there are not wanting Christian theologians willing to accept this position, and to contend that Prayer, if we are to proceed rationally, must be confined to the spiritual sphere. It is absurd, it seems, to pray for rain, however much the country may be suffering from drought; but we may supplicate influences of truth and grace to purify our aims, and to elevate our affections in the service of Christ. But not to repeat, that such a limitation is directly opposed to the whole teaching, example, and spirit of the Scriptures; not to insist, as has been so ably done by the Duke of Argyll, on the impossibility of defining the several boundaries of matter and spirit, as commonly understood, much even of the moral and religious consciousness undeniably falls under the dominion of natural law, strictly so-called; which law, therefore, must be contravened by Christian Prayer. Reserving the unique instance of volition—which is never in any proper sense the effect of an antecedent cause, but the free self-determination of the ego itself—it is certain that moral intuitions and emotions, and the operation of religious convictions and feelings are as much dependent on established laws, as the falling of a stone or the rush of the wind. Whither, then, is Prayer to betake itself for refuge? How “cabin’d, cribb’d, confin’d,” must be that last asylum, where it may finally be allowed in peace to present its homage to Him, who seeth in secret!

Casting aside such defences and distinctions, we have boldly to face these so-called scientific discoveries, and to inquire into the grounds of their pretensions to circumscribe our approaches to the throne of the Supreme. In doing this we necessarily proceed on the assumption of certain principles, which enter into the essence of Christianity. These said principles are far away above the domain of positive science, and if touched at all by philosophy, may indeed receive some confirmation, but cannot be impaired. Like the whole system of religion of which

they form a part, they rest upon their own special bases of evidence, which cannot be investigated here.

The alternative allegations concerning the laws of nature are, that the Deity *cannot* alter them, or that if He can He *will not*. Each of these positions is to be considered.

I. We concede the impossibility of change on the hypothesis of the Atheist and the Pantheist, for in neither case is there any supreme personal power by whom a change could be wrought. But here we are concerned only with Theists; and, passing over the elementary considerations, that He who made the world must be able to modify it as he pleases, that what are called "laws of nature," are but modes of operation to which He has subjected the properties of created substances, the channels, so to speak, along which their forces run, and that He can at any time stay or reverse their currents, we proceed to inquire whether such Divine interpositions as would fully satisfy Prayer necessarily require the violation, or even so much as the suspension, of these laws. Distinguishing miracles as *real* and quasi, we define the former as immediate personal exertions of the Divine power independently of established laws, and the latter as simply interventions in a lower sphere, by created beings belonging to a higher, under conditions which render such interventions agreeable to the Supreme Will. Both classes of miracles are recorded in the Scriptures.

Science can say nothing positively for or against the existence of such higher beings, though the analogies of nature are in favour of it; the dogma, which affirms their existence must stand or fall with that system of Divine revelation whereto it belongs. But assuming it, it is at least possible in the nature of things, that angels may, on well understood occasions, descend into this lower world, and in virtue of natural powers vastly superior to ours, accomplish, what to us is impossible. By such interventions many of the wonders recorded in Scripture are said to have been wrought; and it will be admitted, that often those of our petitions addressed to God, which are most definite and pressing, demand for their satisfaction, nothing more. But it cannot be pretended that such quasi-miracles involve anything at variance with the universal reign of law.

But also in the case of real miracles there is, properly speaking, no suspension of nature's laws. In many instances the Divine act is outside of the sphere of Nature altogether. It is the sudden operation of the First Cause. It is a new creation. Suppose, for example, that eyes stone-blind from malformation or disease, are in a moment replaced by a pair of sound ones; or that a corpse is instantaneously restored to all the conditions of animal life, and re-tenanted by the departed spirit,—such things are unquestionably far beyond the ken of

science ; but if they are facts they must be so. They are confessedly so astounding in themselves as to approach the incredible ; but Christianity is all this, or it is nothing. The records of them may be branded as fabulous by those who do not sufficiently consider the evidences, but it cannot be said that the things themselves clash with the laws of nature.

But it is admitted that real miracles, as attested and described, do sometimes enter the domain of nature, and come into some relation or other to her regular forces. Of what kind is this relation ? Too hastily it has been described as a violation, or at least as a suspension, of her laws, as if a physical or vital force were suddenly extinguished, or followed some different rule of operation. But not even a suspension of law, strictly so called, need be supposed. All that cases of this kind demand for their explanation is the counteraction of one force by means of another, in a manner analogous to the antagonisms and combinations of Nature herself, and, still more closely, to those of human art. We hold, for example, in our hand, a stone, which, left unsupported, would fall to the ground. Here, the law of gravitation, so far from being suspended, subjects our hand to a pressure of force, which requires a continuous counter-effort on our part to maintain the equilibrium. It is therefore counteraction, not suspension of force. Supposing this counter-exertion of ours exactly replaced by an immediate personal act of the Deity, producing precisely the same effect, it would be, according to our definition, a miracle ; but it would not cease to be merely the counteraction of one force by another, of the same kind as may be witnessed a hundred times every day.

This distinction between the notions of suspension and counteraction is rejected by Professor Mozley, in his Bampton Lecture, but on insufficient grounds. To us it is of vital moment, as proceeding on the essential antithesis of the Creator and the creation, and presupposing a real, though possibly an undefinable, difference between the operation of created forces and the personal actions of the Deity. Treading thus, as we believe, on solid ground, we are able to bring the miraculous and the artistic under one and the same category. "Nature," Cicero somewhere says, "is Divine art." But in the ordinary course of nature He works mediately and instrumentally ; in the supernatural He proceeds truly as an artist, using indeed existing materials, and employing natural laws as far as they will subserve His purpose, but also contributing some new elements of power immediately from Himself. Miracles are His handy-work, those later, higher, finer touches of His skill, which to mortals really, as well as strikingly, evince the very "finger of God."

The Duke of Argyll, in his "Reign of Law," on the whole one of the most valuable contributions of the age to Theistic science, explains miracles, by referring them to such combinations of natural laws as can be effected only by the Deity Himself. The Duke, we presume, would not deny that miracles may sometimes be outside of the domain of nature altogether; and certainly whenever they come within that domain, there is nothing in his mode of statement at variance with ours, provided that, as we suppose the Duke would admit, the miracle really consists in the Divine act, which *combines*, not in the special working of the forces, as so combined. The latter would be as natural as the flight of an eagle, or any complex human action; the former alone would be the immediate exertion of Deity. The flock of quails, for example, which satisfied the hunger of the Israelites in the wilderness, may have travelled naturally enough on the wind, which brought them to the camp; but what raised the wind just in that emergency? Supposing the force and direction of this wind due to ordinary causation, to what was that causation due? Were we able to pursue such inquiries, we must come sooner or later either upon a direct interposition of God, and then in this the miracle would really consist, or else upon some higher and more wide-sweeping law of nature, and then no miracle would be involved in the case.

But, there is at any rate small reason for the limitation of Prayer on the score of inability in God to operate within or without the realms of nature. Whether we suppose a heavenly messenger to descend and exert his superhuman energy and skill, as in Peter's release from prison (Acts xii. 6-11); whether the formative powers of the Creator are called forth again, as in the resurrection of Lazarus from the dead (John xi. 43, 44); or whether there is merely the procession of a Divine act uniting the forces of nature in a new combination, as when a passage was given to the Israelites across the Red Sea, or merely in the way of counteraction, modifying the effect of an old one, as when our Lord walked on the Galilean lake, a miracle in no way contradicts any position of true science. The bug-bear, therefore, which science, falsely so-called, has summoned from its own vasty deeps, vanishes into the dusky air of which it was composed. Let but our petitions be framed under the guidance of common sense, and addressed to God in the spirit of profound submission to His will, and, whether answered in the letter or in the spirit, experience will satisfy us that, unlike the heathen, we have not prayed to "a God that *cannot* save."

II. The second objection appears at first sight more serious. Granting the power of the Supreme to bring about any events, "such changes," it is said, "as would satisfy some prayers, cannot be for the better; for, to suppose this, is to recognise the possibility of imper-

fection in the actual system of things ; and, what is even more absurd, that improvements may be suggested to the Creator by those to whom He has given whatever intelligence they possess."

But the objector proceeds upon a too narrow conception of the universe, and of the nature and designs of the supreme government. What right has he to shut up the Deity within the limits of the material creation? Let its extension be as inconceivably great as the discoveries of telescope or spectroscope can prove, there is still an infinitude within and beyond it all, in which the personal activity of God finds its boundless sphere. We smile at the paulo-post diluvian astronomer, to whom the earth was the centre of the kosmos, and the sun, moon, and stars merely lamps of varying lustre, suspended in the firmament to give it light. Even the positive scientist would probably deem it an unworthy conception of God, if, indeed, he concedes His personal existence, to suppose Him cooped up within a space so narrow. But, whoever will confine the Deity within any limits at all, even within the so-called boundless universe of modern astronomy, really commits the same childish mistake. Accepting the positions of Christianity, which rest on their own foundations, that "heavens and the heavens of heavens cannot contain Him," that He fills immensity with His presence, and that apart from spacial conceptions altogether, there is a universe of mind and consciousness nearer akin to His nature than the most subtle and ethereal forms of matter, it becomes only a reasonable thing to conceive of God, not as imprisoned within His own works, like a mollusc in its shell, but as having an infinite range of free personal activity beyond all His works, as laid open to the gaze of any possible human science. Such works, according to the sublimer conceptions of the Scriptures, are only "parts of His ways," not so much the display as the "hiding of His power," as if they formed an impenetrable screen, behind which He pursues "His bright designs, and works His sovereign will," dimly revealed to our faith. If Christianity be a Divine thing, it constitutes a revelation of a high moral and spiritual government of God, charged with eternal purposes, to bear golden fruit in a glorious consummation, when the heavens and the earth shall have passed away ; and it is in this sublime revelation that we find the answer to the specious objection now before us.

Were we to assume that the universe, as known to science, comprised, in its laws and operations, the sum total of created existence, the objection *might* be unanswerable. The kosmos would then, to all intents and purposes, be a huge machine, and presumably, as to its structure and working, absolutely perfect. But the perfection of a machine, considered in itself, must consist in its perpetually doing exactly the work, and producing all and just the results, for which its

wheels and springs have been exquisitely combined, without ever needing a single touch of readjustment or regulation from its maker's hand. An insect, unfortunately for itself, exposed to be crushed by its ponderous weights, or to be torn to pieces by its revolving spikes, would in vain pray for any such readjustment, even to save its life; and no scientific insect in such circumstances would think of so praying. But the whole case is changed as soon as we let in the light of Christianity, and regard the machine, perfect as it may be in itself, as only a very subordinate part of a larger system of things, and possibly needing to be occasionally shifted and modified, in order to subserve ends vastly more important than the mere products of its own revolutions. Under such suppositions, readjustment to save life, or to promote its growth and extension in higher forms, may often be, not only possible but even, most desirable; and Prayer for such interpositions becomes both reasonable and effective.

This is just the state of the case as presented to us in Christianity. The whole universe of being, as we see it, is only the field on which God, through Jesus Christ, is carrying on a spiritual government for the recovery of the lapsed, the confirmation of the obedient, and in connection with both, the endless development of His own glorious perfection, as reflected in their everlasting progress in purity, knowledge, and blessedness. Material order, and the science which traces and expounds its laws, are as nothing, in comparison with the working out of this eternal education of creatures formed in the image of God. The worlds of sense, with all their splendours, form only the vestibules, which lead on all sides to the inner temple, in which the Deity really dwells, and where all holy intelligences are to have fellowship with Him for ever. This is the stupendous prospect unveiled by the Gospel of Christ. Assuming its truth, which is not here in question, material things hold only a transitory relation to the eternal, they are, as it were, the mere scaffolding of an edifice, which shall stand, when the scaffolding has been taken down and has perished. Matter itself is only the envelope of mind, the casket in which the gem is contained, the sheath in which the sword is swung. Laws in their regular and measured march may, like the inflexible rules of military drill, subserve in general very admirably the exigencies of a campaign; but in the actual life-and-death conflicts of the battle-field, the wise discretion of the commander-in-chief may require them to be broken through, and still more, if the statesman intervene with interests and ends, which war was never intended to secure.

It is thus manifest that the occasional interposition of Deity to counteract the working of natural forces, or even to act independently of them altogether, presupposes no imperfection in the system of

nature ; it is something apart from and above that system, and in pursuance of designs for which nature was never intended. The objection, with the difficulty on which it is founded, arises from dealing with a part as if it were the whole. Take in the great whole, as its stupendous dimensions dawn on the eye in the sunrise of the Gospel, and all is changed. From the point of view of the Christian to whom that Gospel really comes as God's good tidings, this mystery at least vanishes at once.

Prayer may thus reasonably be regarded as having an objective efficacy in the bringing about of any event which absolutely is within the compass of God's power. In relation as to His immutable purposes, so to the universal laws of His creation, Prayer may enter into His eternal plans, whether they are confined to natural consequences, or require occasional interpositions, for their final consummation. To say that the age of miracles is past is to contradict the New Testament, whenever it asserts the direct action of the Spirit of God on the souls of men, in imparting or sustaining their spiritual life. Evidential miracles, indeed, may have ceased, for such evidence is no longer needed ; but God is still free to work as He pleases. That which is the glory of our own personality, its essential freedom, cannot be denied to Him ; neither can it be denied to our Prayers in subjection to His will. All must ultimately depend, as we have said more than once, upon whether the primary bases of Christianity are really secure ; and, next to this, upon the character and spirit of our supplications as sincere, earnest, trustful, and submissive, and therefore often most wisely and graciously answered, when formally denied and returned upon our hands ; but, all these conditions being understood and fulfilled, we may ask what we will, and it shall be done unto us. The sharpest missiles of positive science cannot rise high enough to reach the mount on which, the suppliant stands to wrestle with God. He may present the largest petitions, unhampered by any restrictions arising from confused notions of unchanging purposes and fixed laws, assured that it is, in the full sense of the words, just as true now, as it was in the days of our Lord, that "*All things* are possible to him that believeth."

JOHN M. CHARLTON.

EXTEMPORANEOUS SPEAKING.

PART I.

[In the year 1868, in the last days of the Empire, the severity with which public opinion had been repressed in France was relaxed, and the Government conceded the right of holding public meetings. As soon as the right was conceded, M. Jules Favre, M. Laboulaye, and other distinguished men delivered a series of public lectures in Paris. Arrangements for the delivery of similar lectures were made in some of the great towns of France. One gentleman who promised to give three lectures to some provincial audience, soon regretted the engagement into which his zeal had hurried him. He was at a loss what subject to choose, and how to treat it when his choice was made. In his perplexity he wrote to M. Laboulaye for advice. The following letter, which was written in reply, and which is appended to M. Laboulaye's "*Discours Populaires*," contains such excellent advice to all persons who have to speak in public, that we heartily commend it to the thoughtful consideration of our readers. There is not so much difference as he imagines between a French and an English audience. With Englishmen as well as with Frenchmen, extemporaneous speaking is infinitely the most effective.—ED.]

YOUR confidence honours me as much as it embarrasses me. I should be happy to help you with my counsels. But my experience is short, and I am hardly in a position to give advice. It is true that for twenty years I have both written and spoken a great deal, but I have only thought of defending the ideas that I believed to be just, good, and useful. I have never pretended to be a rival of Cicero. I have always worked without any regard to rule, being more anxious about the substance than the form, and knowing no other written or spoken language than pure Parisian, such as my mother taught me. Grammar and rhetoric are two venerable matrons whose faces I have never seen again since the happy day when I left college, and regained my liberty. Before becoming a teacher I ought to go to school, for during forty years I have learned nothing and forgotten much.

Now you ask me to reduce to theory that which I have practised by instinct or tradition. This is not an easy task. I am like Monsieur Jourdain, I have always spoken prose without knowing it. In popular lectures I have heard and admired able orators, who have been much applauded; but each had his own style; each succeeded by his own characteristic powers. The clearest conclusion I have come to is, that everyone speaks as he breathes, according to his temperament, his age, and his power.

I will not say that I have found in all these lectures an equal amount of satisfaction. In some I have found defects, but even if these defects were corrected, we should not arrive at a common form. As many

orators, so many styles of eloquence. This variety is not the least attractive element of our meetings. But you will ask me whether there is not under this wealth and diversity a common basis, a framework which is always the same. Undoubtedly, but everything can be reduced to a small number of rules which are infantine in their simplicity. The first man who spoke in public discovered them long before Aristotle illustrated them in his *Rhetoric*. Wherever there has been a free people, speech has been the great means by which ideas have been diffused, and everywhere experience has taught the same lessons. Take at hazard one of the thousand speeches one hears at meetings in England or America, it will be formed on the classical model. First there will be the conciliatory exordium, then the exposition of the subject, then replies to objections, then the impassioned peroration; nothing is omitted. But do you suppose that each of these orators has read and studied his Aristotle? No; eloquence like language has natural laws, and we discover them and follow them by instinct.

These natural laws you will say we know nothing about. The faculty of speaking in public may exist perhaps in germ in every individual, but it has been suppressed among us for centuries. In France a private individual has not had the right of addressing his fellow-citizens in public. Let us then profit by the experience of nations who are more fortunate than ourselves.

By all means. I will even acknowledge that with a view to this letter I have read, and not without pleasure, certain treatises of Cicero which I had not opened for a long time. This neglect of mine did him injustice. There are, particularly in the "*De Oratore*," observations which are very just, very discriminating, and which we might say were written for ourselves. I have benefited by them myself, and I shall take the liberty of tacking on to my suggestions the precepts of Greece and Rome. I feel myself strong when I have on my side artists who have pursued so far the study of rhetoric. Not that I esteem this antiquated science very highly, but the ancients, who lived on public speaking, have studied all its laws. They have laid up for us treasures of experience whence we can draw largely. In the "*Dialogues sur l'Eloquence*," the study of which I cannot too strongly recommend, Fénelon has already taken the very flower of ancient genius and taste, but there still remains something for us to glean after him.

At starting let it be clearly understood that these observations and suggestions have nothing to do with eloquence. Eloquence is neither to be taught nor learned. Rhetoric is like grammar; both teach us how to speak correctly, that is to say, to avoid errors; they make neither orators nor writers. "The whole secret of art," said Roscius, "is to please, and that is the only thing art does not teach."

My first, and I will even say my only, suggestion is this : Be yourself, imitate no one, remain original. Imitation is not less the curse of eloquence than of literature. That which we imitate is never the real element of power which belongs altogether to the individual man, but the tricks and eccentricities which are defects in the master, and ridiculous in the disciple. Be what education and nature have made you, speak as you feel, and you will always be listened to with pleasure.

If this be so, what is then the use of rules ? In the "*De Oratore*," Crassus answers this question most sensibly, "*Precepts*," he says, "do not teach us what to say, but they give us the means of recognising what is good or bad in all that nature, study, or practice have taught us." I entirely agree with him ; for those who would learn how to swim, the first thing is to throw themselves in the water ; they must learn afterwards the secrets of the art. It is the same with the orator. Speak first, reflect and study afterwards. Perhaps there will be some bad habit to correct, some fault arising from carelessness to avoid ; perhaps some one may be able to tell you of a mechanical method for assisting a treacherous memory, or for helping you in the preparation of a speech ; it is in this, according to my notion, that the whole mystery of rhetoric consists. It is an excellent gymnastic exercise, but to get the benefit out of it you must first have a certain facility of speech. However, it is the same with all the arts. Of what use is a treatise on painting, if one has never touched a brush ? This gymnastic exercise the Grecian and Roman rhetoricians cultivated to excess ; they were not contented with making their pupils active and agile, they made them acrobats. But for all this, Aristotle, Cicero, Tacitus, and Quintilian collected observations and drew up rules which will always be read with profit. Let us try to select some of these suggestions for the use of beginners. A little later we shall do well to read the ancient authors. In the midst of puerile details we shall find a large fund of experience, and a refinement of taste which we no longer possess.

The first care of an orator should be to know his audience. "*A speech*," says Montaigne, "*is half made by those who listen to it.*" If Montaigne had been in the habit of taking part in meetings, he would have given a still larger share to the audience. The audience is everything. If you have fifty persons in a half empty room do not try to be eloquent, you will be ridiculous. Sit down, talk, and do not be afraid of being familiar. For an orator to have full play for his eloquence he must have a crowd, he must have the contagion of numbers.

It is said of Gluck, that before he wrote an opera he always visited the theatre where it would be performed. "*A large hall*," said he, "*requires massive music.*" Gluck was right. Within the narrow walls of an academy you may make a very pleasant speech which may satisfy

refined minds, but if eloquence is to touch its height you must have plenty of space and air ; it is only under these conditions that it reaches grandeur by simplicity.

To command a large audience is not within the power of everybody ; but even that is not sufficient. It is necessary to know of what elements the assembly is composed. You can only speak to your audience the language they understand, or they will not follow you. In Paris, and I suppose it is the same in all large towns, an audience is very mixed. It is intelligent, it is keen, it seizes even a hint, no allusion escapes it, it even sees sometimes what was never intended, but, generally speaking, its education is incomplete, and it has many prejudices. Here there are two points to be borne in mind if we would be listened to.

In our cities it is the theatre and the newspapers that constitute the political and literary education of the people. Neither of them are very healthy. The theatre and the newspapers have a way of teaching history which perverts the mind. Besides, they give the French people a taste for what is melodramatic and declamatory. It is very much to be desired that, by a better kind of education, we should be brought back to healthier notions and more natural sentiments. Public meetings may most powerfully help us in this reform, and finish the work of the schools. Meanwhile a speaker should always take it for granted that his audience is ignorant, he should define the most simple idea, tell over again the most well-known story. In a word, he should educate his audience, otherwise he will get no hold on them, he will speak into the air. They will applaud a few high-sounding phrases, but when they leave the building they will forget all that has been said.

This kind of half knowledge is nothing by the side of prejudices which the multitude accept as uncontested truths. These prejudices are various. There are economic prejudices ; the masses of the people who work very hard to gain a living have but scant respect for property, capital, and the law of inheritance ; they attribute their misery to the concentration in the hands of others of that wealth of which they are destitute ; further, they are told that wages are a relic of slavery. On all these points they are extremely sensitive, and we can touch these matters only with the greatest care. There are historical prejudices. The people have the strangest ideas on the ancient *régime*, the revolution, and the restoration ; they are inoculated with a hatred of the past ; they have been taught to admire the excesses and the crimes of 1793, which have been represented to them as the errors and even the virtues of an exalted patriotism. There are religious prejudices. The shop-keeper and the workman have little taste for Christianity. Religion for most of them is an invention of the priests, and a feminine superstition.

You will not get them to admit that modern liberty is the result of the gospel. In our times, even God is no longer honoured, and if you invoke His sacred name you will run the risk of creating a smile on the faces of some of your hearers. There are many causes doubtless which explain this distrust and these popular prejudices. There is the tradition of oppression handed down from one generation to another—the hatred remains when the suffering has disappeared. But at present I am not criticising the fact, I am only stating it. No one can deny that these prejudices exist. If the public speaker happens to come across them, and it is hardly possible that he should not, what is he to do?

In political meetings held during a contested election, there are persons who make it their boast to appeal to popular errors and passions. "*Vox populi, vox Dei.*" The people are infallible, if the people will elect *them*. These flatterers of the crowd inspire me with a profound disgust; they are the most cruel enemies of the people. In withholding the truth, in stirring up hatred and envy, they are not satisfied with deceiving the people in order to promote their personal aims; they degrade them, and regard them with contempt. But if ambition explains the baseness of a political candidate, what excuse is there for a lecturer? It is not to be worshipped as a king that the public comes to listen to him, but to be instructed as a child. The first duty of a speaker, his highest claim to the good-will of his audience, will consist in never trifling with truth. Let there be no flattery, no baseness, let him say frankly what he thinks, let him go straight to his point, and he will carry the assembly with him. The people are not what their flatterers represent; they are honest, they like the truth, they honour those who speak to them frankly, even when their views differ from those of the speaker. The safest way therefore is to take the bull by the horns; the French people possess the excellent quality of admiring courage even in an enemy. But courage alone will not suffice for success. There are still two conditions. The first is not to affect a lofty contempt for a popular prejudice: the people do not like pedants. On the contrary, you must go back modestly to first principles, you must neglect no detail, you must lead your hearer to lay his finger on his error. The second condition is the most important. It is that your audience must feel that you are actuated by no other motive than the love of truth. If an assembly has any doubt of your honesty and sincerity you may as well retire, you are only losing time. People will never believe in a man if they do not respect him. If they listen to him it will be as they would to an actor, to amuse themselves with his buffoonery, and if need be to hiss. A true man cannot resign himself to act the part of a stage player.

When you know your audience, you must choose a subject which suits

them. The elements of which a popular assembly is composed shows us that we must avoid every question that cannot be understood without special training. We must leave to the schools and academies learned and out-of-the-way subjects. The field which remains is a large one. You have history, philosophy, literature, and political economy. All these belong to the orator, under the sole condition that all these questions must be approached on the broad side, that is to say, on the human and moral side. To speak truly, the manner of treating a question is more important than the question itself; for it is that which gives to the address its true character. * * * * Never forget that you are speaking to the general public, and then you will easily discover what subject you should select, and how you should treat it.

On this point the experiments made at Paris are decisive. All the subjects were good. Duty, Education, Progress, the Influence of Manners on Literature—all the questions are so inexhaustible that every speaker could invest them with fresh interest, by considering them from his own point of view. To these I will add Biography, which seems to me specially suitable to those who are speaking in public for the first time. Biographical subjects are, on the whole, the most attractive and the easiest of all. The most attractive, because there are none that so easily win attention. The easiest, because facts and anecdotes give strength to the speaker, and charm those who listen. In identifying himself with his hero, he borrows something of his authority and glory.

It is not everything to have chosen a good subject. It must be treated in all its bearings with clearness and with grace—it is in this that eloquence consists. And here an important question presents itself. Is it better to write, and then read what has been prepared? Or is it better to speak *memoriter*? Or is it still better to speak extemporaneously? On this point I have no hesitation. Whoever desires to be listened to in our public assemblies has no choice, he must speak extemporaneously.

In England and America written discourses are well received. Nothing is more common than for a speaker to go from town to town with his manuscript in his pocket, to give what he justly calls *lectures*. With many, lecturing is a profession; and with a great number it is a means of influence and popularity. For example, we know that Thackeray made a fortune by reading in the large towns of England, and of the United States, his lectures on the Four Georges. The names of Emerson, Edward Everett, and of Channing have crossed the Atlantic. I hope that very soon we shall have, through the means of a translation, the weighty lectures of Horace Mann upon popular education. These are great names. Nevertheless, I do not recommend you to imitate them. We have not the patience of the English, we are not accustomed from our infancy to see every Sunday a grave clergyman in spectacles,

with roll in hand, mount the pulpit and deliver a theological dissertation. In France, priests, advocates, deputies, professors, in short everybody extemporises. Our temperament requires it. In other countries the auditor allows himself to be led—he is passive. With us he associates himself with the speaker, and is one with him. For vivacity of intelligence, quickness of comprehension, sympathy, enthusiasm, nothing is like a French audience; but every medal has its reverse side. We are *exigeant*. We must have a speaker always in sympathy with us. He must pass on when we are convinced; he must linger when we hesitate; he must be animated when we are filled with emotion; he must pass with us from laughter to tears, and from anger to pity. In this incessant dialogue in which only one voice is heard, if the speaker separates himself for a moment from those that listen, if he permits himself to go too fast, he is lost; his eloquence misses its aim, and his finest passages are in danger of becoming ridiculous. For a people as impressionable as the French, all reading is wearisome. They miss that which makes the charm of free speech, its directness and sympathetic emotion. It is no longer a conference, but a sermon. However accomplished the lecturer may be, he is no longer a friend, he is a master and a pedant. This opinion of yours, you will perhaps say, hardly agrees with your admiration of Channing and of Horace Mann. The answer is easy; I have *read* the lectures of these wise men, these true friends of the people, but I have never listened to them. There can be no doubt that for the reader it is infinitely better that a lecture should be composed and written with care, than that it should suffer from the disorder and incorrectness of extemporaneous speech. But for the hearer it is a different thing, and I have told you the reason. In every assembly in which he speaks, the audience has its part to play; it is a performer; like the ancient chorus, it is always present on the stage; it approves, it condemns, it gives life, it is moved. Perhaps the ancient writers have not sufficiently dwelt on this. In their treatises on rhetoric they repeat that eloquence is the act of instructing, moving, and influencing the people; but this definition is incomplete, it only contains part of the truth. The public is the instrument on which the speaker plays; but it is a living instrument, which on its part reacts on the speaker. Between the speaker and the listener there is a perpetual interchange of sentiment and emotion; and if this interchange is not felt by the speaker, he is not fit to speak in public.

Now is it possible that a lecture, prepared in the solitude of the study, and which only reflects the thoughts of the author, can adjust itself easily to the ever-varying humour of an assembly? No! it is only by extemporaneous speaking that you obtain this elasticity! It is this which gives a nameless charm to hesitation, slips, and even mis-

takes in a free speech. The assembly is interested in this birth of common thought. It goes halves with the orator. The English people felt the truth of this when they forbade written speeches in Parliament. No discussion is possible as long as we tolerate these cut-and-dried speeches, which are never to the point, and which no one listens to. Nothing can be finer than the speeches of Burke. For eloquence they may be compared with Cicero; for experience and political sagacity they are unrivalled. But when Burke rose, with his manuscript in his hand, the House of Commons rose too. Each member went to his business or to his pleasure, promising himself to read at his ease the next day the speech of the English Cicero. It is the fashion now-a-days to censure this indifference, but if a new Burke were to appear, the most severe critics would imitate the example of their predecessors. We cannot change the human mind and its laws. If you wish to be read, write; but if you wish to be listened to, speak.

Speeches learned by heart have not the coldness of read speeches, sometimes they give the impression that they are extemporaneous. Besides, they have in classic antiquity considerable authority in their favour. Those masterpieces of eloquence which the world has admired for so many centuries, were sometimes extemporaneous, and recomposed afterwards, but oftener they were delivered *memoriter*.

But we must not forget that the ideas of the Greeks and Romans were not the same as ours. Demosthenes, that great master, reduced all the qualifications of an orator to one, viz., *action*; he included in that, delivery and gesture. For us, these are the qualifications of an actor rather than of a public speaker. Among us, perfect action, continuous and lofty declamation, a style too finished and elaborate, create distrust; we want more plainness and simplicity. In this respect I do not hesitate to say that our taste is purer than the ancients.

The very perfection of *memoriter* speeches is, therefore, a fault; it is not the greatest; their incurable defects are the same as in written speeches.

With them we are never sure of arriving at the point. Cold, or impassioned unseasonably, they bewilder their hearers, and likewise singularly embarrass the speaker. I say nothing of the treachery of memory which sometimes at the most important moment leaves the speaker mute and abashed, without any other resource than to draw his manuscript from his pocket and unroll it. However, these are the accidents of war which happen to the bravest and most experienced. Were we secure against these, it would still remain true, that a speech made beforehand is a monologue, and it is a dialogue that we want.

ROCHEFOUCAULD -
HIS LIFE AND "MAXIMS."

PART II.

WE left Rochefoucauld, at the close of our last paper, fast bound to the partisans of the Fronde. There soon came a change, not of principle—for there was none of this involved in the business—but of party. The Fronde was in opposition to the Court. The Duke d'Enghien (afterwards Prince de Condé—"the great Condé") came back from his victory over the Spaniards at Rocroy on the ever famous 19th of May, 1643, and so strengthened the party of the Queen-Mother and of Cardinal Mazarin, that the Frondeurs were glad to make terms with them. Then, not being so well rewarded as he desired to be, the Prince de Condé (we had best call him by his familiar name) set up a faction of his own, and his sister, Madame de Longueville, easily persuaded Rochefoucauld to go over to it. So he continued in opposition to the Court, though on a new footing. One manifestation of hostility was curious, and, in modern view, contemptible. The Opposition courtiers embarrassed the Queen-Mother by raising questions of privilege and precedence. Rochefoucauld was the occasion of a serious difficulty of this kind. Certain ladies of very high rank were allowed to sit down in the Royal presence; all others had to stand, unless, as a special favour, bidden to sit for the occasion only. Rochefoucauld asked that his wife should have "the right of the tabouret"—that is, the right of sitting on a stool when at Court—only a stool, for nobody under Royal rank thought of having chairs, and arm-chairs were allowed only to the very nearest relatives of the Sovereign, and not always to them. Condé supported the claim of his friend; and there was a battle royal all over the Court—a conflict so serious and bitter that it nearly provoked rebellion, which, indeed, was actually threatened by Condé. At last the claim was withdrawn, and Madame de la Rochefoucauld had to stand when at Court, unless she was asked to sit down. The matter seems only ludicrous now; but it was serious then, and what a vivid idea, fixed as by a lightning flash, it gives us of the awful frivolity and utter shamelessness of that day in France. Here was a Prince of the blood Royal threatening rebellion, in order to obtain for the wife of a man who had evil relations with the Prince's married sister, the right of sitting down on a stool in the presence of the Sovereign; and here was the Queen-Mother, backed by the Prime Minister (a Cardinal!) resisting this claim as if it were a matter of life

and death ; while outside the chief combatants was a ring of courtiers—princes, bishops, great nobles and their ladies—ready to fly at each other's throats, sword in hand, according as they belonged to the Prince's party or the Queen's !

The intrigues and difficulties caused by the ambition of the house of Condé went on for years—as may be read in the annals of France. So long as Madame de Longueville remained faithful to Rochefoucauld, he continued faithful to the house of Condé—she being his only bond with them. In 1650, seven years after the affair of the tabouret, Cardinal Mazarin executed a grand stroke. He seized at one time the Prince de Condé, his brother, the Prince de Conti, and his brother-in-law, the Duke de Longueville, and shut them up in the chateau-prison of Vincennes. So bold was the arrest that the wits of the capital declared that they no longer considered the Cardinal a Mazarin ; and the Duke of Orleans politely observed of his relatives that it “was a new pleasure of the chase to capture at once a lion, a fox, and a monkey.” It was intended to arrest Madame de Longueville at the same time ; but Rochefoucauld, assisted by forty of his friends, carried her off in safety to Normandy. The Duchess halted at Dieppe, and there parted from Rochefoucauld, who went to his estates in Poitou, of which province he was Governor, to arm his vassals, for, like others of the grand seigneurs of that day, he could bring a little army into the field. While he was thus engaged, Madame de Longueville, close pressed by the agents of Mazarin, bethought herself of a trick of Reynard the Fox. She put on a sudden appearance of piety, and under cover of a “religious” habit, escaped to Havre, where, after many adventures, she contrived to escape in an English ship, and to land safely at Rotterdam. A little while afterwards she shut herself up in the border fortress of Stenay, then held for the Spaniards by Viscount (afterwards Marshal) de Turenne. Here she soon forgot her vows of penitence and her affection for Rochefoucauld, and gave occasion for much scandal by her relations with Turenne. Meanwhile Rochefoucauld was doing his utmost to revive the fortunes of the house of Condé. With the Duke de Bouillon, he commanded an army raised by the Princess de Condé—the niece of Richelieu—in the cause of her imprisoned husband. He assisted the Princess in her negotiations with the Parliament of Bordeaux, and afterwards, with great bravery, he shared in the defence of that city against the Royal forces. His part in this transaction cost him his government of Poitou, the plundering of his estates, and the destruction of some of his chateaux—a heavy price to pay for the glances of “turquoise-coloured eyes,” which were already beaming upon another lover. When the defence of Bordeaux was abandoned, and a sort of peace was made, Rochefoucauld went home

to his house of Verteuil. He did not, however, long remain inactive. Condé, having made attempts to escape from Vincennes, was transferred from one prison to another, and was finally sent to Havre, in charge of Marshal Count d' Harcourt. On the way he amused himself by composing epigrams on his gaoler. One of these ran like wildfire over France, and passed into a popular song—in those days a distinct political force. For what it is worth, here it is:—

"This man, short and stout,
So famous in story;
The great Count d' Harcourt,
All radiant with glory;
Who succoured Casale, and who retook Turin,
And now serves as bum-bailiff to Jules Mazarin."

The early part of 1651 was spent by Rochefoucauld in negotiations to obtain the release of the Prince de Condé and the Duke de Longueville, though Mazarin, with a bitter gibe, said it would be best for all parties, and especially for his wife, to keep the latter still in prison. These negotiations give us strange glimpses of intrigue—Rochefoucauld going at night and in disguise to the Palais Royal to see Mazarin, and the Cardinal coming down, candle in hand, and in his night-gown, to a side door, to admit his visitor. Each negotiator wasted much time in trying to outwit the other, and so the business came to an end. Hopeless of doing anything with the Court, Rochefoucauld went suddenly to his old enemy, the Coadjutor de Retz, and signed for himself and Madame de Longueville a treaty with the chiefs of the Fronde—thus getting back to the position he had quitted several years before. Frightened by this new alliance, Mazarin released the Prince de Condé and his companions. Condé entered Paris in triumph, and for days the capital gave itself up to the wildest rejoicings, which assumed such an exceedingly convivial aspect, that a contemporary writer declares that Paris was never so drunken at any former period of its history.

The service thus rendered by Rochefoucauld brought about a reconciliation with Madame de Longueville, who came back to Paris. It did not last long, however, for Condé fell out with his new friends the Frondeurs, and also with the Queen-Mother and her partisans, and went off to establish a sort of opposition Court at St. Maur. Returning to Paris in 1652, fresh disorders broke out. The rival factions quarrelled in the streets, in the palace, in the hall of the Parliament. Rochefoucauld does not make a very creditable figure in these transactions. He tried, among other things, to kill an Archbishop. On one occasion, when the friends of Condé and the followers of De Retz had come to actual fighting in the palace of the Parliament, Rochefoucauld met De Retz near the doors of the Council-chamber. Rushing

forward, he seized the unlucky ecclesiastic, and pushed him between the folding doors with such violence as nearly to squeeze him to death. "He caught me (says De Retz, in his *Memoirs*) by the neck between the doors; and called upon his friends to stab me," but a party of Frondeurs coming to the rescue, de Retz escaped with severe bruises. In striking contrast with this scene of tumult, was an event that happened but a few days afterwards. Condé and Rochefoucauld, returning from the Parliament, met De Retz at the head of his clergy, walking in solemn procession before a collection of images and relics. The Prince and the Duke descended from their carriage, and kneeling in the road, submissively begged the blessing of the man whom one of them had but recently tried to kill, and whom both of them regarded with inextinguishable hatred. The Cardinal gave them his benediction, and went home and noted down the story in his diary! The dissensions between Condé and the Court increased daily in bitterness, and at last, acting mainly on the persuasion of Rochefoucauld, the Prince determined to raise the standard of civil war. The conflict thus begun, continued with varying success, until the memorable battle of St. Antoine under the walls of Paris in 1653, when Condé was defeated, and Rochefoucauld was shot through both cheeks by a musket ball. The wound was severe enough to withdraw him for some time from active life, and to threaten him with total blindness. When he recovered, Condé was a fugitive in Spanish territory, and, with his permission, Rochefoucauld reconciled himself to the Court, and ever afterwards remained a faithful subject of Louis the Fourteenth, who restored to him the honours and employments he had forfeited by his support of the rebellious Princes.

Another cause contributed to this reconciliation. The Duchess de Longueville had once more deserted him. She had taken into her favour the young Duke de Nemours, and when he fell in a duel by the hand of his brother-in-law, the Duke De Beaufort, "she cried (says a contemporary) like a person possessed." The loss of De Nemours, the extinction of her affection for Rochefoucauld, the fading of her beauty, and the jealousy of her husband, whose placid temper had been soured and angered by her incessant misconduct, contributed to turn the thoughts of Madame de Longueville into a religious channel. Perhaps her mother's words exercised some influence in this direction. When the old Princess de Condé lay upon her death-bed, she said to Madame de Brienne, "Tell that poor wretch at Stenay (meaning the Duchess de Longueville) the state in which you see me; that when her time comes she may know how to die." Lord Mahon, in his "*Life of Condé*," seems to think that this message had an effect upon the dissipated Duchess; but Chateaubriand, possibly out of pure love of scandal, reminds us

that the old Princess herself was once entitled to the appellation she bestowed upon her daughter, for when she was a young wife of seventeen, she got out of a window and rode thirty miles on horseback in one night, in order to escape from her husband, and to throw herself into the arms of Henry the Fourth, who professed to be "dying" for her!

Be this as it may, there is reason to believe that Madame de Longueville was a sincere penitent. Her heart, we are told, was filled with "secret and eternal sorrows;" her eyes "were blinded with tears for her past errors;" she sought comfort and counsel from persons eminent for piety, and, best proof of all, she spent the rest of her life in faithful devotion to her husband (who was with some difficulty reconciled to her), in acts of charity and in the practice of religion; not the least creditable manifestation of her better feelings being the zeal with which she exerted herself to protect the Jansenist community of Port Royal from the attacks of their Jesuit persecutors. From this time she ceases to exert any influence over the life of Rochefoucauld; and, for his part, he disentangles himself from the allurements of political intrigue and the excitement of military glory, and devotes the remainder of his days to the cultivation of letters and the pleasures of friendship, unalloyed by the baser passions.

It was in 1653 that Rochefoucauld made his peace with the Court. From that time he fixed his residence principally at Paris, where, according to one of his biographers, "he lived solely for the pleasures of friendship; and so managed his house that it became the place of assemblage for all who were most distinguished in the Court or the city for birth, wit, talent, or politeness." For some years after his retirement from active life, he devoted his time to the composition of his famous book of "Moral Reflections and Maxims," and of a volume of "Memoirs," which Bayle (who did not in this particular vindicate his own claims to sound judgment) declared to be superior to the commentaries of Cæsar. Voltaire pronounced a more truthful opinion when he said that the "Memoirs" were read; but the "Maxims" were known by heart. The "Memoirs," contrary to the author's wish, were published in 1662 at Brussels. They excited a great sensation at the time from their freedom in dealing with persons then living, or events still fresh in the public mind; and it is not a little curious that the Duke de St. Simon, whose own "Memoirs" were probably less characterised by reticence than any similar book, commences his work by an attack upon Rochefoucauld for some reflections upon his (St. Simon's) father. Long before the publication of the "Memoirs," Rochefoucauld had formed the first of those remarkable friendships with celebrated women, of which, in the next age, the life of the *salons* furnished so many examples, and which, to some extent, still distinguish the literary society of France. His first

intimacy was with Madame de Sablé, which continued for about ten years, and terminated either about the time when the "Maxims" were published, in 1665, or almost immediately afterwards. It is highly probable that Madame de Sablé had some share in the composition of the "Maxims," and it may be noted, as an example of the vanity of authors, that she wrote a glowing eulogium on the book, for insertion in the then recently-established *Journal des Savants*, and that the rough draught of the review was submitted to and corrected by Rochefoucauld himself, previously to its publication !

In 1665, the year of the publication of the "Maxims," and fifteen years before his death, Rochefoucauld formed his celebrated connection with Madame de La Fayette, who made it her proudest boast that while he gave her only his mind, she had reformed his heart. This lady, who was an intimate friend of Madame de Sévigné, and is constantly mentioned in her letters in terms of the tenderest affection, was a young widow of thirty-two when she contracted her friendship with Rochefoucauld. Her husband, Count de La Fayette, after a very short period of wedded life, to use the language of Sainte-Beuve, "after lending his name to one who was already illustrated with a tender gleam of literary fame," had "effaced himself and disappeared from life," leaving his widow to conduct the education of their two children. Madame de La Fayette was known as an authoress of romantic and didactic fiction, and formed one of the most brilliant members of that literary coterie whom Molière ridiculed with such merciless wit. Her acquaintance with Rochefoucauld, at first arising out of a similarity of literary tastes, ripened into an affection of a very touching and delicate character, and, happily untainted with a breath of scandal. Sainte-Beuve, speaking of the connection, says, "It is pleasant to see a tender heart allied with a sharp but unbiassed and tempered judgment ; a slowly growing but faithful passion between two serious minds, in which the more sensitive and impressible corrected the misanthropy of the other ; a union of delicacy, gentleness, sentiment, and reciprocal consolation ; rather than an attachment characterised by self-deceit and passionate warmth." This intimacy, growing closer every year, was, however, not infrequently interrupted by Madame de La Fayette's ill-health, and by the constant and severe attacks of gout, through which Rochefoucauld paid the penalty of the excesses and dissipations of his earlier career. During the last ten years of his life, these attacks became so terribly painful that Madame de Sévigné says he told her he often wished for death as the greatest benefit that could be conferred upon him. In one of her letters to her daughter, Madame de Sévigné sketches a dismal picture of the two friends. Madame de La Fayette had been suffering from an attack of low fever, to which she was subject. "She has (writes Madame

de Sévigné) passed five days, suspended, so to speak, between heaven and earth. She was unable to think, to speak, scarcely even to listen or to reply. She was fatigued by saying even 'Good-morning,' or 'good-night.'" All this time Rochefoucauld, trembling for the fate of his friend, was unable to render her the slightest consolation, for he was racked with the gout, and himself seemed in danger of immediate dissolution, his pain being sensibly augmented by the knowledge of Madame de La Fayette's illness, and his own inability to visit her.

In recounting the closing scenes of Rochefoucauld's life, there is little more to tell. The young Duke de Longueville, the son of Rochefoucauld and Madame de Longueville, born during the first war of Paris, made his entry into public life in 1665, the year in which the "Maxims" were published. The coincidence gives occasion to Sainte-Beuve to turn a sentimental phrase. In the same year, he says, the world made acquaintance with "the sorrowful book and the young hope—those two children of the Fronde." In 1674 the Duke—"the young hope"—accompanied his uncle, the Prince de Condé, to the war in Germany. With them went the Prince and the Chevalier de Marsillac, the legitimate son and the grandson of Rochefoucauld. At the passage of the Rhine a terrible calamity occurred. The Chevalier de Marsillac was killed, the Prince was severely wounded; but what touched Rochefoucauld more nearly than either, was the loss of the Duke de Longueville, who was killed during the passage, and whose corpse—the cold, dead hand locked in that of the Prince de Condé, who was also wounded,—lay extended upon a heap of straw in a barn near the river, at the very moment that a deputation had arrived to offer him the vacant crown of Poland! Though Rochefoucauld bore these afflictions with seeming composure, they told heavily upon his shattered health, and the death of the Duchess de Longueville in 1679, at the religious house of Port Royal, whither she had retired, probably gave the last blow to a mind already broken by sorrow, and a constitution sensibly weakened by disease. He died on the 17th of March, 1680, having just completed his 67th year. His friend Bossuet, then rising into fame as a preacher and confessor, was present at the closing scene. His condition, Madame de Sévigné tells us, was "most admirable." She adds that "his reflections on life proved useful to him then, since he had thought so much of his last moments, that he was able to meet death with composure," notwithstanding his own maxim that "neither the sun nor death can be regarded fixedly." He left behind him at least *one* faithful friend. After an interview with Madame de La Fayette, Madame de Sévigné writes, "My head is full of the extreme wretchedness and misery of my poor friend. The affliction of M. de Marsillac (Rochefoucauld's son) is not to be described; but he will find occupation at the Court and amongst

his family. But where will Madame de La Fayette find such another friend, or such companionship of equal sweetness, agreeableness, and confidence, or of such consideration for herself and her son? She is infirm, and confined to her chamber. She is not present to people's minds. M. de La Rochefoucauld, too, was sedentary, and this similarity of condition rendered the one so necessary to the other that nothing can express the confidential and charming nature of their friendship." Poor Madame de La Fayette! She found consolation at last, where Madame de Longueville and Madame de Sablé had found it before her—in the counsels and companionship of those good sisters of Port Royal, who seemed to have been designed by Providence to soothe and sanctify that passionate yet frivolous age, by offering in the teaching of religion a sovereign balm for the sorrows of the heart.

In the next and concluding paper of the series, we shall examine the chief work of Rochefoucauld's life—his "Maxims," and the system of morals embodied in them.



ECCLESIASTICAL SKETCHES.

VI.—THE NEW BISHOP OF WINCHESTER

IT seems but yesterday that we were writing of one who, whatever may have been his errors and defects, will probably long be known as *the* Bishop of Winchester, and already we have to discuss the qualifications of his successor. An event more solemn and impressive has seldom startled English society than the death of Dr. Wilberforce, and it is not surprising if, under its influence, there has been a disposition to suppress all adverse criticism, and to exaggerate the loss which the Anglican Church has sustained by his removal. The eulogies pronounced on him have, in our judgment, been excessive, but perhaps not more so than we might have expected; and though we are not prepared to modify our own estimate so recently expressed, we are not inclined at present to examine too jealously the highly-coloured portraits of the departed Bishop which his admirers have given to the world. That the Establishment will miss one so sagacious in counsel and so eloquent in debate, so powerful in public and so attractive in private life, so clearly marked out to be a leader of men and so loyal in the devotion of all his powers to the advancement of his own Church, cannot be doubted. Of course, the full impression produced by such a bereavement could not but be greatly intensified by the circumstances under which it occurred. It is not easy to conceive of any event of a personal character at all events, which would have stirred the feelings of

a great body of Anglican Churchmen so deeply, and, looked at from their point of view, we cannot but feel that they are right in the importance they attach to it. The late Bishop's peculiar fitness for moderating between some of the contending ecclesiastical parties, his influence in political circles and the opportunities it gave him for watching over the interests of the Establishment, his marvellous ability in pleading the cause of the Church in the Senate, and hardly less the strength which he brought to her by the geniality with which he threw himself into great public movements, made him invaluable in a time of agitation and difficulty and danger, such as that in which she now finds herself. He was perhaps the most versatile and popular of modern Churchmen, and it is not easy to see how his place is to be supplied. It would be easy to point out many apparent inconsistencies in his teachings and administration, but they are not greater than those which are to be found in the formularies which he was bound to maintain, and though it might be possible to convict him of unfaithfulness to Evangelical truth or Protestantism, it would be much more difficult to prove him disloyal to the Anglican Church. This is a fact of which his critics have generally been oblivious, but it is one which explains many points in his conduct that have been most severely condemned. His aim was to represent faithfully the mind of his Church, and if in doing this he sometimes appeared to be "double-minded," it was because the Church herself is so, and they at least have no right to reproach him who retain their nominal allegiance to that Church, but endeavour to reconcile it with principles to which her teachings are certainly opposed. Whether there was logical consistency between different parts of the Bishop's system, is fairly open to question; but those who deny it should not forget that it is not the Bishop they are assailing so much as the Prayer-Book, of which he aimed to be, and we believe was, a faithful interpreter.

It was the consistency and ability with which he worked out what he regarded as the true Anglican idea which inspired the enthusiastic devotion of High Churchmen of all shades, hardly excepting even the Ritualists, some of whose extreme developments he felt himself constrained to check, and which caused him to be equally dreaded and disliked by strong Evangelicals. The strong outburst of sentiment which was evoked by his death, is an indication of a wide-spread change of opinion, not only in relation to the Bishop himself, but to the system of which he was the representative, and could not fail to have some influence on the mind of Mr. Gladstone in the choice of a successor. Seldom, indeed, can he have been called to the discharge of a duty more delicate and difficult, and disinterested persons will admit that his choice has been eminently judicious. No doubt if Bishops were to be

distributed impartially among the different sections in the Church, the Evangelicals might reasonably have hoped that the preferment would fall to one of their party. It is not true that Mr. Gladstone's Bishops have all been High Churchmen, for neither Dr. Temple nor Dr. Fraser can be placed in that category; but it is true that none of them can be classed among the Evangelicals. Probably they might be told, as Dissenters were once told by Mr. Forster, in relation to the singular accident by which, at one time, most of the school inspectors were Churchmen, that, strange as it may seem, theological opinions, or ecclesiastical associations, have little to do with these Episcopal promotions, and that if only members of the High or Broad Church are appointed, it is because they possess a greater fitness for the office than their Evangelical brethren—an assurance which we hope these latter may receive with becoming meekness and submission. But whether they are satisfied with the reason or not, they must have ceased to expect favours at the hands of the Prime Minister, and past neglect, whatever else it has done, must have prepared them to expect that they would be again overlooked in the nomination to Winchester, and probably they may feel that Dr. Harold Browne is as good a man as they could have hoped to get. The palmy days of Bishop Sumner—when Evangelicalism reigned supreme, and when its enemies would say, unfortunately not without some reason, the diocese was in a most neglected and disorganised condition—are not likely to return at least at present, and therefore they may be extremely thankful that their new Bishop is moderate in his High-Church views and decided in his attachment to Evangelical doctrine, that he regards Ritualism as a great peril to the Establishment, and is not disposed, either directly or indirectly, to promote its aims; that he can, indeed, hardly be regarded as in any sense a strong partisan, and that his conduct in his last diocese justifies the expectation that his administration will be conducted with equity and vigour, and directed to the consolidation of the spiritual power of the Church, and the advance of religion in the great district over which he has to preside.

Though Dr. Browne owed his original nomination to Ely, from which he is now translated to Winchester, to Lord Shaftesbury, he has not at any time been identified with the Evangelical party. It is the misfortune of that party that very few eminent scholars, even though they may hold its theological views, are willing to be considered as belonging to its number. Dr. Browne is only one of a distinguished band who have occupied this position, and who, while abstaining from association with the Evangelicals, have yet done good service to Evangelical truth. His learned work on the Articles, and a pamphlet in opposition to Bishop Colenso, had secured him a large amount of confidence as

a champion of orthodoxy, and he seemed to be a man specially fitted for the crisis, able to take a prominent part in the severe struggle against Rationalism, and at the same time to redeem Evangelicalism from the reproach to which it had been exposed, because of Lord Palmerston's, or to speak more correctly, Lord Shaftesbury's Episcopal appointments. Their defects had undoubtedly been exaggerated by bitter partisans, who sought to depreciate a theological system by satirising its teachers for their lack of literary culture ; but their criticism would have had no sting at all if it had been altogether without truth. The Palmerston Bishops were not so destitute of learning as it suited the *Saturday Review*, and other journals of similar views, to represent ; but it could not be said that they owed their high distinction to their eminent scholarship, and the promotion of a man at once so independent of party and of such approved merit as Dr. Harold Browne, was a pleasant variation to the rule of Episcopal nominations which then prevailed. All who knew anything of him, felt that in theological acquirements he was a decided accession to the Bench, not the less welcome because he was specially distinguished as an Hebraist, and was therefore fitted to meet Bishop Colenso, who was so fond of insisting that the prelates found it more easy to denounce him than to expose the fallacy of his reasoning on his own ground. It was perhaps an additional advantage that he was not taken from that charmed aristocratic circle of Barings, Pelhams, Villierses, Bickersteths and Waldegraves, within which the favours of Lord Shaftesbury had hitherto been confined.

If, however, his Lordship or his Evangelical friends expected Dr. Browne to be as one of themselves, they were speedily undeceived. At one time, indeed, it seemed as if he was going to take an extreme position on the opposite side, and a speech of his on the "Reservation of the Sacrament," revealed tendencies which very naturally excited an anxiety approaching to alarm. But this was only a transient phase of thought, which the course of events and the Bishop's own good sense and clear perception of the wants of the Church, soon sufficed to correct. Still, he has undoubtedly strong sacerdotal tendencies, tempered by his general moderation of spirit, his liberality of sentiment, and his sincere goodness. Perhaps there may not be any great difference in theory between himself and the Bishop of Lincoln ; but there is a very marked difference in their mode of developing it. This was very apparent in the Old Catholic Congress. Both looked on the movement with extreme interest, and were very desirous of helping it. While Dr. Wordsworth showed his sympathy by addressing these German seceders with an air of authority and infallibility almost as lofty and decided as that of the Pope himself, the Bishop of Ely assumed the position of an inquirer rather than an instructor, of a friendly observer rather than

an inspired guide, and showed that the feelings of the priest or prelate had not blinded the instincts of the true English gentleman, or narrowed the sympathies of the sincere Christian. He would not, we will undertake to say, have indicted such a pastoral as that by which Dr. Wordsworth has stimulated the bigotry of his clergy, and stirred up the righteous indignation of the Wesleyans throughout the country, and yet we suspect that his abstinence would be due to his better knowledge of the world, and his wider Christian sympathies, rather than to any difference in view. "I venture to claim for myself," he said in a speech in Convocation last year, "if I may speak in that manner of myself at all, something like broad religious sympathies. When a man is seeking for the true faith and the true Church, whatever his difficulties may be, I have a strong feeling towards him, and an earnest desire to smooth away those difficulties if possible." This is the language of an amiable, intelligent, large-hearted Christian, and we believe that in speaking thus, the Bishop does no more than bare justice to his own qualities of mind and heart.

Still, it must be remembered that these broad sympathies are cherished in connection with, and necessarily influenced by, a distinct and somewhat narrow theological and ecclesiastical system. It is not the breadth of those who seem to regard liberality and indifference as synonymous terms, and who believe that a man can show his charity to the creed of others by abjuring all attachment to his own. The Bishop has a very high estimate of the value of creeds. "I do not," he says, "venerate the Niceno-Constantinopolitan Creed as I venerate the Holy Scriptures themselves; but I think that next to the loss of the Holy Scriptures, the greatest loss we could sustain would be the loss of one single word in the Niceno-Constantinopolitan Creed, which was drawn up by one General Council, and confirmed by two subsequent Councils, and was then received by the Universal Church with one voice and one heart." To us this feeling is barely intelligible. We do not share the respect which the Bishop cherishes for these two Councils, and we cannot attach the same supreme importance to the document which is the fruit of their various discussions. It is to us nothing more than a valuable historical memorial, a record of controversies through which the Church had even then passed, and of the judgment of a large body of her divines in relation to the various questions which had agitated her. But it is, at best, only an imperfect exposition of the Christian faith, and one which we certainly cannot be content to set up as a test of orthodoxy. This, however, is not the point with which we are concerned. We simply quote the Bishop's expression as indicating his own feeling, and showing how little his breadth is accompanied by any indistinctness of theological opinions, or even tendency to relax the authority of the creeds.

Equally certain is it that it does not proceed from any abatement of the claims of the Church and the priesthood. He has a high sense of the value of the Sacraments, and of the rights of the clergy to administer them; he does not fail to insist that the Anglican Church has always maintained what he calls the "primitive rule" of Episcopal ordination and Apostolic descent, and all his reasonings would lead him to deny the validity of any orders which have not been obtained in conformity with this law. He shrinks, however, from distinctly enunciating the conclusion, and takes refuge behind the silence of his Church as to the condition of other Churches which are defective in the authority of their ministry, and, consequently, in the due administration of the Sacraments. "The formularies of our Church have expressed no judgment as to how far the very being of a Church may be imperilled by a defect in this particular note of the Church, as by mutilation of the Sacraments, imperfect ordination, or defective exercise of the power of the Keys. At the present time these questions force themselves upon us. But the English Church has been content to give her decision as to the right mode of ordaining, ministering Sacraments, and exercising discipline, without expressing an opinion on the degree of defectiveness in such matters which would cause other Communion to cease from being Churches of Christ." This reservation is creditable to the Bishop's heart, and we should hope that his friendly association with Nonconformist ministers on the Old Testament Revision Committee has only strengthened his indisposition to pronounce against the claims either of them or the Churches with which they are connected. But he must be conscious himself that it is not easy to reconcile this reticence with his own theory, and that if an Apostolical succession of men, duly qualified and authorised to administer Sacraments, through which grace is conveyed to the worthy recipients, be a reality and not a mere figment, it is clear that Churches whose ministers are not in that holy body, and cannot communicate this sacramental blessing, must be in evil case. A moderate, sensible, or amiable man may hesitate about describing their condition, but if he has any faith in his theory, there can be little doubt as to what his private judgment must be. The Bishop is both amiable and moderate, and therefore he dwells upon the positive rather than the negative side of his system, upon the authority it asserts for the clergy of his own Church, rather than upon the discredit it puts upon the ministers of other communities.

While claiming so much for his order, he is perhaps consistent in the jealousy with which he seeks to maintain its exclusiveness. The class of literates which has of late become so common among the Anglican Clergy, and which some of the Bishops are disposed to encourage, finds no favour in his eyes. "My practice," he told Convocation, "has always been of

the strictest kind. I have never yet admitted any person who was not a graduate of Cambridge, Oxford, or Durham, and have made no exception." Possibly this may be essential to the maintenance of due respectability, and the Bishop is eminently respectable; but, after all, it is remarkable that this kind of literary qualification should be considered essential to a place in the Apostolical succession. A man may have both ability and culture; he may have had—what surely is more important than either—a distinct call to the work of the ministry, a divine necessity laid upon him, under which he feels he must preach the Gospel; he may even be ready to subscribe the Thirty-nine Articles, and to seek ordination at the hands of the Bishop, but he will not be admitted into this sacred band unless he be a graduate of Cambridge, Oxford, or Durham. Probably, such a limitation may maintain the dignity of the Establishment and her clergy, but it will certainly be at the expense of much vitality and strength. It is in perfect keeping, however, with the character of the Bishop, who has but little enthusiasm, and who would have even the spiritual forces of the Church under proper regulation.

Everywhere in his teachings we find him carefully guarding against extremes. "*In mediis tutum iter est*" seems to be his motto. He maintains the authority of the Church "to declare truth, to maintain truth, to discern truth from error, to judge when controversies arise whether one party is heretical or not, and to reject from communion such as are in grievous falsehood and error;" but he is careful also to insert that this is not to interfere with the right of the private judgment *properly understood*; the proper understanding being that every man has a right to inquire for himself, but that it is his duty to submit to the Church when she has spoken. He gives the preference to the celibate over the married state, especially for the clergy, and insists that the tone of popular opinion concerning marriage and celibacy is low and unscriptural; but to some extent, in contradiction to this, he admits that there is a divine sanction for the marriage of the clergy, and that experience proves "the snares of celibacy have been as great as those of matrimony; and that the charities of wedded life have been as profitable to the married, as the asceticism of single life can have been to the unmarried priesthood." So, too, in relation to confession, he takes the same middle course, speaks in the same halting, undecided tone—the tone, it must be said in fairness to him, which most of his brethren are adopting, "The Church should always afford to the sin-stricken soul the power of unburdening itself," that is, translated into plain English, should ordain ministers to whom it can confess its sin. But then he adds, "Confession has been well called 'the luxury of repentance.' Access to it is not to be denied to the dying, the perplexed, or the broken-hearted; but it is

to be feared for the morbid spirit, and still more to be feared as a mere routine of ordinary life; as a salving over of the conscience disquieted by sin, and seeking an easy deliverance from its warnings and reproofs." While the Bishops of the Church talk thus, it is not wonderful that the practice of Confession grows. The Ritualists can afford to treat this kind of criticism with undisguised contempt. "If an Anglican 'moderate,'" says the *Church Times*, "begins on Confession, of course we know he will end by denouncing habitual confession, cautiously conceding its use on a death-bed. Pressed on this point he will justify himself by the old advertisement platitude, that the Church of England is as far removed from Rome on the one hand as from Geneva on the other, and that therefore confession is not forbidden, nor is it made compulsory, or conditioned as to frequency. The reply is obvious, that this posturing and balancing between two extremes is as unsafe as it is undignified; for that the Church, by her continuity with the Church Catholic of all ages, has no definitely Anglican position midway between opposite errors."

The Bishop of Winchester, however, believes that she has a distinct position of her own, and is bent on maintaining it. It has often struck us that the change in the opinions and relations of various Church parties has left us with a blank in our ecclesiastical nomenclature. Of course we have still "High Church," "Low Church," and "Broad Church," but these are so strangely intermingled, that a simple term hardly describes the exact position of many. There are "High-Broad" men, who have an exalted idea of the rights of the clergy as the ministers of the Establishment, but whose views of Christian doctrine are broad, sometimes very broad, not to say so extremely loose as hardly to deserve the name of a creed; and there are High Evangelicals, who strive to reconcile a belief in the power of the priesthood and the efficacy of the Sacraments, with a loyal allegiance to the simplicity and spirituality of the Gospel. But there is a numerous class beside these who cannot be fully designated even by a hybrid name of this character, who have affinities with all the great parties, and yet differ widely in some points from all of them, and who certainly would object to have any of their distinctive names applied to them. "I" (said one of them to ourselves) "am neither High, nor Broad, nor Low; I am correct." Now we believe that the "Correct Church," though not at all a party in the strict sense of the term, is a very powerful element in the Establishment. The great desire of those who may be considered as belonging to it is, that they may be neither an inch above nor an inch below the orthodox standard of the Church. The Articles and the Prayer-Book have for them an authority second only to that of Holy Scripture; indeed, they are the true interpreters of Scrip-

ture. What the Creeds set forth they believe ; what the Rubrics enjoin they will do, setting themselves at the same time vigorously to oppose those who would deviate, either to the right hand or the left, from the line the Church has laid down. They object to the Evangelicals because they neglect the requirements of the law, and they are equally opposed to the Ritualists because they make unauthorised additions. In short, the Church has found the happy mean between the bondage of authority and the wild license of individual liberty ; between the vain superstition and the childish show of gorgeous ceremonial, and the coldness and baldness of too simple a ritual ; between a slavish submission to antiquity, and a lawless repudiation of the teaching and experience of the past, and he who would distrust the compromise she has so wisely and happily been able to effect, only give proofs of his own folly.

Dr. Harold Browne is an admirable representative of the school. His able exposition of the Articles is remarkable for nothing more than for its simple belief in the wisdom and authority of his Church. With him the Church seems hardly more fallible than the Pope is with the Archbishop of Westminster. It is true his strong spiritual instincts are continually correcting these strong ecclesiastical tendencies, and these serve to keep him from the narrowness and hardness into which his system might otherwise lead him. But it is sometimes a little amusing to mark the imperturbable confidence with which these Anglican assumptions are put forward, and then to remember how the Romish priesthood laugh them to utter scorn. His very satisfaction with the *via media*, which the Anglican Church loves so well, is perhaps the best proof that he will not, directly or indirectly, lend himself to the designs of the party which is seeking to force her into extreme and dangerous courses. That he can and will oppose Ritualism with any decision or effect, we do not believe. He concedes too much, indeed, to be able to interpose any efficient resistance to that which he deprecates. But his very moderation makes him, under present circumstances, the opponent of Ritualism, for the simple reason that it is from that side that the equilibrium, about which, above all things else, he is solicitous, is threatened. We are not at all astonished to hear that his patronage in the diocese he is leaving has been given principally to the Evangelicals, for he has sympathy with their doctrinal teachings, and he knows well that there is no danger from any Low Church notions which some of the party may still retain, and, in fact, that as its members have been unconsciously becoming higher, they are really nearer the "Correct Church" than any other party. They may, at all events, hope for brighter days than those they had during the brief regime which has closed under such sad circumstances. Dr. Wilberforce would, no doubt, have laid claim to special correctness, and not without truth, but then he was

"correct" with a difference, produced by the stronger flavour of sacerdotalism which coloured his opinions and feelings.

The new Bishop of Winchester is said to be pre-eminently a safe man, and probably the statement is true. He has made some mistakes, but it is probable that experience has taught him, and that they will not be repeated in the higher position which, we suppose, must be considered as the reward of the fidelity he has shown in a humbler one. That he will show the wondrous tact which contributed so much to the success his predecessor achieved, is not to be expected, but, possibly, on the other hand, his administration may not be so conducted as to require its frequent exercise. Dr. Wilberforce, certainly, was seldom found wanting in this respect, but his skill in dealing with men would not have been so conspicuous had not the policy he pursued so constantly taxed all his resources. Thus, on one occasion, at a gathering of the clergy, at which he had requested all of them to wear surplices, the Rector of the church in which the service held, told him, in answer to his inquiry, that Dr. A. and Mr. B., two well-known and sturdy Evangelicals, had come in black gowns. "Ask them to come into the vestry," said the Bishop, and on their appearance, receiving them in his most cordial style, he asked one of them to read the Gospel and the other the Epistle of the day, and thus secured a compliance with his wishes without an assertion of his authority on the one hand, and without subjecting himself to the annoyance of a refusal of his request on the other. Their election for the service was itself a mark of honour to the individuals which they could not decline, and yet could not accept without conceding the point about which the Bishop was anxious. Dr. Browne would possibly have not shown such tact, but it is not probable that he would, by attempting to alter the habits of a diocese, have created the necessity for its exhibition. He is, indeed, tolerably sure to show caution and judgment. It may be a question, however, whether we have not plenty of safe men on the Bench, and whether it might not be improved and strengthened by the accession of an enthusiast, even if he did sometimes make mistakes.

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MR. BRIGHT IN THE CABINET: WHAT DOES IT MEAN?

THE reconstruction of the Cabinet took the country by surprise, and at first seemed altogether inexplicable. The only explanation that occurred to us was suggested by a scene which we witnessed a few months ago at Akabah. There was a fierce quarrel among the Arabs engaged to take an English party to Petra, as to which of the camels should take the travellers, and which should be condemned to

the ignobler destiny of carrying the tents and baggage. They shrieked and yelled, protested and struggled for a quarter of an hour without settling the question. At last the Skeikh picked up four pairs of stirrups and flung them into the crowd. For two or three minutes the Arabs were tumbling about in a heap, and then the quarrel was over. The men who had got the stirrups in the scramble had won for their camels the honour of carrying the Englishmen, and for themselves the solid advantage of the extra "bachshish" which the Englishmen were likely to give to their "drivers." When we first read the announcement of the recent ministerial changes, we were inclined to think that an equally simple method of settling personal and political difficulties had been adopted in Downing-street. The process can be easily imagined. There is a stormy meeting of the Cabinet, and angry talk about Zanzibar and Mr. Scudamore, Dr. Hooker and the Nonconformist "irreconcilables." After an hour's excited discussion, Mr. Gladstone says something must be done; he puts his hat on the table, throws into it half a dozen names, and then asks the Lord Chancellor to shut his eyes and "draw." The man whose name comes out first must resign; the man whose name comes out next must take his place; the man whose name comes third must take the place of the man who came second; and Mr. Bright, in any case, must be made Chancellor of the Duchy of Lancaster.

But after a few days it appeared possible and even probable that the changes had been effected in another and less entertaining manner. That Mr. Ayrton should cease to be First Commissioner was very intelligible; the ingenuity which suggested that the office of Judge-Advocate should be revived for his special benefit, deserves to be recognised by a public testimonial. Mr. Childers, it is understood, retired from the Duchy for private and personal reasons. It is probable that with his great reputation for business ability, and his intimate connection with the Australian Colonies, he thought that the £2,000 a year, which he received as his official salary, might be easily trebled or quadrupled if he went into the City. The retirement of the Marquis of Ripon is alleged to have been occasioned by his wish to be relieved, at any rate for a time, from the burdens of office. If as the result of the bereavements from which we believe that he has suffered during the last few years, he is longing for quietness, and shrinks from meeting the perplexing and exciting questions which the Liberal party has to solve, we are sure that those who have been most hostile to the Education policy of the Government, for which as President of the Council he is largely responsible, will think of him with the deepest sympathy, and will rejoice at his return to political life. We cannot forget that there was a time when the Marquis of Ripon was an excellent Radical, and we

hope that he has not altogether renounced the faith of his earlier years. The Marquis of Ripon's resignation made it possible to find a position of the first rank for Mr. Lowe, who after his recent troubles could hardly remain at the Exchequer; the process was very simple: Mr. Bruce took the Presidency of the Council, Mr. Lowe went to the Home Office, and Mr. Gladstone took the Chancellorship of the Exchequer, for which, by universal consent, he is pre-eminently fitted. Whether Mr. Lowe is likely to be less troublesome to his colleagues now that he is in the Home Office than he was at the Exchequer, they are best qualified to judge. The *Spectator* thinks that as Home Secretary he may turn out a success. We cannot help thinking that his tenure of the Home Office is a merely temporary arrangement. It was inevitable that he should leave the Exchequer, and Mr. Bruce was the only minister of the first class whose place could be vacated for him. In the course of a few months it is possible that another position will be found for him. Perhaps Mr. Gladstone will make him a bishop.

Among these numerous changes there are four which may be regarded as having considerable political significance. Mr. Gladstone's resumption of the Chancellorship is probably the indication—if the arrangement is intended to last through next session—that he intends to produce a great budget. It can hardly be doubted that he will propose a reduction of expenditure and a reduction of taxation. If he is guided by the exigencies of his party, it may be regarded as probable that he will lighten the remaining burdens on articles of popular consumption. The middle-classes have already received their share of relief in the reduction of the income-tax, and it might do something to reawaken the liberal enthusiasm of the working-classes, if by the removal of duties on articles of necessity, Mr. Gladstone could do something to lessen the cost of living.

As Nonconformists, we are especially interested in the resignation of the Marquis of Ripon, in the appointment of Mr. Bruce as his successor, and above all, in the return of Mr. Bright to the Cabinet as Chancellor of the Duchy of Lancaster.

The resentment of the Nonconformists, provoked by the Education policy of the Ministry, has been directed chiefly against Mr. Forster. To all appearance, he is a much stronger man than his late chief, and the tone in which he has defended the policy of the department renders it certain that in all that has been most offensive to ourselves, he has acted, not as a mere subordinate carrying out the principles of his official superior, but with the full and complete consent of his own judgment and feeling. The Education policy of the Government has been Mr. Forster's policy; he has fought for it with a persistency and a vigour which compel us to regard him as primarily and mainly

responsible for it. Nor would he be at all disposed to decline the responsibility.

But the Marquis of Ripon, though he has been overshadowed by the more energetic Vice-President, is understood to have been not less resolute in resisting all the concessions which the Nonconformists and advanced Liberals have asked for. His position in the House of Lords rendered his antagonism to us less conspicuous, and there was something in his manner which made him seem a less determined opponent. But we believe that so long as he remained President of the Council, it was impossible for the Ministry to make any approach to us; President and Vice-President were equally opposed to any concession. Mr. Bruce—we have yet to accustom ourselves to call him Lord Aberdare—is probably anxious to discover some means of removing or lessening our hostility. He is not a High Churchman, like his predecessor, and, judging from all that we have seen of him in the House of Commons, he is disposed to a policy of conciliation. Indeed, whenever the Ministry were in trouble with the advanced Liberals, it seems to have been their habit to put up Mr. Bruce to “soothe” if not to satisfy them. The resignation of the Marquis of Ripon, and the appointment of Lord Aberdare as his successor, are a distinct gain to us; but it is only frank to add, that so long as Mr. Forster remains Vice-President, it is difficult to believe that the policy of the department can undergo any satisfactory change.

From the Nonconformist point of view, the most important of all the recent movements is the acceptance of office by Mr. Bright. There can be little doubt, indeed, that in returning to the Ministry he has been powerfully influenced by his friendship for Mr. Gladstone, to whom he has shown for several years past the strongest loyalty. The great popular agitator, who has been sometimes reproached with preaching a political creed containing only one article—“Buy in the cheapest market and sell in the dearest”—has as much chivalry in him as if the blood of all the Howards ran in his veins. His leader and old companion-in-arms was in danger. The Ministry had lost its reputation through a succession of mistakes and disasters. The party was rapidly breaking up. Mr. Bright felt that his true place was at the side of his friend. His great reputation, his personal influence with that section of the party which had been driven into open revolt, his sagacity, and, as we trust, his eloquence, which, if it must have lost something of its old fire, as the result of broken health and advancing years, can hardly have lost its persuasive force—he resolved to bring them all to the aid of the imperilled statesman, in whose integrity and hearty sympathy with the great principles which are the historic glory of the Liberal party, and the only spring of its genuine strength, he has

unbroken confidence. Mr. Bright joined the Ministry because the Ministry was in danger.

But only four or five weeks before accepting office he had declared that "the Education Act of 1870 is the worst great measure which the Liberal party has passed since 1832." It is perfectly well known that he regards the Education policy of the last three years as a grave mistake and a grave disaster. His sympathies and convictions are altogether with those who ask for a National instead of a Denominational system of education. He is in favour of repealing the twenty-fifth clause, and has suggested a method by which it can be repealed without impairing the efficiency of a compulsory law. If he attaches less importance than some of his supporters to this particular change in the Act, it is partly because the prostration of health from which he suffered during 1870 and 1871 prevented him from watching the circumstances which gave to the twenty-fifth clause what he regards as a somewhat disproportionate prominence in the controversy with the Government, and partly because he is so strongly impressed with the far greater evil of the enormous increase of denominational schools occasioned by the increase of the annual grants, and the determination of the Government to receive applications for building grants up to the end of 1870. It is almost incredible that after his severe condemnation of the Act, the Government should have asked him to resume office, if there were no intention of modifying it; and if he himself supposed that all modifications are impossible, it is incredible that he should have accepted office.

The meeting at the Westminster Palace Hotel at which he made the famous declaration which we have just quoted, must have fully convinced him of the depth and intensity of the antagonism which the policy of the Government had created. The meeting was convened by Mr. Dixon and Mr. Henry Richard, and consisted of Members of Parliament who generally vote with the League and the Nonconformists, and of fifty or sixty gentlemen from different parts of the country representing the League and the larger Nonconformist Committees. When Mr. Bright condemned the Act of 1870, he was enthusiastically cheered; when he entreated the meeting not to break with the Government, he was listened to with the respect due to his great services, but with a silence that must have shown him that the men who were present had fully resolved to leave the Government to its fate unless it changed its policy.

Mr. Bright is far too sagacious a man to suppose that his presence in the Government is in itself sufficient to recover the loyalty of those who have shown themselves ready to separate from their party rather than desert their principles. Recent elections have proved that "the dissolution of party ties," of which Mr. Forster spoke with a smile of

incredulity when it was predicted in 1870 by Mr. Crosskey and the editor of the CONGREGATIONALIST, has already begun. During the last few months not a single Ministerialist has been returned to Parliament. But for the reconstruction of the Ministry, not a single Ministerialist would have had the chance of being returned for any popular English constituency between now and the General Election; and at the General Election itself the prospects of Ministerialists would have been very gloomy. The mere accession to office even of a man like Mr. Bright cannot remove the hostility, which has assumed a form so resolute and uncompromising.

It would be unjust, however, to suppose that he has accepted office without the hope of effecting some substantial change in the policy which has provoked the Nonconformist revolt. His return to the Ministry may be fairly regarded as the proof that in his conviction the Government is prepared to make some effective concessions, and that he intends to press upon them the wisdom, and indeed the necessity, of making these concessions as frank and generous as possible.

In these circumstances the duty of those whose principles the editor of the CONGREGATIONALIST has endeavoured to serve, appears to be plain. We ought to accept Mr. Bright's return to office as the indication that Mr. Gladstone's Ministry are not "irreconcilable," and for the next few months we must suspend hostilities to Ministerial candidates at Parliamentary elections. This, at least, is our conviction—a conviction which we hope will not be disturbed by anything that Mr. Bright may say in his address, which we have not yet seen, or by anything that may be said between now and the end of the year by any other Minister of the Crown.* To ask the Government for an immediate explanation of the concessions they are ready to make, would be unreasonable. They have had a worrying and wearying session, and if all the members of the Cabinet have not earned a holiday, they all need it. In November, when Cabinet meetings are resumed, we trust that the future Education policy of the Liberal party will receive early and careful attention, and that such conclusions may be reached as will enable the advanced Liberals in the House of Commons, whose confidence in the Government has been shaken, if not destroyed, to return to their allegiance. Nonconformists throughout the country will receive with intense satisfaction the early indications that the hopes which have been awakened by Mr. Bright's return to office were not unfounded, and

* Mr. Gladstone's speech at Hawarden, delivered after this article was in print, is known to the public through so imperfect a report that we cannot attach very much importance to it.

the Nonconformist organisations, which have been created during the last three years, and by which the strength of the Liberal party has been seriously impaired, will array themselves under the old flag, and fight side by side with their old allies.

This—we repeat—is our own conviction. As yet, we have no right to speak for those with whom we are accustomed to act, but in the absence of any unlooked-for circumstances, which may compel our friends to regard the position of affairs less hopefully than at present we regard it ourselves, we have very little doubt that before these pages are in the hands of our readers, the organisations which have recently been most conspicuous in their hostility to the Government, will formally and publicly adopt the policy which we have felt it our duty to recommend.*

The general policy of the Liberal party it would be premature to discuss, but we should leave our readers under a very false impression if what we have written leads them to suppose that the ground which has been lost by the party can be recovered by any probable concessions to ourselves. The Government has been singularly unfortunate in its English measures. It has attempted nothing that could fill the imagination or stir the hearts of the people. The masses of the working-people, who just now are chiefly interested in questions affecting the relations of Capital and Labour, believe that the Liberals are almost as unfriendly to them as the Conservatives, and unless Mr. Gladstone can go to the country with a policy that will awaken their enthusiasm, the first General Election under the Ballot will awaken so little interest, that the Tory publicans will turn the votes of thousands by a glass of beer. When a working-man can see no substantial reason why he should vote on one side rather than on another, it is unreasonable to expect that he will be retained to Liberalism by the mere force of tradition. We can hardly suppose that the Government will leave as they stand the Acts which affect the Trades' Unions.

Nor would it be wise for them to lose the present opportunity for bringing forward a thorough and effective measure for the restriction of

* The following resolution was adopted at a meeting of the Executive Committee of the National Education League on August 21st :—"That this Committee, accepting the reconstruction of the Cabinet and Mr. Bright's accession to office immediately after his condemnation of the Elementary Education Act of 1870 as a ground of assurance that Ministers are prepared so to modify their Educational policy as to bring it into harmony with liberal principles and restore the unity of the Liberal party, recommend that until the result of the Ministerial changes is announced, the League, while preserving its electoral organisation and not relaxing its efforts to secure the legislative recognition of its principles, should suspend the action which it has pursued with satisfactory results in recent elections."

the Liquor Traffic. It may be taken for granted that, as a rule, the publicans will vote against us at the next General Election, whatever may be the policy of the party in reference to the liquor trade. They are lost, happily lost, already; they cannot be recovered in sufficient numbers to make their support of any great value. To sacrifice those that remain would be a far less serious loss than to sacrifice the hearty enthusiasm which would certainly be aroused by any measure that would greatly reduce the facilities for drunkenness. Thousands of good men, who care very little for general politics, care very much for Social Reform. Till now, the Liberal party, terrified by the power of the publicans, has never ventured to face this question boldly. In present circumstances, if the Government are convinced that a stringent restrictive measure would produce good results, they may as well produce one, and produce it soon. The alliance between the Conservatives, the Clergy, and the publicans, is consolidated; conciliation is out of the question. To fight the Clergy, the Government must have the hearty loyalty of the Nonconformists. To fight the publicans, they must have the support of all those—and they are a numerous and a rapidly growing class—who regard the power of the liquor trade as a menace to the political interest of the State, and drunkenness as an evil to be fought with and suppressed at almost any cost. The extension of the County Franchise and the Redistribution of Seats, which a change in the franchise will render necessary, are among the purely political measures to which the reorganised Ministry will almost certainly commit itself. Whether it will have the courage to attack the Land Question will probably depend upon the courage and spirit of its supporters. Mr. Bright's anxiety for legislation in that direction has been known for years, and the discussions on the Irish Bill may have prepared the country for the consideration of a Land Bill for England.

We have fought too long under the chiefs of the Liberal party not to feel a thrill of satisfaction in thinking once more of the policy of the party as our own policy, and of regarding its struggles and its triumphs as our own. Nor do we shrink from the reverses which its enemies are confidently predicting for it. During the long and dreary years that the Liberals were excluded from power, our fathers were among their most faithful and enduring allies; and if now the party is destined to temporary defeat, we shall be as proud to share its misfortunes as we have been to share its triumphs. Only let there be a return to those just and liberal principles which it has been the distinction of the party to defend, and we shall be found once more among the number of its most faithful supporters.

NOTICES OF NEW BOOKS.

The Structure of the Old Testament; a Series of Popular Essays. By Rev.

STANLEY LEATHES, M.A. London: Hodder & Stoughton.

THIS book belongs to a class which can hardly be too greatly multiplied. It is the production of an able scholar, who has here given the results of his own laborious and careful study, in a form so popular as to enlist the interest of general readers and give them a conception of the leading features of the Old Testament, such as without such help it would have been impossible for them to obtain. These Essays deal with the "Characteristics of the Old Testament," the "Historic element," the "Prophetic element," the "Poetic element," and the "Legal element," and in the discussion of the various important questions which suggest themselves under all these heads, Mr. Leathes shows an intelligence, a candour, and a discrimination worthy of all praise. There is nowhere any concession to the Rationalising tendencies of a powerful school in his own Church; but in opposing them he is extremely careful "to avoid over-statement, and to place the argument in such a light as to make it independent of everything which may not be regarded as reasonably certain." Altogether we have here a very clear and useful exhibition of the differences between this book and all other productions of ancient literature, which is greatly needed in these times of sifting. The book is an admirable example of the way in which an accomplished scholar may make his stores of learning available for popular use. Seldom have we found such an amount of valuable information and forcible reasoning condensed into so small a compass.

Hillside Rhymes. Glasgow: Maclehose. London: Macmillan.

GENUINE poetry, pretty and pleasant, but we cannot say more. The writer, it is plain, loves and studies nature with

enthusiasm; and his painting, if not very vigorous or suggestive, is, at least, graceful and cultivated. There is some strength in "The Laird's Grave," and there are good points in "The Grey Stone on Dollar Law;" but the poetry, after all, is not of a kind to live very long.

Grammatical Analysis of the Hebrew Psalter. By JOANA JULIA GRESWELL. James Parker and Co., 1873.

THE Authoress of this book "fears that it will be thought presumptuous in a lady to undertake to write a book, the professed intention of which is to afford assistance to beginners in the study of Hebrew." But we are inclined to think that there are numbers of Divinity students who will bless her presumption. Indeed we wonder that ladies who have leisure do not oftener turn their attention to the subject of Hebrew made easy. In that they could render more efficient service than by embroidering slippers or working altar-cloths.

There is a sentiment about a lady writing Hebrew which gives the book a charm. To study this dry and difficult language in words which, with patient assiduity and careful discrimination, a lady has penned, should fire the enthusiasm even of the most phlegmatic student.

The book is confessedly a compilation from larger works, and is confined almost exclusively to a purely grammatical analysis of the Hebrew Psalter. It gives evidence of most careful preparation; and is endorsed by letters of high commendation from two well-known Hebrew scholars—Dr. J. S. Perowne and R. Payne Smith. We have, however, grave doubts whether books of this class afford the most scientific and satisfactory method of learning the language. Knowledge so easily gained is liable as easily to slip away. But to those who begin Hebrew late in life, or who have not access to a competent teacher, this volume will be a decided boon, and a most substantial help.

Songs in God's World. By WADE ROBINSON, author of "Loveland," &c. Longmans.

We should like to quote copiously from this book, for its poetry, whether we look at the form or the substance, is of no ordinary type. We find in it a music which does not stoop to the trivial, a sympathy which is never maudlin, a thoughtfulness which is free from obscurity, a devotion which is at once spontaneous and profound. It is true that here and there we meet with a lack of finish, that here and there the writer might with advantage strengthen a feeble line, substitute Saxon for Latin, or improve a rhyme which is rather rough and ready. These are not trifles which he can afford to neglect; but they are trifles in comparison with the poetic gift which he undoubtedly possesses, and which makes him, in a high and true sense, "Nature's worshipper." In the sonnets,

especially those on "Cain," there is often passion as well as melody. The following lines are the first in the book, and we think Mr. Robinson has hardly surpassed them:—

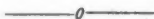
"Up the east a lark was springing,
Down the yellow light was singing:
'O that I were wise and strong!
I am nothing but a song.'

"On the hill a poet listened,
Gazing up the ringing skies;
Dewy dawns of Eden glistened
In a dying maiden's eyes;

"And a child, no minstrel seeing,
Said the angels sang above;
And a lone and withered being
Felt the carol—God is love!

"Still the lark above them winging,
Shed his sorrow in his singing:
'O that I were wise and strong!
I am nothing but a song.'"

And this is only one of the many combinations of truth and beauty which our readers may find in "Songs in God's World," if they will take our advice, and search for themselves.



CONGREGATIONAL REGISTER.

JULY—AUGUST.

N.B.—Communications for this page should be sent direct to the Editor (Winterville House, Bristol Road, Birmingham), before the 15th of each month.

CHAPEL FOUNDATIONS LAID.

July 25. Buckhurst Hill, by Sir Thomas
Fowell Buxton, Bart.

NEW CHAPELS OPENED.

July 16. FARNHAM.

Aug. 13. Eign Brook Chapel, HERE-
FORD.

CALLS ACCEPTED.

Rev. James Bruce (of Camberwell),
MANNINGHAM, Bradford.

Mr. J. M. F. Menmuir, LEYBURN,
Yorkshire.

Rev. E. H. Reynolds (Armagh), LICH-
FIELD.

Mr. J. W. Pointer (of Swanage), MERE,
Somerset.

Rev. Charles Goward, Broad Street
Chapel, READING.

Rev. J. Hall (of Hounslow), WEST
BROMWICH.

Rev. E. Thomas (of Ilfracombe), DED-
DINGTON, Oxon.

Rev. W. Thornbeck (of Manchester),
MARSDEN, near Huddersfield.

ORDINATIONS.

July 22. At New College, HAMPSTEAD,
Mr. John Helm.

Aug. 5. At ULVERSTON, Mr. G. Sadler.

RESIGNATIONS.

Rev. S. St. N. Dobson, Zion Chapel,
DOVER.

Rev. G. T. Coster, Fish Street Church,
HULL.

The Congregationalist.

OCTOBER, 1873.

THE RELATION OF CHILDREN TO THE CHURCH.

II.—BAPTISM.

IT is very natural that those who are contending for the "Church membership of children" should appeal to the practice of Infant Baptism as giving strong support to their theory. About the true Idea of Baptism, especially when administered to children, there is no general agreement among Congregationalists. They believe that infants ought to be baptised, and they protest against the doctrine that all baptised infants are regenerate; on these two points they are unanimous, but here their unanimity ends. There are probably a considerable number of Congregational ministers who hold that Baptism should be administered only to "believers and their children;" the large majority, however, baptise all the children that are brought to them, without making inquiry into the faith of the parents. There are some who speak of it as "the sign of a covenant" between God and the baptised child. There are others—and these, again, are probably the more numerous—who regard it as a symbolical rite, in which the parent dedicates the child to God. There are probably very few subjects on which the common thought of intelligent and cultivated Congregationalists is so vague, indefinite, and incoherent.

This unsatisfactory condition is partly the result of our history. We have been between two fires: on the one hand we have had to maintain a polemic against the superstitious theory of the Anglican Church, and, in our very eagerness to demonstrate that the Anglican theory is

false, we have not unnaturally forgotten to develop a theory of our own. On the other hand, we have had to defend our practice of baptising infants against the theory of the Baptists, with whom on every point but this we are agreed, and in our anxiety to reduce the controversy within the narrowest possible limits, have given much more thought to the defence of the practice than to the illustration of its meaning. We have contracted the controversy in both directions. We were not anxious to expose a theory of our own to the criticism of the Anglicans while we were attacking the doctrine of Baptismal Regeneration; and while we were contending with the Baptists for the legitimacy of the practice, we did not care to complicate the discussion by giving much prominence to any theory of its intention and significance. Of course I do not mean that the theory has received no attention from such writers as Dr. Halley and Dr. Wardlaw, but the whole polemical interest has centered in two points—in the destruction of the theory of the Anglicans, and in the defence of the practice of Infant Baptism against the Baptists.

Hence the writers and speakers who urge that when we have baptised children we are bound to regard them as Church members, find the field open to them. Very large numbers of persons have no very definite conception of what Baptism means, and they are very ready to believe that it "really means admission into the Church," and that "we who baptise infants should regard the baptised children of *Church members* as themselves also members with us."

But the sentence which I have just quoted, and which occurs in the sermon from which I gave one or two extracts last month, illustrates the incoherence of the theory which I am criticising. Why did the preacher insert the words which I have italicised? Why did he not say, "Now Baptism really means admission into the Church, and we who baptise infants should regard baptised children as themselves also members with us"? If Baptism means "admission into the Church," then *all* baptised children are Church members, whether their parents are Church members or not. But the preacher seems to have shrunk from affirming the broad inference to which his premises really carried him. Of course he would preserve his consistency by limiting Baptism to the children of Church members; but as he discusses the question, "What advantage hath the Christian over the heathen in regard to his children?" and does not suggest that only the children of Christian parents should be baptised, it is difficult to believe that he would place this restriction on the administration of the rite.

The writer from whose able and earnest pamphlet several extracts were given in the preceding article is still more obviously inconsistent. He quotes the section from the Westminster Confession which declares

that "Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life." And he refers to a subsequent section affirming that "not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptised." He then says that his judgment goes with this teaching "rather than with our own cold and barren doctrine or practice," that his heart goes with it too; and from this theory he infers immediately that the baptised children of believers should be in the Church "as acknowledged members." All this is perfectly coherent; but on the very next page the writer proceeds to say—

"But notwithstanding all I have said above, I confess that this view of the relation of children to the Church is partial and, so far, unsatisfactory. It leaves us in the dark respecting the children of unbelievers and respecting the heathen. I prefer a view which, while quite in harmony with the more limited one given above, yet takes a wider range, viz. that maintained by Dr. Halley in his admirable work on the Sacraments, according to which all the nations of the earth have been expressly admitted to all the privileges of the Abrahamic covenant—the covenant of grace. This was the mystery hidden for ages which it was given to St. Paul to make known; this [was] the substantial idea of our Lord's command to disciple all the nations, baptising and teaching them. I will not pursue the subject, but beg to draw just three practical inferences:

"1. That Baptism should not be regarded as a mere dedicatory rite as with us; or as regenerating, with some Episcopalians; or as admitting to the covenant with others. It is a *token* of the covenant *already existing* between the recipient and God, and a sealing of the same before witnesses.

"2. Every human being, being in the covenant, is entitled to the token of it, and it should not be refused by whomsoever claimed, &c. &c."

How is it possible to maintain that this generous conception of the idea of Baptism is in harmony with the theory of the Westminster Confession? The Westminster Confession rests on the hypothesis that there is a special covenant between God and the children of believers, of which Baptism is "the sign and seal." The passages quoted in support of it, as it is defined both in the Confession and the Catechism, are the very passages on which our friends rely on behalf of their doctrine of "the organic oneness" of parent and child, and the exceptional privileges which belong to the children of Christian parents. The broader theory absolutely ignores, in relation to Baptism, any distinction at all between the children of believers and the children of unbelievers; declares that the privileges and blessings—whatever they may be—represented or conferred by the rite are the common inheritance

of all who are born into this world ; and that to the rite itself " every human being " is entitled. So far from there being any harmony between the two theories, they are essentially and radically contradictory. If every child born into the world is entitled to Baptism, the special claim preferred on behalf of the children of believers must be unfounded. If the special claim is valid, the general claim is void.

But the writer distinctly professes his preference for the theory which includes all mankind in the covenant of which he regards Baptism as the " token ; " he must, therefore, approve of the Baptism of the children of unbelievers ; the infelicity of their birth does not exclude them from the " covenant of grace." What, then, becomes of the Church membership of baptised children ? Is the rite of Baptism, when administered to the children of unbelievers, " the formal admission of its recipients into the visible Church " ? My friend is not wanting in the courage of his opinions, and it is very possible that he may be willing to follow his logic to its ultimate results. But while there is a strong sentiment in favour of the Church membership of the children of Church members, I imagine that the bolder theory, which would recognise as Church members all baptised children, whether their parents are Church members or not, would secure very little sympathy. This, of course, is no argument against it ; but the advocates of the theory should let us know exactly what their theory is. Do they mean that the children of Church members, by virtue of their " organic oneness " with their parents, should be regarded as in Church membership ? Or do they mean that all baptised children should be included ? Or, finally, does their theory require them to limit Baptism to Church members and their children ?

But I have not quite done with the inconsistencies of my friend's position. He declares, as I have said, his dissatisfaction with the theory which restricts Baptism to children one of whose parents at least is a believer. He distinctly prefers the nobler conception of Baptism which regards it as the " token " of a covenant which exists between God and " every human being." He therefore approves of the Baptism of the children of unbelievers. And yet, a few pages later on, relapsing as it seems to me into the narrower theory, he says—

" The baptism of the child stands for as much as that of the adult. The one betokens the parent's faith in God's covenant, the other the faith of the baptised himself."

Here it is inferred that the whole significance of the rite vanishes when the parent is not a believer. Something even beyond this is implied ; for the passage seems to require that the parent must not only trust in Christ for his personal salvation, but also for the salvation of the child, and that otherwise the ordinance is without meaning. But if it is

without meaning, it surely ought not to be administered. Again I say, that our friends ought to make up their minds on this question, and to let us know definitely whether, when they maintain that by Baptism children are admitted into the Church, they mean to include in their statement the baptised children of parents who themselves are neither believers nor Church members.

But dismissing these apparent inconsistencies in the arguments of those who are contending for the Church membership of children, I proceed to consider their main position, that Baptism "really means admission into the Church." If it means this, then we must either cease to baptise children, or else must recognise them as Church members. But what proof can be alleged that "Baptism really means admission into the Church"? So far as I have been able to discover, the theory is absolutely baseless. Not a shred of argument can be produced in its favour. Whatever Baptism means it cannot mean this, unless Baptism really regenerates the subject of it, and makes the baptised child, or the baptised adult, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." I take it for granted that the writers whose theory is now under consideration mean by "admission into the Church," admission into a particular society, or "congregation of faithful men." Their whole reasoning carries with it this implication. Among ourselves the terms they use always convey this meaning. When they say that "Baptism really means admission into the Church," they intend us to understand that the persons baptised become members of a definite organisation, consisting of Christian people accustomed to meet together for worship and for Christian communion. Again I ask, what proof can be alleged that "Baptism really means admission into the Church"?

It is one of the fundamental principles of Congregationalism that admission into the Church and exclusion from it are acts which can be legitimately performed only by the Church itself. About the customs and precautions which it is necessary to maintain in order to prevent the admission of unsuitable persons, there are differences of opinion among us; and there are differences of opinion with regard to the best methods of securing the firm and wise administration of discipline. But, so far as I know, we are perfectly unanimous in maintaining that it is for the Church itself to admit persons into membership, and to exclude those whose conduct has proved that they ought to remain in membership no longer. We also believe that all the rights of individual Churches were recognised by Apostles themselves in primitive times; that the choice of pastors and other Church officers, the excommunication of unrepentant offenders, and all the other functions which we believe belong to the commonalty of the Church now, belonged to the commonalty of the Church then. That there was very

little formality in the organisation of the primitive Churches, that the church-rolls were not kept with the accuracy of a bank ledger, that the "minutes" of Church meetings were perhaps entrusted to retentive memories, instead of being written in a book and properly "approved and signed," is very probable; but we believe that substantially the acts of the primitive Churches closely resembled the acts of our own Churches, and that the principles underlying their looser organisation were identical with the principles which are more rigidly expressed in our own Church order.

But from the Acts of the Apostles it seems clear that Baptism was administered without any appeal to the judgment of the Church. It would be contrary to our whole conception of the Church order of apostolic times that persons should be admitted to Church membership without the concurrence of the Church itself; it would be equally contrary to any natural interpretation of several narratives contained in the Acts to suppose that the concurrence of the Church was necessary before a convert was baptised. The inference seems to be direct and inevitable: Baptism does not "really mean admission into the Church." Ananias seems to have baptised Saul without any authority from the Church at Damascus. Saul appears to have been baptised first, and received by the Church afterwards. At Philippi a Church had come into existence before Paul and Silas were imprisoned; but when the jailer repented and believed, Paul baptised him at once, without consulting it. If Baptism "really means admission into the Church," there ought at least to be a Church into which the baptised person is admitted; but Philip baptised the eunuch of Candace, who was on his way to Ethiopia, where there was no Church at all. It is also suggested by Dr. Halley, in his "Congregational Lecture," that Paul would hardly have congratulated himself that at Corinth he had baptised only Crispus and Gaius and the household of Stephanas, if Baptism were a ceremony of admission into the Church; for in that case—acting, as he would have acted, with the authority of the Church—it would not have been possible for anyone to suppose that he had "baptised in his own name," and that those whom he baptised were his personal followers. The theory that Baptism "means admission into the Church" would be established if it could be shown that Baptism was ever delayed in apostolic times until the Church consented to receive the candidate for the rite. No such case can be alleged. Persons were baptised in the absence of the Church, without its consent and without its knowledge; and in one case, at least, a man was baptised, though no Church existed into which he could be admitted. That the eunuch may have been charged by Philip to preach the Gospel to the people about him when he reached home, and to baptise them and form

them into a Church, is very possible ; but when the Church was as yet non-existent, it requires a kind of intellectual effort to which I am not equal, to believe that a rite was administered to him which "really means admission into the Church."

There is one argument urged on behalf of this theory, the force of which I am not at all inclined to depreciate. It is derived from the general judgment of Christendom, which is alleged, and, on the whole, legitimately alleged, to be on the side of those who contend for the Church membership of baptised children. The writer of the pamphlet already quoted, states this argument in the following paragraph :—

"With all respect, but with great earnestness, I submit that it is time for us to review our position. If we look around, we shall find it one of great isolation : from Rome to Geneva, all are against us. All, without exception, regard Baptism as the formal admission of its recipients into the visible Church, with all its privileges and blessings ; and those who baptise children (and these are nearly the whole of Christendom). make no distinction in this respect between them and adults."

This argument is a very fair one. Whenever a Church stands alone, with all the rest of Christendom against it, there seems to me an *a priori* probability that it is in the wrong. We ought to be very sure of our position when it separates us from the overwhelming majority of those who bear the Christian name. In this particular case I think that we are compelled to stand alone, by our whole conception of the genius and spirit of the Christian faith. So far as we are isolated from the rest of the Catholic Church, our isolation does not rest on considerations of a subordinate or technical kind ; it is an immediate inference from those principles of Christian truth which we regard as fundamental.

We have Rome against us ; for Rome believes that children are in all cases spiritually regenerated in Baptism, and are therefore by the rite itself made members of the mystical body of Christ. So long as we reject the theory of sacramental grace, we reject the theory from which Rome infers that by Baptism infants and adults are admitted into the Christian Church.

We have the Eastern Church in all its branches against us ; for the Eastern Church holds the same theory as the Roman Church on the spiritual effect of Baptism ; and while we deny the spiritual power of the rite, it is a mere incident and accident that we should deny the external change of relationship which is alleged to result from it.

We have the Anglican Church against us ; but the Anglican theory is one which in its completeness we cannot accept, and that we should reject its least important element need occasion us no anxiety, when we are perfectly clear that we are right in rejecting its fundamental principle. We have the courage to deny that by Baptism an infant is

"made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" it requires very little courage to complete our protest by denying that Baptism constitutes infants members of the Church.

Luther's final judgment on the effect of Baptism I have never been able to grasp very firmly. His opinions passed through at least three distinct phases, and the position which he reached at last I cannot discuss, for I do not understand it. But the Confessions of the Lutheran Churches appear to teach the doctrine of Baptismal Regeneration as distinctly as the Office of the Anglican Church; and this theory almost necessarily involves the consequence that baptised children are Church members. Here again, therefore, since we first isolate ourselves by denying that the inward and spiritual gifts alleged to be conferred by the rite are really conferred by it, we need not shrink from completing our isolation by denying that it confers Church membership.

The doctrine of the Westminster Confession and of the other symbols of the Presbyterian Churches on this ordinance, is somewhat complicated. It is affirmed that, "although it is a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptised are undoubtedly regenerated." Further, "the efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the council of God's own will, in the appointed time." Finally, "Baptism is not to be administered to any that are not of the visible Church, and so strangers from the covenant of promise, till they profess their faith in Christ and obedience to Him; but infants descended from parents, either both, or but one of them, professing faith in Christ and obedience to Him, are, in that respect, within the covenant, and to be baptised."

According to this theory, therefore (1) Grace is "not only offered but really exhibited and conferred by the Holy Ghost" at Baptism; it may not be imparted at the moment of administration, but in Baptism it is actually bestowed on "such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will"—that is, on the elect. (2) The children of parents, one of whom is a believer in Christ, stand in a different relation to God from the children of the unregenerate. They are within "the covenant of promise;" others are not. The accident of their birth confers upon them certain spiritual prerogatives; others are not to be baptised till they profess their personal faith in Christ; but in relation to this rite, the mere birth

of the children of believers stands for as much as the personal faith of the rest of mankind. It is not, therefore, on the single point of the effect of Baptism in relation to Church membership that Congregationalists are separated from the Churches holding the Westminster Confession, but on points of far graver significance. Even those who would restrict the rite to the children of Church members, and who have some vague ideas about a special covenant between such children and God, would shrink from the language of the Confession on the efficacy of Baptism. If in Baptism grace is "not only offered but really exhibited and conferred by the Holy Ghost," it is reasonable enough to regard baptised infants as Church members, although the influence of the Calvinistic theory, which restricts the spiritual benefit to "such as that grace belongeth unto," introduces a certain incoherence into the theory. Baptism—if this hypothesis is true—confers, in some sense, the spiritual qualification for Church membership; the baptised are therefore legitimately enough constituted members of the Church. If we isolate ourselves by rejecting the fundamental principle of a theory, I say again, we need not be afraid to isolate ourselves by denying what is a mere inference from it.

It is implied, if not expressly stated by the writer, whose reference to our isolated position has suggested these observations, that our Baptist brethren are unanimous in regarding Baptism as "meaning admission into the Church." That there are many Baptists who are accustomed to give this representation of the ordinance may be true, although I think, it would be rather difficult for them to justify this representation of it on their own principles. That on the theory which restricts Baptism to those who have made a profession of their personal faith in Christ, Baptism should be spoken of as a *condition* of admission into the Church is perfectly intelligible; but that it can be regarded as the actual ceremony of admission is not so clear. The usual practice, I believe, of Baptist Churches includes four distinct processes: (1) The applicant for membership is proposed to the Church; (2) He is accepted on condition that he submits to Baptism; (3) He is baptised; (4) He is formally received into the Church at the Lord's table. That of all these four stages the third should be regarded as constituting his admission into the Church, does not seem very logical. A man may be admitted into a club on condition that he pays the entrance-fee, but his payment of the fee is not his "admission," although he is not a member until the fee is paid; and a man may be admitted into a Church on condition he is baptised, but his Baptism is not his "admission," although he is not a member till the rite is administered.

But the fact is, that our Baptist brethren are by no means unanimous in regarding Baptism as a rite which ought not to be administered except

on the authority of the Church. They all maintain that every Church has a right to determine what persons shall be admitted into its fellowship, but many of them claim the right to baptise, *without consulting the Church*, any one whose profession of faith seems to them sincere. Those who hold this view, and their number is very considerable, do not regard Baptism as meaning "admission into the Church." They regard it as a rite to which all believers in Christ are bound to submit, and which every Christian minister is bound to administer to all whose faith seems to him sincere, whether any particular Church is willing to receive the baptised person or not. It is a rite in which the Church has no part. It is administered on the sole responsibility of the baptised person and the minister who baptises him.

If Baptism "really means admission into the Church," there is a very common practice sanctioned by our Baptist brethren, as well as ourselves, which requires explanation. It happens, not unfrequently, that a candidate for reception into one of our own Churches believes that it is his duty to be immersed. What do we do? We request a neighbouring Baptist minister to perform the rite. Does the Baptist minister, when he baptises the candidate, suppose that he is admitting him into a Pædobaptist Church? Do we ourselves suppose that by the act of immersion the baptised person is admitted into our own Church? Does the baptised person himself imagine that the act of the Baptist minister constitutes his admission into a Church of Pædobaptists? Or do not all these parties—the Baptist minister included—regard the rite of Baptism and admission into Church membership as perfectly distinct things?

This paper, like the last, has extended far beyond the limits within which I hoped to confine it, but perhaps the way is now somewhat clearer for considering next month the real significance of Infant Baptism. The points for which I have contended in this paper are—

I.

(a) That the Apostles baptised persons as soon as they professed their faith, in the absence of the Church, without the consent of the Church, and without the knowledge of the Church :

(b) That in one case, at least, a man was baptised though there was no Church into which he could be admitted : and

(c) That, therefore, in apostolic times, Baptism could hardly mean "admission into the Church."

II.

(a) That the Churches which regard Baptism as admission into the Church, generally assert that in the rite of Baptism spiritual grace is bestowed on the recipient, and that so long as we are compelled to deny the spiritual efficacy of the rite, we need not be troubled that

we are isolated from them in denying that the rite confers Church membership :

(b) That among our Baptist brethren, with whom we are at one in asserting that Baptism does not confer grace, there are many who also assert that Baptism is not a rite by which the baptised are admitted into the Church :

(c) That, therefore, in denying that Baptism invests the baptised with Church membership, we are not absolutely isolated from those who agree with us in rejecting the doctrine of sacramental grace, but only from those who affirm that doctrine.

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THE WHOLE ARMOUR OF GOD.

THE SHIELD OF FAITH.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—EPHES. vi. 16.

ST. PAUL sketches for us in the whole passage from which our text is taken, the portrait of the Christian soldier armed for onset. The whole movement and pressure of this passage is, as we have seen, aggressive. It presents the warrior armed not for defence but for defiance; the war is to be carried into the enemy's country; the sword stroke is to be swift and trenchant against man's great enemy and God's. This is one side of the picture: the soldier under the inspiration of his great enterprise, Christ's crusader with the cross upon his brow, thrilling with enthusiasm, aglow with ardour, panting for the conflict, and assured of a rapid and easy victory. But there is another side to the picture. "Nay, but we will go up," said the children of Israel once in a moment of high excitement; the next, they were flying a broken, beaten rabble before their foes. Moments come, too, to the boldest when the strain relaxes, when the tension fails, when the mass and force of the foe seem to be overwhelming, and when "Who is sufficient for these things?" breaks sadly from the bravest combatant's lips. Moments of panic occur in the battle. The fiery darts come raining around the soldier; in front, around, behind, he is beset by a dense mass of assailants. He loses for a moment the banner of his leader; the shout of his fellow combatants comes fainter and fainter on his ear. He seems to be cut off from the main array of the battle; isolated, helpless, he is fighting alone against a great army of foes. A panic seizes him. He drops his sword arm, the missiles rain against every joint and crack of his harness; wounded, bleeding, faint, frightened, he retreats, and prepares to fly.

What soldier of Christ has not known such seasons of doubt, depression, and nascent despair? The foe seems nearer than the Captain; shame and death than glorious victory. "Oh let me now die, for I am not better than my fathers." The battle of life, the battle of humanity, is lost; the enemy triumphs along the whole line; let death seize my worthless life; let me hide my shame and sorrow in the dust. The very bravest, strongest soldiers of the Cross have breathed this moan, in moments of humiliation and anguish; and when we measure man's miserable weakness and the terrible pressure of the forces of evil that assail him, the marvel is, the miracle is, that the moan is not universal, and that the pall of black despair has not settled on all the joy and hope of the world. If Paul could cry, "Who is sufficient for these things?" if Elijah could moan, "Let me now die;" if the Lord could be so crushed by the tremendous anguish of the conflict as to pray with strong cries and tears, the beads of blood-sweat on his brow, "If it be possible, let this cup pass from me;" what common soldier in the host can hope to march with assured, triumphant step to victory? No: "Without are fightings; within are fears," is the experience of most of us. And the fears are traitors in the camp, ready to unlock the citadel; or flaws in the breastplate, through which the enemy's missile can find easy passage to the heart. What is to be done with them, these fears within us? The inward sinking of courage and hope; the sense of weakness, worthlessness, helplessness, which sometimes overshadows us with oppressive gloom; the thought, it is all a delusion, a dream of the imagination—our call, our Captain, our enterprise, our hope—which the devil is ever suggesting, and not always fruitlessly, to our souls. I would not give much for the reality and depth of that man's experience who has never felt with something like an agony, of terror, his hold on the unseen things which he has made the rulers in his house of life relaxing; who has never heard with a shudder the whisper of the tempter, "Fool, it's all a shadow that you are grasping at—eat, drink, and die." And there is but one weapon that can meet it, can guard the soul from the suggestion which will dry up all its strength and courage in the springs, burning all before it, and leaving the life a blackened, blasted field of desolation—the saddest thing in the universe that meets the eye of Heaven. "Above all, take the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked."

I. FAITH.—The Apostles, whatever else they were or were not, were at any rate men who believed and therefore spoke, and in the strength of their faith wrought all their transcendent work. Transcendent I call it. It stands by itself in history. Many movements have record in history which are of the same essential nature as the great movement of the apostolic times. Men of faith, working a mighty deliverance, a mighty

reformation for mankind. But this movement simply transcends them, it climbs to loftier heights, it reaches to deeper depths, than they touched; while it is destined to rise into the clear heaven of the new creation, and to fill eternity with joy and praise. If the Incarnation is a reality; if we "have not followed cunningly devised fables in making known to you the power and coming of our Lord Jesus Christ," we must believe that this is the movement to which all other efforts and achievements of the human spirit are either preparatory or auxiliary; that with this Kingdom of Heaven, which is briefly the kingdom of all believers, God has visibly associated Himself; that it is His enterprise for the salvation of the world. And from first to last it is of faith. Its men, its disciples, subjects, soldiers, are all believers. Its children shall "live by faith." "I live, yet not I, but Christ liveth in me; and the life that I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Its proclamation everywhere, its summons to its subjects, its rebels, is, "Repent and believe the Gospel." "Sirs, what must we do?" cried men in an agony of apprehension; "Believe on the Lord Jesus Christ and thou shalt be saved." Faith stands foremost on its list of spiritual graces—nay, faith is at the root of them; not a grace, but a nourishment of all graces, because it is the organ by which the Divine life flows down, and circulates in men and in the world. Paul was emphatically a man of faith; a man to whom God was an ever-present and living reality, to whom the things of the unseen world were more substantial than the earthly things with which he had daily and hourly to do. Once his life had suffered a wonderful and complete transformation. From being the fiercest persecutor he became the most able and glorious preacher of the Church. His one account of the transformation was, "I saw 'Jesus;" that vision of faith made a new era in his life and in the life of mankind.

This faith had been the distinguishing quality of the great law-givers, prophets, heroes, and princes of his race. A race of royal faculty and of splendid achievements. How many of them, being dead, are speaking to us mightily still? And faith was their grand endowment; as men who believed, who "endured as seeing Him who is invisible;" who had the living God always before them, they spake, wrought, and triumphed in the world. Paul, or some Pauline man, in the Hebrews, gives a long and glorious catalogue of their names and heroic deeds; names dear to all the ages of Christendom; some of them destined to be dear to all the ages of eternity. These all lived in faith, and "died in faith," looking "for a city which hath foundations, eternal in the heavens, whose builder and maker is the Lord," Paul was the heir of their culture, of all the ardour kindled by their heroic deeds. Faith was the one animating, inspiring principle of his life. "I know

whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him until that day." And here the very core of the Apostle's faith is laid bare. I know, not *what*, but *whom* I have believed. To him God was a presence as familiar, as beloved, as to David. He lived in His presence; he constantly heard His voice; he referred to Him the conduct of his daily pilgrimage; he had His warrant for everything which he attempted to do. If he was weak and weary, God was a fountain of everlasting strength to him; if he was tempted, God was his refuge and shield. If he was wounded in the battle, God was his ready helper and healer. If he was in distress, perplexity, despondency, God was his inspiring and unerring guide. At no moment, in no condition, under no pressure, was God absent from him. When in his old age, as the shadows fell around him, and the work to which he had given his life, and was about to give his heart's blood, began to be troubled and marred, it was to God that he turned himself with yet loftier hope and exaltation. "At my first answer no man stood with me, but all men forsook me. Notwithstanding the Lord stood with me and strengthened me . . . and I was delivered out of the mouth of the lion."

It was just this intensely vivid sense of the reality of God's presence, God's interest in the world, God's action on the world, God's work for the world, and God's hope for the world, which made the Apostles' ministry so mighty, so triumphant; and lent to their impact on the world a momentum which for eighteen centuries has been the master force in governing the movements of human society. It is this faith, the faith which inspired them, which made them Apostles, which made them more than conquerors in their battle with the world, the flesh and the devil in their times, that St. Paul prays you to take as your shield. Only believe, and all things, in the way of defence and of victory, become possible to you. "Set the Lord always before you" as your God. Believe in your personal call and charge. Hear Him say to you as He said to Moses, "I know thee by name, and thou hast found grace in my sight." Feel the touch of His living hand as He says, "Fear thou not: I am with thee, I will strengthen thee, I will uphold thee with the right hand of my righteousness." Be sure that "like as a father pitieth his children" the Lord pities you, cares for you, with tender compassion; while He counts the infirmities, the sins, the shameful failures, that bow you to the dust, but fresh claims on His infinite mercy and love. Be sure that He holds in His firm hand all the hostile influences that assail and distress you, measures the range of their power to harm you, and your power to endure, and will never suffer you to be overpressed. Believe in His loving care for the great creation, in His righteous rule, in His perfect, though dark and far-reaching method of ordering all things to

secure His blessed and glorious ends. Through the clouds and darkness which are round about Him, behold Him fulfilling with calm unflinching purpose the wise and loving counsels of His will. Remember that the love which trod the streets of Galilee and Jerusalem through a martyr life, and died at last on Calvary a victim death, is the only measure of the place which you hold in the scheme of the Creation, in the Father's home and heart.

And if a man must see to believe, see the Father in the suffering man who is yet the brightness of His glory, and the fulness of His life and love. "Believe on the Lord Jesus Christ, and thou shalt be saved." Believe that though the Lord hides Himself, He is never absent; that there is sympathetic pain in His heart with all that you endure. That He knows your soul to the very depths, its needs, its weaknesses, its sores, its shame, its sin; and has taken on Himself the whole charge and burden of its deliverance, its culture, its training, for the work and the joy of His Eternal Kingdom. Believe that, if your faith holds firm, the whole force of the universe, were it arrayed against you, could not separate you from His life and the destiny which it claims for you. Believe that there is nothing in the world, in all the worlds, which can compare with His benediction, with His support of your soul and your cause, if you are overpressed and overborne when you are about the Master's work. Believe that all worlds, if you had them, could not yield to you one pure draught of joy, if you were to hear the words, "Depart from me, I never knew you," from His lips at last. Take to yourself the shield of faith, and stand. "Here stand I," said one, "I can do no other. God help me." Standing thus, girt with truth and shielded with faith, the man who said those words shook the world. "Stand therefore." "This is the victory that overcometh the world, even your faith."

II. The shield of faith.

The shield is distinctly defensive armour. It is the piece with which the notion of defence most naturally associates itself. It seems to me to point distinctly to the myriad influences which beset the spiritual combatant in the battle, and which, if they once seize on him, weaken his hold on all the invisible things to which he clings, lower the tone of his zeal, courage, and ardour, fill him with fear and confusion, with doubt of himself and doubt of all things, and in the end murder his hope.

It is against them that he needs the shield. I hold that the main thought of the Apostle here concerns the effective force of the Christian, as Christ's soldier against the devil and against his works. It is not mainly, or even chiefly, the question as to how these missiles of the devil affect him in his own experience, depress and sadden him, and

rob him of his joy and hope in Christ ; it is rather the weakening of the arm of the soldier for the battle, the wasting of the force that might have rendered noble service to the kingdom of God, that occupies the Apostle's thoughts. It is the loss to the army rather than to the man which is here in question ; and the fiery darts of the devil are the haunting, harassing, paralysing thoughts which beset a man in his spiritual work, and make many a noble life, in this world at any rate, an utter and disastrous wreck.

"The fiery darts." It is a powerful and expressive image. There are thoughts that not only burn the energy, the zeal, the joyous activity of the soul, but waste the soul itself as if the blast of a simoom had swept over it ; killing not only its fruit, but the power of production in the very springs. There are states of doubt, unbelief, and despair, which leave the being scorched and bare, like the scene of a conflagration, with ghastly wrecks of what were once goodly and beautiful things grinning horribly over the waste. Let a man who has been zealous for Christ and for mankind lose his faith, let the fiery darts of the devil burn the communications of his soul with the spiritual world, and leave him without God and without hope, and you may see the saddest wreck, the dreariest desert of despair that the angels look upon. Remember the awful anguish of the death-struggle of Jerusalem ; the saddest passage of this sad world's history. I think that I have seen the likeness of it in an apostate's death. Let us look at this a little in detail ; let us survey the nature, and estimate the danger, of some of these fiery darts of the devil which fill the air in our days.

III. "The fiery darts of the wicked one."

1. I set first the sense of the unreality of spiritual things and the spiritual world, which so many of the influences of our modern life tend to generate. It is not the cry of a gross and sensual age, "What is my profit if I serve the Lord?" It is a darker and deadlier question, which an intellectual and keenly critical age forces on us, Is there a Lord to serve? Or is it but a spectre, this form which I seem to see above me? Is it my own shadow projected on the mists which envelop me? Is what I call God the magnified image of myself? There are myriads who began life with simple, hearty, wholesome belief in the spiritual, with a knowledge of the God of their fathers which was kindled in their young hearts from the home altar-fire, who are asking this question in moral and mental agony—an agony which is drying up the springs of energy within them, and is blasting all the promise of their lives. I may be inclined to take too sad a view—some will think that I do. Perhaps if people at large saw and heard all that ministers see and hear, they might even be somewhat sadder ; but it does appear to me that these are times when it is peculiarly hard for intelligent,

cultivated young lads and girls to hold fast a simple, fruitful faith in God. We talk of houses with their fronts off. Were the secrets of your hearts laid bare, you who are numbered among the faithful, and have for years been esteemed pillars it may be, how much dark doubt or blank unbelief would be revealed? While, on the other hand, how much beautiful, simple, child-like faith might be found, fruitful in good works, that few eyes but the angels look upon, in what would be thought by spiritual critics most worldly hearts.

But I feel deep anxiety for and sympathy with the young in their struggle. We live in times when there is no upper and lower intellectual region, with slight and rare communication. The finest thoughts of the finest minds about the profoundest themes are made at once, by our literary energy and activity, the common property of mankind. An age, even a generation ago, the sceptics and the theologians had their battle almost to themselves in the higher intellectual regions, to which few but those who had special business there, and were specially able to take care of themselves, cared to penetrate, and the harm they did was chiefly to each other. Now by lectures, periodicals, and cheap publications, the blankest denial of God, of responsibility, of immortality, of morality, argued out with consummate skill, is placed within reach of every child. The vigilant preventive service which of old kept such matters out of the hands and the heads of young people, is now absolutely impossible; and I hold it to be a very terrible temptation to the young, to find so many of the ablest thinkers and the most vigorous and charming writers of the day, quietly ignoring the whole world of which the Bible is the revelation, and piercing the beliefs which are most dear to us, which make religion possible, with the shafts of a keen and polished scorn. Young souls cannot see as clearly as their elders whence this springs, and whither it tends; how it has been suffered to befall the religious world as a chastisement for its worldliness, its narrowness, its bigotry, its profounder infidelity. Nor can they measure all that it is costing. They cannot catch the undertone of wailing which runs through this whole school of thought and finds dread utterance in its works of imagination; nor can they forecast the future which it is making for us; nor imagine the valley of desolation into which, if no quickening comes from on high, it will lead forth the world. They are easily caught by the glamour of brilliant argument and declamation; and in the whirl of ceaseless discovery, the new lights which are constantly falling on all things, they may easily dream that the very foundations on which all things stand are shifting like the rest. And then a great terror falls on them and on all who love them. They seem to be drifting on a dark ocean, wherever the unknown currents may float them. All that used to be a guide to them has

vanished. All the beliefs and aspirations which linked them to the spiritual world and drew down its life into their spirits, "the fiery darts of the devil" have destroyed. They may watch the drift with keen anguish, or worse, with dull indifference; but for the present all their light has vanished, all their hope is dead.

Against such influences the one safeguard is "the shield of faith." "Believe in the Lord Jesus Christ"—the oldest Gospel is the newest—"and thou shalt be saved." Lay hold on the reality of His life, His death, His resurrection and ascension, and let nothing tear you from it. "You know nothing about God, and can know nothing," say the philosophers. I know this about God, and nothing shall rob me of the knowledge; the shield of faith shall guard it as I guard dear life: "God so loved the world that He gave His only begotten Son," that I "through Him might not perish, but have everlasting life." Mystery there is and must be, philosophy cannot dispel it; but one thing shines out of the heart of the mystery, self-luminous, it warms and gladdens me like the sunlight, "the love of God which is in Christ Jesus our Lord." "Lord, I believe, help thou mine unbelief;" so that through all the doubts, difficulties, and dangers to faith which are abroad, I may be able to affirm with a voice which never falters for a moment, "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him until that day."

2. There are other perilous influences abroad in our times which the shield of faith alone can master, on which I have hardly left myself space to dwell. We have day by day a clearer vision of the constant and all-comprehensive reign of law. The habit of regarding enormous masses and forces as under the calm rule of the laws of the Creation, dwarfs humanity. In the presence of the vast ranks of beings and of movements, all falling into the rhythmic motion which poets call the music of the spheres, our little lives seem but as motes dancing in the sunbeam; moved by the same forces, swept on the same currents, having the same entrances and destined to the same exits as the rest. It is hard to hold fast the sense of an individual, a self-determining will, which is God's likeness in the human, and makes man's life and destiny the great miracle of the creation; "of God," "by God," "to God," in a sense which is unshared even by the elect angels who bow before the eternal throne. Amid all the bewildering revelations of the creation, and the dark doubts about the nature and play of our moral freedom which are abroad in the intellectual sphere, I know not what is to uphold us in our consciousness of a will, and our belief in moral responsibility and immortality, but faith in Christ. If His life be not a dream or a fiction, the word "Son of God" has an everlasting meaning for us; and judgment and immortality are the dread realities of our

pilgrimage. Following Jesus in the way, the sense grows on us that *this* world which so perplexes and bewilders us is the shadow, and that "the kingdom of God and His righteousness" are the solid realities of life which endure. If we can see the living form, and hear the living voice, and feel the living touch of the Man of sorrows, the Man of glory, our doubt is dissipated. Sophisms grow vaporous and vanish before the living light which that history flashes on us. "We believe that thou art the Christ, the Son of the living God" is our confession; and our feet touch the rock, the Rock of Ages. Here I stand, here I rest.

3. There is yet another point which claims notice before I pass from the subject. The grave perplexity of the problems of society, the manifold manifestations of evil, and the profound difficulty of grappling with them with any fair measure of success, paralyses many a noble endeavour in these days, and makes many a life which seemed charged with genial ministry, a wreck. Deep, deadly weariness in well-doing is constantly stealing over the spirit. The work is overwhelming in magnitude, and the most strenuous labour, as far as fruit is concerned, like bread cast upon the waters, vanishes from sight. The needy constantly repay the ministry with ingratitude, perhaps with oburgations. Heaven lets men suffer, and why should we care? is the question which is often rising to our faithless lips. "The poor!" says one of the teachers of our times, "they are not my poor." And in some shape or other the same denial is always palsying the hands which are outstretched to help and to save.

No, they are not our poor, but Christ's, is the thought which the shield of faith lifts against the paralysing suggestion. The Lord left them to us as a charge, a burden, which for His dear sake we are to bravely bear. He made them ours, by telling us how hardly their sad lot presses on His tender, compassionate heart. The ministry of His disciples is the help which He sends to the world in its need; His benediction, which is to souls as sunlight to flowers, is the recompense of the gift, the toil, the service which in His name, and by the constraints of His mercy, we render. "Be not weary in well-doing, for in due season ye shall reap if ye faint not," we hear Him crying, as we bend under the burden, and are ready to abandon the ministry in despair. Faith stirs us to new and more strenuous effort; the strength of Christ flows down and reanimates our failing powers. We rally our courage, we brace our armour, we lift our shield and renew the battle, minded to press on, "faint, yet pursuing," until our Master sees that our work is done. Nor can we dream that the strain can be relaxed, even for a moment, until we can cry, "I have fought the good fight, I have finished my course, I have kept the faith;" as the sword drops from our stiffening hand in death.

J. BALDWIN BROWN.

EXTEMPORANEOUS SPEAKING.

PART II.

WE come now to the consideration of extemporaneous speaking. But what do we understand by this expression? Taken in its widest sense, to extemporise is to speak at a moment's notice, without preparation, upon the first subject that comes to hand. It is in this manner that the Italians compose and recite an ode, a sonnet, a drama, upon a subject given at hazard.

I used to wonder at the extemporaneous power of another kind possessed by King Louis Philippe. Attacked every year by an infinite number of deputations who went up to the Tuileries everyone armed with a speech, the King listened apparently without effort to them, closing a finger at each argument, and directly replying point by point to all that had been said to him, leaving his listeners astonished and charmed. To do this, which nobody has done since, three qualities are necessary, which the King possessed in an eminent degree: memory, prompt command of language, and presence of mind.

Among these extemporaneous speeches in which everything has to be created, the substance as well as the form, we must place also the replies of advocates, the answers of deputies to ministers, and of ministers to deputies. There is, generally speaking, however, this difference: the advocate knows most of the objections which his opponent will use, and is not taken unawares. As for the fierce speeches of the opposition and the ministry, those duels which charm the French people—for to-day we delight in sharp passages of arms of the rhetorical kind, as in former days our fathers delighted in conflicts of another sort—doubtless they are extemporary speeches, but I hold them in little esteem, and though I may be accused of paradox, I regard them as the remains of a civilisation which is passing away. If any scholar had the patience to read the *Moniteur* from 1814 to 1869, he would be very astonished that only two speeches, always the same, fill to wearisomeness the eternal columns of the official journal. The actors change, but not the piece, and under all administrations it is the same air and the same song. It is the same with these innumerable speeches as with the dishes which figure on the *carte* at a restaurant—there is only one sauce for all. I have given the receipt for it in *Prince Caniche*, I have shown how with a little memory and much self-possession a political advocate could in a very admirable manner speak for or against the first question which came to hand without any necessity of being acquainted with the measure he was defending or

attacking. It is the ancients who have bequeathed us this artificial and superficial eloquence. 'It is they who have reduced to a system' the art of finding general reasons which suit all cases. It is the art of using what are called "*common places*." Cicero, who studied this art for a long time, excelled in it, and we may add, in passing, that it is this which disenchants us with his speeches by the time we are twenty. Cicero is a marvellous artist, his skill is unsurpassed, but the resources of his art are too transparent. It is not at all surprising that the ancients in the infancy of the world adopted these pernicious maxims. Even in our own day at an electioneering meeting it is still with "*common places*" the crowd is carried away.

The vice of these "*common places*" is not that they are false ; on the contrary, they are incontestable truths ; their vice is, that they prove nothing, they enable you to amuse your audience while you are trifling with it. Let us suppose that during the next session we demanded the abolition of Article 75 of the Constitution of the Year VIII. Nothing could be easier than for a minister to resist this proposal. The *Moniteur* would supply him with a hundred speeches, each more eloquent than the preceding one, upon the necessity of maintaining public order by insuring respect for authority, the authority which is the guarantee of general security, the chief blessing of a nation ; the authority which under another name is but the law in action, the law which is the protector of our hearths, &c., &c. Very respectable maxims, axioms which nothing can shake, but which have nothing to do with Article 75, for the question is simply whether the responsibility of officials may not be reconciled with the maintenance of public order, and this question the practice of free countries has long ago decided. That is the only debateable point, and it is the only one which would not be touched. It is useless to multiply examples ; we can find them on every page of the *Official Journal*. These pompous tirades upon the exigencies of public order, to which we reply in phrases not less hollow upon the immortal Revolution of 1789,—they are like the red flag which is waved before the bull in the arena, a means of dazzling and attracting opinion. They are words, words, and nothing more. This, however, has been the common substance of all the extemporaneous speeches which for fifty years have made the glory of the French tribune and the fortune of some successful orators. Do not imagine for a moment that I advise the use of this method, borrowed from the Greeks, which permits a man to speak without saying anything, and which renders sincerity unnecessary. If eloquence does not render service to truth, if it is not truth itself speaking with fervour and simplicity, it is the saddest of callings. We shall do well to study the rhetoric of the ancients in order to expose the sophistry of common-places, and to put

an end to them. In the English Parliament this reform has been accomplished; it has given up declamation, and has taken to discussion. May we very soon reach the maturity of our neighbours, and learn that public affairs are really matters of business, and not subjects for empty declamation. We must study the interests of our country in themselves, and in detail, by the help of experience and good sense.

The rhetoric of the ancients has had its day, like their physics and their astronomy. We do not want in our days hollow and high-sounding phrases, we want facts, figures, and reasons. The extemporaneous speaking that I recommend has nothing in common with this science of loquacity. Far from dispensing with all work, it requires for each subject long and laborious preparation. An earnest effort to discover the truth, reflection, and reading are its essential conditions; in other words, it is nothing but the art of giving expression to that we have learned by study and meditation. "True extemporaneous speech," writes M. Coquerel, "consists of two inseparable elements. The speaker knows what he is going to say, and does not know how he will say it." This is an excellent definition given by a man who well knows the secrets and resources of extemporaneous speech. This kind of free speech, which in every discourse occupies itself more with the substance than with the form, is the only kind which is worthy the attention of an honourable man. It is this which is practised by professors, preachers, barristers, and deputies, who only speak in the service of truth. In this consists the difference between the orator and the rhetorician, the philosopher and the sophist, the friend of the people and the flatterer of the mob. When once we have seen the higher art we are disgusted with those theatrical declamations which are only a base imitation of eloquence; we prefer that transparency of style which causes the orator to be forgotten, and reveals the thought in all its simplicity and beauty.

The first condition of free speech, rightly understood, is preparation. When once your subject is chosen, you must study it and all that bears any relation to it. Let us take an example. You wish to illustrate the ideas and economic reforms of Turgot. It is a popular subject, and one appropriate to our circumstances. Nothing is more urgent in the education of the country than to familiarise it with the principles of political economy. You read first of all the writings of Turgot, then his life, written by his secretary, Dupont de Nemours. These will form the principal text-books, and an ordinary speaker would content himself with them. But that is not sufficient for a lover of truth. There is a dominant and philosophical idea which produced this new doctrine. You will find this philosophy in a few pages of Turgot, and above all in his life published by Condorcet. Is that all? No, we must also read Quesnay, the founder of the school. He who has not studied the little

unknown *chef-d'œuvre*, called the *Droit Naturel*, by Quesnay, does not know the source from whence the river flows. On the contrary, when once in possession of the fundamental principles, the speaker is master of his subject, he has it under complete control, and, strongly convinced himself, he will easily inspire his audience with his convictions. Must he go farther? That must depend on the time he has at his disposal, and upon his individual taste for research. But it is a good thing to fix a limit. Reading is a great pleasure, but if we give ourselves too much to it, it is a pleasure which intoxicates and benumbs. How many people spend their lives in laborious idleness, forgetting that study is only a sterile if not a dangerous pleasure unless it results in action.

Begin, then, by reading, but read with an open mind, without thinking of your lecture. Leave facts and ideas to arrange themselves in your head; your lecture will be prepared, and well prepared, without your troubling yourself about it. If this assertion seems paradoxical, try the experiment. After having read much, rest for two or three days. When you return to your work you will find that your mind has become clear. It is a curious phenomenon, and though no one that I am aware of has pointed it out, the explanation is not difficult. At the end of a few days superficial impressions will disappear; the memory will retain only those ideas and facts which have struck the attention of the reader most powerfully. Petty details will vanish, the chief outlines will remain, and they will naturally furnish the framework of the lecture. When you have a vivid conception of your subject it is a good thing to divide it into sections, to obtain order and clearness. We all know the six points on which the Roman rhetoricians insisted—exordium, narration, division, confirmation, refutation, peroration. This is the ordinary division of a pleader and political speaker, but it hardly suits the simplicity of the subjects treated of in a lecture. Whatever may be the merit of these artificial rules, the beginner will do well not to occupy himself too much with them. It does not require rhetoric to see that a speech must have a beginning, a middle, and an end. Instinct tells us that a speaker cannot too soon awaken the kindly attention of his hearers, that he must then develop his subject with care, and that he must end with a *résumé* or an animated appeal, so that he may make his thought penetrate like an arrow into the mind of his audience. The exordium, the development or illustration of the subject, the peroration, these are, I believe, the most natural divisions of every speech. Each of them deserves a moment's reflection.

The precept of Boileau, "Que le début soit simple et n'ait rien d'affecté," is not less true of eloquence than of poetry. Excess of assurance and confidence has a certain look of impudence, which is always offensive to

an audience. But modesty is not enough. The speaker must try to gain as quickly as possible the confidence of his hearers. The importance of the subject is ordinarily a sufficient recommendation; but if some particular circumstances have led to the meeting, or if it has for its object some benevolent movement, a philanthropic institution, or a civic demonstration, do not lose so good an introduction. Nothing pleases an assembly so much as an exordium made expressly for itself. From the first you give it an active part in the meeting. You induce it to accept the speech and the orator as its own. I have sometimes heard professors and popular speakers who took themselves as the subject of their exordium. In a popular meeting this is an infallible means of obtaining applause. I think this style of introduction, which Cicero has singularly abused, should be used very rarely. To humiliate yourself before an assembly, to proclaim that your audience is everything, and that you are nothing, is to act the part of a flatterer; to enumerate the services you have rendered, and to make protestations of your zeal for the public welfare is vanity; to speak of your labours and your ill health is only another method of making protestations of your public spirit. You must confine yourself within the limits of independence and modesty. It is not, I admit, the way to obtain the plaudits of a crowd accustomed to the heroes of the melodrama, but it is the way in the long run to obtain the confidence and respect of the public.

As regards the exposition, or the body of the speech, there is, according to my idea, no other rule to follow than to leave facts and ideas in the order in which they have come into the mind. This is the simplest and clearest arrangement. Besides, it has two considerable advantages, one for the speaker, and the other for the assembly. The first is, that it does not fatigue the memory as a double classification of the same subject necessarily would do; the second is, that it leads your hearers step by step, and by the same road you have gone yourself, and this is the best means of arriving together at the same end.

The only advice I will give is not to multiply divisions, but let them be strongly defined. Too many divisions not only weaken the subject, but they fatigue the audience. It obliges them to occupy themselves with the form nearly as much as with the substance; the frame will make them forget the picture. On the other hand, it is good to treat a French audience carefully when its attention is not sustained by dramatic interest or by political passion.

Do not be afraid, then, to imitate preachers; divide your speech under a certain number of heads, and state them distinctly before you discuss them. After the first head stop, and say you are going on to the second. Let there be a break after the exordium; pause before entering on the peroration; in short, if you will permit the expression,

lower the curtain from time to time, give your audience a little repose. Take my experience for it, this is not childish advice. Exalted with his ideas, the speaker flies rather than walks ; but your hearers, who have to make out the way, do not go at the same speed, and if you are not careful they will be left a long way behind.

It is the peroration which gives the most scope to eloquence ; it is the moral of the discourse ; it is there that the speaker ought to bring together all his ideas, in order to express in a concise manner, under a startling form, the truth that he has been contending for ; it is there that it is allowable to excite his audience, and enrol it in the service of the common cause. If then, in the act of composition you find a phrase which expresses vividly the master-thought of your speech, you will do well to keep it to the end. That is its true place ; it is there that it will tell upon the assembly.

For example, it is a common thing to quote the exordium of the funeral oration of Louis XIV., by Massillon—"God alone is great, my brethren." If we are to believe the critics, we can imagine nothing finer. I confess, frankly, I find the sentiment admirable, but badly placed. The exordium kills the discourse. Imagine a church hung with black, and dimly lighted with funeral torches ; in the centre is a bier surrounded by princes, bishops, courtiers, and servants. Versailles is empty, the crowd throws stones at the coach which carries the body of the great king to St. Denis. Of all his magnificence there remains only a vain ceremony. At this moment a priest ascends the pulpit, he lifts his hands to heaven, and says, "God alone is great, my brethren." What can he add to this exclamation, which really states the whole truth ? In one sentence he has proclaimed the frailty of human things ; his sermon is finished. The hearers have only to look within and confess their nothingness. Suppose, on the contrary, Massillon had begun with a history of his hero ; let us imagine him picturing the glory of his reign which had so brilliant a morning ; he brings to life again those warriors, orators, poets, artists, who surrounded with their genius the young king,—the delight and glory of France. Gradually he changes his tone, his voice becomes more grave, we feel the shadow and chill of evil days. The orator recounts the sad old age of the Grand Monarch, his pride broken by defeat, his house made desolate by death. He shows at last Louis XIV. dying with the desperate resignation of a man who has drunk the cup to its dregs ; his corpse is insulted by the people who for so long a time had trembled in his presence. Then, moved by the effect of all this ruin, the priest exclaims, "God alone is great, my brethren." Is not this sentence the real close—the sentiment that everyone is waiting for—that everyone has on his lips ? And, remark, this peroration is not artificial ; it is

the conclusion to which Massillon had come before ascending the pulpit. It is the vanity of the finest reign and the longest life which draws from him the avowal that man is nothing and God everything. If he had let his audience retravel with him this road, full of splendour and misery, he would have arrived at the sublime by the sheer force of truth. Bossuet would not have missed such an opportunity; but Massillon does not possess the simplicity of genius,—he is a man of great ability who wants to produce an effect, and who produces not a great oration but a memorable sentence.

It is not sufficient to arrange your subject; the memory must preserve the arrangement, and present to the speaker all the parts of his speech in their regular order. For many people this is one of the great difficulties of free speech. There are some memories which retain everything entrusted to them with the greatest ease. Casimir Delavigne never began to write a tragedy until he had composed the last verse. Such a memory is, however, as wonderful as it is rare; in general it requires repeated efforts to retain the order and plan of a speech. There are various methods of aiding a weak memory; there are mechanical processes, and amongst these you can choose the one which suits your taste.

"For want of natural memory," said Montaigne, "I make a paper one." This is the modern method. The ancients, who had only tablets of wax, used very singular means to fix facts and words on their memory. They connected their divisions and their arguments with external objects, with the columns of a temple, with the arches of a hall; letters and diagrams completed their system of mnemonics. I would direct the curious to the *Ad Herennium* and to Cicero;* they will find methods there the *naïveté* of which will make them smile. Not that I condemn these artifices; here everything is artificial; and as it is only effective by being striking, the whimsicalness of a system sometimes ensures its success.

Among us, many advocates arrange their speeches in a diagram. Figures, bars, writing of different sizes, sometimes different coloured inks, distinguish the principal from the secondary divisions of a speech. This is a good plan; it rests upon a fact which everyone has observed. It is by sight that we obtain our most vivid impressions, and those which memory retains the best. An average memory is sufficient in order that while he is speaking the orator may have present to his mind the mere plan of his address; and there is this advantage, that these large lines guide his thought without troubling him. Some speakers go farther. They write their speeches entirely without any

* *Ad Herenn.*, lib. iii. c. 16; *Cic. de Orat.*, ii. 350, 360.

intention of reciting them. They believe that by this method the memory retains not only the principal points, but likewise the details. The most curious example of this method is the Jesuit Claude de Lingendes, a celebrated preacher of the seventeenth century. He wrote in Latin the sermons he was going to preach in French. Writing, in his case, was only a means of fixing the ideas in his memory; he did not trouble himself with the words. May I venture to say that—though of course I have written in French—I have followed this system for twenty years in the preparation of my lectures for the Collège de France, and that I am well satisfied with the result. Nevertheless, I would recommend this plan only to those who, directly their speech is written, throw it aside, forgetting the words and remembering only the ideas. If a too faithful memory furnishes the speaker with whole phrases it will confuse him. The mind cannot do two things at the same time; I do not say it is impossible, but it is very difficult, to blend memoriter and extemporaneous speaking. At the very most I would allow the committing to memory of three or four sentences of the peroration, because it is a means of aiding and reassuring beginners who never know how to finish.

I have spoken of writing only as a mnemonical process; it is, however, of much greater importance as a means of preparation. Beginning with Demosthenes, and ending with Cicero, the ancients would not admit that anyone could become an orator without having written, and written much, before speaking.

"The best method," said the orator Crassus (and to speak the truth the one we follow the least because we shrink from the labour) "is to write as much as possible; the pen trains us to speak well; it is the first and most useful of masters. If a speech, carefully thought out, is sure to be better than an unprepared extemporaneous effort, much more will a speech carefully written be better than one prepared by an effort of memory." Crassus, or rather Cicero, adds that writing gives to the style of the orator music and cadence, and that no extemporaneous speaker, however experienced he may be, can stir up vehement emotion and popular enthusiasm to so great an extent as one who has been much accustomed to writing. We cannot insist too earnestly on this point. Fluency alone cannot make an orator; on the contrary, he ought to regard his very fluency with distrust, and study how to regulate it. In writing we restrain and limit ourselves, we seek and find the exact word which will go straight to the heart. It is the best of exercises to avoid that worthless loquacity which drowns the truth under a flow of words devoid of sense. Let us not forget that there is always a certain assumption in presenting ourselves before the public, and in speaking in the midst of universal silence; our excuse is

that we have come there to instruct those who listen to us ; we have no right to pester them with our garrulity.

Let us return to mnemonics. With practice and with time every man, I think, could come to speak freely. But if you have a memory which is peculiarly treacherous, and which you dare not trust, the wisest course is bravely to accept the fact, and take a few notes with you. Placing the paper upon the table, those who have good sight can make use of it without its being noticed by the greater part of the assembly, and as regards near-sighted persons, they should not try to make a secret of it. After all, an orator who holds his note-book in his hand is a less strange sight than an orator using eye-glasses. If you speak with all your soul, your audience will not notice your defects.

When once the plan of the speech is determined, and has been committed to memory, the play is finished; there is nothing left except to perform it. The poet makes way for the actor. Unfortunately, if the poet is bold, generally speaking the actor is not. You may be a Demosthenes in your study, you may find admirable phrases, words, and gestures, but the public is a very Medusa's head. At the sight of all those eyes looking at you, your heart beats, your throat gets dry, and the voice will not come. Farewell to eloquence : everything is forgotten. I know the suffering, I have gone through it. It took me ten years to overcome this paralysing emotion, but experience has taught me that there is only one way to cure yourself—you must march right up to the guns. This timidity, which is the result of our bad education, is entirely physical ; it must be conquered by sustained effort. Reasoning is of no use. In vain you assure the speaker that his hearers are kindly, in vain you tell him that, having studied the subject a long time, he knows more about it than they do. All such words are useless ; they do not give assurance to a man who is drowning. The misfortune is that, in his trouble, the speaker apologises to his audience ; fear makes him servile and obsequious. It is the truth alone he ought to fear. You will never lead your audience if you tremble before it.

Now, how must you speak ? The answer is easy ; you must be occupied entirely with your thoughts, and not care anything about what you are saying. The reporters will show you the next day how you have expressed yourself. Leave to rhetoricians the puerile pleasure of stringing words together, and weaving elaborate phrases ; let everything that is in you come out, and do not disturb yourself about the form. It is the heart which makes eloquence, and it is the heart which creates language, gesture, and voice.

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Is there, then, no art of eloquence ? Yes, doubtless there is, as there

is also an art of writing and an art of painting. But I cannot repeat too often that, whether in the composition or delivery of a speech, art has no creative power; it can give genius to no one; all that it can do is to assist us to develop what faculty we have, and to correct our imperfections. We have not therefore to put any restraint upon ourselves, but, on the contrary, to stimulate our own intellectual power to do the best it can. As an ancient writer says—and he has written most wisely on rhetoric—"Ars naturæ commoda confirmat et augeat."* To give expression to thought is the object of eloquence, but obviously this is a work which every man must do for himself. No one can think, feel, or speak for us. Try to speak or write, we shall very soon see what effort is required to render even in a very imperfect form the truth which possesses our souls, and which fills us with the light of its divine glory.

But how is progress to be made in this difficult art? I answer, by practice, and the choice of models. Practice is most important. *Fiunt oratores*. We become orators by study and hard work. History gives us twenty examples; it is sufficient to appeal to Demosthenes. Practice gives us confidence and ease, sometimes even too much confidence, and too much ease. Speak whenever you have the chance. Vary your subjects and your style. Popular assemblies, meetings of working men, banquets, meetings for the distribution of prizes, public or private classes; try them all. But on every occasion prepare with the greatest care: forget everything, and think only of your speech. When you return from a meeting, think well of the effect produced by your speech; reflection will enable you to discover where you have been deficient, and stenography, with its relentless fidelity, will show you all your defects and help you to correct some of them.

But so long as we trust ourselves exclusively, we shall be likely to perpetuate all our faults: we must extend the field of experience; we must study models to seize from the life the excellences in which we are deficient, and to learn our defects, which self-love too often conceals.

Living models have one great merit: they impress us vividly. Listen, then, to celebrated preachers, famous advocates; attend the debates of the Assembly; study great orators, but do not try to imitate them.

Everything in a speaker hangs together, everything is of a piece; language, emphasis, gesture, are as inseparable as the features of his face. We cannot borrow the soul of the orator any more than we can his appearance. To take an intonation, a smile, a movement, is to adopt gratuitously an imperfection, and sometimes to make oneself ridiculous. The use of models is to make us within ourselves, to

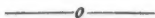
* *Auct. ad Herenn.*, iii. 28.

enlarge our ideal, enlighten our minds, and stimulate our ambition. What they preach to us is not imitation, but originality.

As for written models, the Greeks furnish us with admirable ones. The transparency of their language reveals the thought in all its purity. The Roman writers, who are better known to us, should be re-read, but they are far from having the same value as the Greek. In general they are only imitators; their literature is second-hand. To make up for this, we have in our own country examples which we cannot study too much. . . . But for me, the master and model above all is Pascal. To whoever wishes to educate himself in the art of speaking, I say, read and re-read the *Lettres Provinciales*. Simplicity, raillery, irony, hatred, pity, love, all are there, but all are at the service of justice and truth. It is not an orator we hear, but a man. His faith is so great, his passion is so intense, that we see the things, and do not listen to the words; and it is that which makes the language of Pascal so perfect. Ancient or modern, every orator pales by the side of Pascal. Demosthenes alone will bear comparison with him. He is as simple, as earnest, and as ardent, and he has this advantage, that now-a-days the liberty of Athens interests us more than the subtleties of the honest Escobar, the filth of the good Sanchez, and the pious intrigues of their successors. . . . Study the speeches delivered by the English and the Americans in their public meetings: the style is familiar and true. The orators commonly make use of proverbs, witty sayings, and anecdotes; in order to draw the people, they meet them half-way. They do not seek to dazzle their hearers, but to convince them, and they often succeed. Sometimes a striking and apposite sentence, a well-told story, will carry away the assembly and decide the question. What I admire above all, is the good-humour which pervades their popular addresses: ours are too often characterised by hatred and malignity; there is the spirit of the slave in revolt against his master. Why cannot we adopt from our neighbours their manly tone? Is it that the refinement of our taste is opposed to it? But why? The ancients, our masters, were they afraid of exciting a laugh? Is "Attic salt" a phrase without meaning? Read the speeches of Cicero—you will find they have only too much salt in them. This great orator never denied himself a joke. Was it with him a weakness or a vanity? No, it arose from the conviction of a man who was accustomed to speak to people, and who knew the way to win their hearts. Among us, on the contrary, speeches are sermons; our language is tame and sombre; we have not the art of intermingling a little laughter, as a ray of sunlight which brings with it heat and life. . . .

But to attain this ideal perfection, this familiarity which has nothing vulgar in it, to speak in this style which everyone understands and

everyone feels, we must have a love of truth, a delicacy of sentiment, a refinement of taste, which are not common qualities. That is not all; we must read constantly, write much, and practise incessantly this difficult art of speaking. With all that, you may say, you will not beguile the mob; they like declamation and declaimers. "You do more by hitting hard, than by hitting well," said Voltaire, and he knew the Brétons. I have a better opinion of French taste; I have more respect for my fellow-citizens. Truth has a ring in it which the people recognise better than the academicians; if they applaud a bad style, it is because their taste has not been educated. Speak to them with frankness and simplicity; they like this language, and their hearts will respond to it. The people who applauded Molière possess all the qualities which are necessary for the appreciation of true eloquence. Find me the orator, and I will answer for the public.



ROCHEFOUCAULD— HIS LIFE AND "MAXIMS."

PART III.

IN this, the concluding paper of the series, we shall examine the chief work of Rochefoucauld's life—his "Maxims," and the system of morals embodied in them.

The view of the man himself should, however, first be completed, and therefore we quote from his "Memoirs" the following sketch, self-portrayed. It was written by Rochefoucauld in his forty-fifth year, five years after he had retired from active life:—

"I am of a middling size, active, and well proportioned. My complexion is dark, but sufficiently uniform; forehead high and tolerably large; eyes black, small, and deep set, and eyebrows black and thick, but well arched. I should have some difficulty in describing my nose; it is neither flat, aquiline, large, nor pointed; at least, I think not: as far as I know it is rather large than small, and extends a trifle too low. My mouth is large; the lips sufficiently red in general, and neither well nor badly shaped. My teeth are white and tolerably even. I have been sometimes told that I have rather too much chin. I have just been examining myself in the glass to ascertain the fact; and I have not been able to make up my mind about it. As to the shape of my face, it is either square or oval, but which it would be very difficult for me to say. My hair is black, curling naturally, and, moreover, thick enough and long enough to give me some pretensions to a fine head. In my countenance

there is something sorrowful and proud, which gives many people an idea that I am contemptuous, although I am far from being so. My gestures are easy, indeed rather too much so, producing a great deal of action in discourse. As to my temper, I am of a melancholy cast, so much so that in the course of three or four years I have not been seen to laugh above three or four times. I am very reserved with strangers; and I am not extremely open even with the generality of those I do know. I am clever; and I make no scruple of declaring it; for why should I be delicate thereon? Going about the bush, and softening down so much the assertion of the qualities we possess is, in my way of thinking, hiding a little vanity under the mask of modesty, and slyly endeavouring to make ourselves appear to have more merit than the world has given us credit for. For my part, I am perfectly satisfied to be thought not handsomer than I make myself, nor of a better humour than I paint myself, nor more clever and accomplished than I am. I therefore repeat that I am clever, but my capacities are spoilt by melancholy. I write well in prose; I do well in verse; and if I were captivated by the glory which comes from this quarter, I think I might, with little labour, acquire a tolerable reputation. I am fond of general reading; but I prefer that which tends to cultivate the mind and fortify the soul. Above all, I delight in reading with a person of good understanding; for then we reflect at every instant on what we read, and from these reflections arises a conversation of the most agreeable and useful kind. I am not averse to disputation, and I often willingly join in it; but I support my opinions with too much warmth; and when an unjust side is defended against me, I sometimes get so enthusiastic in the cause of reason, that I become almost unreasonable myself. I possess virtuous sentiments, excellent inclinations, and so great a desire to be a perfectly good man, that my friends cannot do me a greater favour than by telling me candidly of my faults. Those who know me rather particularly, and who sometimes have the goodness to give me their advice, know that I have always received it with all imaginable pleasure, and with all the submission that could be desired. All my passions are moderate and pretty well regulated: I am scarcely ever seen in anger; and I never conceive hatred to any one. I am not, however, incapable of avenging myself if I am offended, or if my honour required that I should resent an insult; on the contrary, I am certain that duty would so well supply the place of hatred, that I should pursue my revenge with more vigour than other men. Ambition does not trouble me. I fear but few things, and death not at all. I am not very sensible of pity, and I should wish not to be so at all. Notwithstanding I would do everything in my power to comfort a person in distress; and I think, in fact, that one should do everything for him, even to showing much com-

passion for his affliction ; for miserable people are such fools, that it is this which does them the greatest good in the world. I love my friends, am complaisant towards them, and put up patiently with their ill humours ; but I never take much pains to please them when they visit me ; and I am never much disquieted by their absence. I am rigidly observant of my word, and I would never fail to keep my promises at any sacrifice ; and this has been my constant rule through life. I observe the most punctilious civility towards women ; and I believe I never uttered a syllable in their presence which could give them a moment's pain. When they are endowed with mind, I like their conversation better than that of men ; there is a certain sweetness about it which is not to be found among ourselves ; and, besides, they appear to me to express themselves more distinctly, and give a more agreeable turn to everything they say. Having experienced all that is delicate and forcible in exalted sentiments of love, if ever I should fall in love, I believe it would be with a *belle passion* ; but, according to my present way of thinking, I am of opinion that the knowledge which I possess of those matters will never pass from the head to the heart."

When a man gives us an account of himself, he is always inclined to heighten the lights, and tone down the shadows with rose-colour. It is worth while, therefore, to correct his own estimate by that of others. A contemporary, equally acute and equally brilliant with Rochefoucauld, has left on record a pendant to the "character" above quoted. Cardinal de Retz, in his "Memoirs," supplies a few touches which serve to bring out the tone of the picture. "There was always," he says, "something incomprehensible in the whole character of M. de la Rochefoucauld. He never was capable of carrying on any affair, and I know not why, for he possessed qualities which, in everyone else, would have supplied the place of those he wanted. His discernment was not extensive, and he could not even take in at once the whole of what was within his range ; but his good sense, excellent in theory, united to his gentleness of character, to his insinuating address, and to an admirable ease of manners, ought to have made more amends than it did for his want of penetration. He had always an irresolution which was habitual to him ; but I do not even know to what to attribute this irresolution. I cannot assign it to the fertility of his imagination, which was anything but lively. I cannot assign it to the sterility of his judgment ; for, though not happy in working it out, he had a good store of reason. That air of bashfulness and timidity which he has in society, becomes in business apologetic. He always fancied he had need of it ; and this circumstance, together with his 'Maxims,' which do not exhibit sufficient faith in virtue, makes me conclude that he would have done better to have become acquainted with his own character."

In this last observation De Retz hits the blot of Rochefoucauld's "Maxims" and of his system of philosophy. He not only does not "exhibit sufficient faith in virtue," but he has no faith or real belief in it at all. With him, the virtues, like the vices of mankind, are merely the counters with which men play the game of life—qualities fixed for them beforehand, and entitled to admiration or to disapproval just so far as they promote, or as they fail to ensure, the advancement of selfish interests. "It would seem," he says, in one maxim, "that nature has prescribed to everyone from the moment of his birth certain limits for virtue and vice;"—thus, men are not responsible for the good or the evil of their conduct. Again: "Virtue would not travel so far if vanity did not keep her company;"—an indication, this, of his utter disbelief that men can possibly desire good for its own sake, or seek to live justly and righteously from hatred of evil, rather than from the hope of gain or the fear of consequences. A third maxim: "There are certain faults which, when turned to good account, gain more reputation than virtue itself;"—still the same idea that virtue is to be regarded only as an aid to success in life, more useful sometimes than vice, but sometimes inferior in value, and never to be preferred at the risk of loss. Even the turning from vice to virtue gives occasion only for a sarcasm: "When our vices quit us, we flatter ourselves with the belief that it is we who quit them;" a sentiment adopted by Swift in his "Thoughts on Various Subjects," where he says: "When men grow virtuous in their old age, they are merely making a sacrifice to God of the devil's leavings." The Englishman puts it a little more strongly and coarsely, but he agrees with the neater and sharper expression of his French original; the abandonment of vice is not due to repentance, or to the growth of better desires, or to a quicker stir of "the blind life within the brain," it is merely a matter of physical capacity; men are weaker, and therefore less vicious: but even the enforced change suggests a new hypocrisy; the vices quit them, and they flatter themselves with the idea that the vices are voluntarily relinquished. In the same connection another maxim should be quoted: "Nothing is so rare as real goodness of heart; even those who fancy they are possessed of it, have in general only complaisance or weakness of character." This is, in essence, the most cynical of the series of maxims: the philosopher gauges all mankind by his personal experience, and the observation of his contemporaries, and his conclusion is that if any man seems to be good at heart, you may be sure that he is only a fool!

With such a general view of humanity, we cannot wonder that, in coming to particulars, Rochefoucauld was even less disposed to belief in the practice of virtue or goodness for its own sake. His view of women signally illustrates this. To examine minutely his opinions on

this subject would be to place before the reader the repulsive details of what may be called the morbid anatomy of morals. Therefore, only a few specimens are chosen: "The virtue of women is often only the love of reputation and quiet." Again: "Vanity, shame, and temperament are among the chief causes of virtue in women." A third, more shameful than these: "There are few virtuous women who are not weary of their profession." A fourth and last: "The generality of virtuous women, like hidden treasures, are only safe because they are not sought for." These sentences carry with them an irreversible condemnation of Rochefoucauld's philosophy, and stamp it with untruthfulness. Even in his own depraved age—and it was shameless in vice, so far as the upper classes were concerned—this picture of women could never have been true. In other ages and countries we know by the testimony of the past, and the experience of the present, how false it is. But a writer who starts with the assumption that there is no goodness or virtue in the world apart from self-interest, must be consistent, if his theory is to be maintained. And Rochefoucauld certainly is consistent. He puts friendship and love on the same footing as virtue: they are but names signifying the means to personal ends—nothing but phases of self-interest. Take one of his maxims on friendship, for example: "What men have given the name of friendship to, is nothing but an alliance, a reciprocal accommodation of interests, an exchange of good offices; in fact, it is nothing but a system of traffic in which self-love always proposes to itself some advantage." Two other maxims are worthy of being placed beside this: "We can love nothing except with reference to ourselves; and we are merely following our own taste and pleasure when we prefer our friends to ourselves. It is, nevertheless, by this preference alone that friendship can be true and perfect." Another maxim: "The first movement of joy which we experience at the good fortune of our friends does not always arise from the goodness of our nature, nor from the friendship we have for them. It is more often a result of self-love, which flatters us with the hope of being fortunate in our turn, or of deriving some advantage from their good fortune." As to love, the reason which forbids us to examine too closely Rochefoucauld's view of the virtue of women, forbids us also to enter upon his view of the passion or sentiment of Love. One maxim must suffice—the more readily as, in effect, it sums up and embodies the rest: "If there exists a love pure and exempt from the mixture of our other passions, it is that which lies hidden at the bottom of the heart, and of which we are ignorant ourselves."

Thus, according to Rochefoucauld, there is no goodness cultivated or followed for its own sake; no friendship that is free from the taint of selfishness; no love unalloyed by the basest passions. These three

great springs of human action being thus removed, what remains? There must be some motive strong enough to make men cherish life, to work with vigour, to sustain their part in the world, not merely with an appearance of enjoyment, but with the reality of it. What, then, is this subtle and powerful motive? Rochefoucauld answers with cynical plainness—it is self-interest: this, and nothing higher or nobler. There are innumerable manifestations, but only one motive. Men seem to act from a love of virtue, from patriotism, from public spirit, from friendship, from love. It is a delusion and a lie: self is at the bottom of all—the sole, strong, abiding motive and mainspring of every action. Every class, all ages, both sexes, are affected in the same manner. Whatever the relations people sustain towards each other, it is self, and self alone, that governs their conduct, for even when law or the unwritten code of society impose restrictions, selfishness masks itself under the guise of obedience, and finds new channels of escape and new modes of action. You can no more exclude it than you can shut out the air. It is above, beneath, around us; we live in an atmosphere of it; we are so permeated with it that we impose upon ourselves—it is an instinct, unconquerable, ineradicable. This is the sum and substance of Rochefoucauld's philosophy; and believing this, he sets himself to prove it by stripping off the mask from human life, and showing the operation of selfishness in every action and every motive.

The key to Rochefoucauld's system lies, perhaps, in the maxim that "Truth does not do so much good, as its appearances do evil, in the world." Therefore he seeks to expose the simulations of truth, and in doing so he arrives at the conclusion that "Our virtues are generally only disguised vices," and that at the root of all—virtues and vices together in their various manifestations—we have nothing but the love of self. Thus, it has been said, he has "told everybody's secret." In one famous maxim he told the secret too plainly: "In the adversity of our best friends we often find something which does not displease us." It is a terrible, as well as a cynical, epitome of selfishness; but Swift defends, or at least excuses it. We read in his "Verses on his own Death" the following apology for the French moralist:—

"As Rochefoucauld his maxims drew
From Nature, I believe them true:
They argue no corrupted mind
In him—the fault is in mankind.
This maxim, more than all the rest,
Is thought too base for human breast—
In all distresses of our friends
We first consult our private ends,
While Nature, kindly bent to ease us,
Points out some circumstance to please us.

If this perhaps your patience move,
Let reason and experience prove.
To all my foes, dear Fortune, send
Thy gifts, but never to my friend ;
I tamely can endure the first,
But this with envy makes me burst."

As illustrations of Rochefoucauld's system—for we can do no more than exhibit it by illustration—a few of the principal Maxims may be quoted, in addition to those already given. Take one on sincerity, for example: "Sincerity is an opening of the heart: we find it in very few people; and that which we generally see is nothing but a subtle dissimulation to attract the confidence of others." The Maxim on forgiveness, again, is a notable instance: "Reconciliation with our enemies is only a desire of bettering our condition, a weariness of contest, and the fear of some disaster." How thoroughly must the teaching of Christianity have been banished from the practical life of that day, before a cultivated man could write a sentence like this as the fruit of a large experience. How utterly must the Christian doctrine of forgiveness have been ignored. "Forgive us our trespasses, as we forgive them that trespass against us"—so Christ taught His disciples to pray. Bah! says the philosopher, we never forgive unless we expect to get something by it! Again, a comprehensive view of goodness as prompted by selfishness: "The virtues are lost in interest, as rivers are lost in the sea." Repentance is put much on the same level as forgiveness: "Our repentance is not so much regret for the evil we have done, as fear of its consequences to us." Gratitude, again, is described as a kind of calculating selfishness: "Gratitude is like the good faith of traders, it maintains commerce; and we often pay, not because it is just to discharge our debts, but that we may more readily find people to trust us." Another definition of gratitude—the origin of a phrase commonly quoted—is yet more cynical: "Gratitude, in the generality of men, is only a strong and secret desire of receiving greater favours." In much the same class of maxims may be placed the following:—"We do not always regret the loss of friends in consideration of their merit, but in consideration of our wants, and of the good opinion they entertained of us." And this, on pitifulness: "Pity is often a perception of our own misfortunes in those of others; it is a clever foresight of the evils into which we may fall. We succour others in order to engage them to succour us in similar circumstances; and the services we render them are, to speak properly, a good which we do to ourselves by anticipation." After this we cannot feel surprised at the conclusion embodied in the following Maxim: "We should often be ashamed of our best actions if the world could see all the motives which produced them."

Setting aside the main and, as we believe, the most erroneous prin-

ciple upon which they are based, there is, however, much in Rochefoucauld's "Maxims" that may be read with profit, and certainly with admiration. Not unfrequently we have a "whole history" condensed into an epigram; a character laid bare and fixed, as by a flash of white light, in a sentence; or the teaching of experience, unthought of by others, but recognised as indubitably true the moment it is, so to speak, crystallised for us. Take a few examples noted, almost at random, while glancing through the "Maxims":—

Avarice is more opposed to economy than liberality is.

It is never so difficult to speak as when we are ashamed of our silence.

A man of wit would often be embarrassed without the company of fools.

Some people resemble ballads, which are only sung for a certain time.

Flattery is a false coin, which only derives its currency from our vanity.

Gravity is a mystery of the body invented to conceal the defects of the mind.

Affected simplicity is a refined imposture.

Some bad people would be less dangerous if they had not some goodness.

Absence diminishes moderate passions and increases great ones, as the wind extinguishes tapers and adds fury to fire.

Narrowness of mind is the cause of obstinacy: we do not easily believe what is beyond our sight.

Youth is perpetual intoxication: it is the fever of reason.

Great names debase, instead of elevating, those who cannot sustain them.

There are people enough who despise wealth; but few who know how to bestow it.

We often pardon those who weary us, but we cannot pardon those whom we weary.

Weak persons cannot be sincere.

It is only those who are despicable who fear being despised.

We think very few people sensible except those who are of our opinion.

Everyone blames in his neighbour that which the world blames in himself.

Whatever distrust we may have of the sincerity of those who converse with us, we always believe that they tell us more truth than they do to others.

A fool has not stuff enough to be good.

Few people know how to be old.

Hypocrisy is the homage which vice renders to virtue.

We have now given examples of the "Maxims" at their worst and their best. It is a strange medley, this union of wisdom, the result of experience, with the attribution of all motives—even those which seem

best—to the spring of cold-hearted selfishness. The strangest thing of all, however, is the utter heathenism of the "Maxims" in their essential features. They might have been written by an old Pagan, of a cynical turn of mind—ashamed of his own gods, and finding no others better worth worshipping—rather than by a professed Christian, in a country where the Christian faith was accepted, at least in name, as the rule of conduct. It is a perfectly wonderful thing, and not less fearful than wonderful, that, from beginning to end of the book, there is no idea of God, no trace of religious feeling, no suggestion of an hereafter, no indication of any belief or knowledge of any guiding principle higher or nobler than that of the merest worldliness. It is as if in laying bare the secrets of character, the author depicts his own and that of his age : the dissector of human vanity, he stands out as a notable example of it. Despite the acuteness and the brilliancy of the "Maxims," they leave upon the mind of the reader an impression of debasement and of profound melancholy. If the human race were as it is painted by Rochefoucauld, it would indeed be intolerable in its meanness and selfishness, appalling in its irredeemable wickedness, and hopeless in its degradation. Yet Rochefoucauld was admired by his contemporaries, and is even now eulogised, with extravagance, by modern French critics. Madame de Maintenon used to say that "the Book of Job and the Book of Maxims" constituted her sole reading ; and M. Sainte-Beuve gravely records his opinion that "if Racine was ranked next after Sophocles, Rochefoucauld should take rank next after Job, Solomon, and Marcus Aurelius"—an association surely possible only to a Frenchman, criticising a French "classic." For ourselves, we would rather adopt the estimate of a great English writer, well fitted by his own taste and character to form and express a judgment. We conclude, therefore, with the following lines, in which the late Lord Lytton sums up his impressions of Rochefoucauld's "Maxims" :—

" Led by the Graces, through a Court he moved ;
 All men revered him, and all women loved ;
 Happier than Paris, when to him there came
 The three Celestials—Learning, Love, and Fame,
 He found the art to soothe them all, and see
 The golden apple shared amidst the three !
 Yet he, the man for whom the world assumed
 Each rose that in Hesperian Gardens bloomed,
 Left to mankind a legacy of all
 That from Earth's sweetness can extract a gall.
 With him, indeed, poor Love is but a name ;
 Virtue a mask ; Beneficence a game ;
 The Eternal Egotist—the human soul—
 Sees but in Self the starting-post and goal !
 Wrapped in the frost of that cold glittering air,
 High thoughts are dwarfed, and Youth's warm dreams despair."

THE GOOD TEMPLARS: WHO AND WHAT ARE THEY? *

AMONG the various organisations which have sprung into existence in our country during the last few years, none it may be fairly acknowledged have made such rapid progress, or attracted such marked attention, as the body known as "THE INDEPENDENT ORDER OF GOOD TEMPLARS." On all hands we are constantly hearing it asked, "Who are they?" and "What are they?" We intend trying to answer these questions, and shall, as far as our limits will allow, furnish evidence of such a character that there may be no doubt whatever entertained concerning either the origin, objects, or methods by which this important body seeks to accomplish the task it has undertaken.

As an order it is comparatively new in this country, having been in existence only a little more than four years. The first lodge was formed in Birmingham, on September 8th, 1868. But in America it has been established more than twenty-two years, the first lodge having been opened in the State of New York as far back as 1851. The name "Templar" is traced back to the middle ages, when it is well known a number of warriors banded themselves to protect the road leading to the Temple at Jerusalem, so that they might preserve the lives and property of the pilgrims from the ravages of the hordes of robbers who waylaid them on their journey, and thus enable them to reach the end of their pilgrimage in safety. Good as the object was which those noble men had in view in thus risking their own lives to save others in olden times, the "Templars" of modern times think it a far higher and nobler work to combine to save their fellow-creatures from the ravages of a foe which not only waylays his victims on the road to one sacred place, but plants his foot on almost every spot where the combined influences of commerce, civilisation, and Christianity have extended. That foe is the modern Saracen—INTEMPERANCE.

Nearly fifty years have passed away since by a somewhat extraordinary coincidence it was discovered that many minds in various parts of America, England, Ireland, and Scotland, were devising some special efforts to stay the ravages of this mighty foe. Who happened to give birth to the idea is not known to this day. Prominent, however, among those who first publicly attacked the monster, may be named Dr. Beecher, the father of Mrs. Stowe, who in later times has so

* We think it best to let our contributor say all that he believes without let or hindrance, and we therefore leave untouched a few sentences in his paper which we might be disposed to qualify.—ED.

successfully wielded her pen against another monster evil—the curse of slavery. In a course of sermons on “Intemperance,” he gave an impetus to the movement in America, which has not ceased to this day. In 1825, a number of philanthropic persons gathered for consultation on the subject, and the result was that on the 13th of February, 1826, “THE AMERICAN TEMPERANCE SOCIETY” was formed, and at once set to work to make a systematic and extended effort for the prevention and the staying of the progress of the foe. Gradually the news was carried across the ocean, and in our own country a Society was also organised, which secured the Queen as its patron, and numbered amongst its supporters a large number of noblemen, bishops, &c. The great defect, however, of this effort lay in the fact that it sought to induce the people to abstain only from *ardent spirits*, leaving the use of wines and malt liquors in moderation open to all its members. We may perhaps feel inclined to smile at this primitive weapon by which our forefathers sought to slay the monster; but after all they acted up to the light they possessed, and were influenced in the right direction, for it must be remembered that at that time gross darkness covered the earth with respect to the nature and properties of intoxicating liquors amongst all classes, while the notion was universally entertained that men and women could not live, move, and have their being, without the aid of malt liquors or wine. Gradually, however, notwithstanding the great success which attended the efforts made at the time, it was discovered that men and women continued to fall victims to the vice of intemperance, though they might abstain from *spirits*, inasmuch as beer and wine of all kinds produced similar results. This ultimately and of necessity led to the formation of *total abstinence*, or *teetotal societies*, as they were called, and just in proportion as they succeeded, men and women were prevented from falling, and thousands on all hands were rescued and restored to happy homes. The success of this movement was so complete that even the most determined opponents were led to confess that, for a drunkard it was a good thing to get him to abstain altogether from such drinks.

Next to these efforts came the “Band of Hope” movement, having for its object the training of children in habits of abstinence, and in this way prevent them from filling up the gaps of those who gradually fell victims to the terrible ravages of drink. The results of this mighty movement it is impossible to calculate. Yet side by side with the glorious success which followed the efforts made in these directions, it was still plain that intemperance and the use of intoxicating liquors continued to make sad havoc among all classes of the people. From time to time Committees have been appointed by the House of Com-

mons, and inquiries have been made in America and other countries as to the extent, nature, causes, and remedies for intemperance. Various Acts of Parliament have been passed regulating the hours, and limiting the number of houses for the sale of intoxicating liquors, and yet judges, magistrates, masters of workhouses, governors of prisons and lunatic asylums, and coroners, everywhere have been obliged to confess that prisons, asylums, and workhouses are gradually getting too small, owing to the number of victims who reach such places, as the direct and indirect result of intemperance. Rate-payers complain of the taxation, ministers and missionaries unite in confessing that drink blocks the way of their mission: Sunday-school teachers, tract distributors, and all who try to lend a helping hand to the fallen, acknowledge that in spite of churches, chapels, schools, and a host of benevolent efforts made to reach the masses, intemperance continues to be "the mightiest of all the forces that clogs the progress of good."

Nor are these the only efforts which have been made to deal directly with the great curse. A number of special societies have been started, having for their object either the limitation of the evil, or the complete destruction of its source and power. They have gathered statistics, published facts, and circulated information on every aspect of the subject. Science also has been called in to examine the nature and properties of the drinks, and medical men have been experimenting in various ways with the view of finding out the influence of such drinks upon the human body, not only as beverages, but even as medicines. The result has been that everywhere facts have incontrovertibly proved "that the most perfect health is compatible with entire abstinence from all such drinks;" and landed proprietors have shown that, in proportion as they prohibit the sale of such drinks on their estates, crime and pauperism are speedily found to disappear. With such facts as these, what remained to be done? To this the Good Templars answer: "Gather up these facts, and combine all this sentiment into one common centre, with the intention of making a grand united attack upon the one common foe."

Hitherto the weakness of all temperance societies arose from the fact that while they could induce persons to attend the meetings and sign the pledge, they could not retain large numbers faithful to their promise. This arose from the fact that there was no mutual bond of sympathy among the members, while the counteracting influences of the drinking customs of society, and the temptations of the liquor traffic, drew large numbers away again quickly into the path of ruin. Hence the necessity for organising some machinery for concentrating the forces. This is just what the INDEPENDENT ORDER OF GOOD TEMPLARS

undertakes to accomplish. If the makers, sellers, and users of intoxicating liquors are to be met on anything like fair terms, it must be by a combination of those who are determined to drive the curse of intemperance from the land.

The Good Templars seek to do this, *first*, by requiring of all who join their ranks to promise neither to make, buy, sell, drink, furnish, or cause to be furnished, any intoxicating liquors as a beverage, and in all honourable ways to discountenance the practice of intemperance; and in order to give additional importance to this promise, it is also required to be made "for life." It will thus be seen that all who wish to join in this crusade, must be prepared to take up the armour, not for a week, a month, or a year, *but for life*. So long as the evil continues, so long are the members required to do all they can to secure its complete overthrow. Once a Christian always a Christian, it has been said, because it is good to be such all through life. In like manner once a Templar, if it is good to-day, it will be good to-morrow, and good always. It is too late for any doubts to be entertained as to the possibility of living without the aid of intoxicating drinks. Forty years' experience has rendered that certain in all parts of the world. Life assurance statistics, as well as the records of temperance sick clubs, prove that people who abstain live longer and enjoy life better than those who use even moderately any kind of intoxicating drinks.

To those who object to this taking of the pledge for life, it may be remarked that people are every day doing the same kind of thing, pledging themselves for or against certain kinds of action without the slightest hesitancy. Even in one of the most serious steps of life, few are so foolish as to object to the wisdom of taking partners "for better or for worse," notwithstanding that now and then divorce cases are to be heard of.

But the Good Templars do not stop here. If it is right to abstain ourselves and to refuse to furnish such drinks to others, then logically it is right to combine together to seek to prevent the manufacture, sale, or importation of intoxicating liquors; but to do this the aid of law is needed, hence the Good Templars not only do all they can to induce people to give up the drink, but combine together as politicians to remove the drink from the people. It may be asked, is this step a constitutional one? The answer is plain. Society has a right to protect itself from anything that threatens to injure or destroy the morals, property, or life of its members. The liquor traffic has always done this in every country in the world. The only safe and consistent course for those who wish to save themselves and their country from ruin is therefore to unite together to destroy the destroyer-general—intoxicating drink.

It is objected, "But you cannot make men sober or virtuous by Act of Parliament." To which the Good Templar replies, "But you do!—that is, in proportion as you prevent men from getting drunk you practically make them sober." How much more sensible is this plan than the one now in practice. As the law stands to-day, by Act of Parliament malt is allowed to be made, taxed, brewed, sold, and bought, and yet a man, after buying it, if he gets drunk, is taken up, brought before a magistrate, and fined by Act of Parliament, and if unable to pay the fine, sent to gaol and made a teetotaler for fourteen days or more by Act of Parliament. Surely, says the Good Templar, this is a roundabout way of going to work, when the whole could be remedied by one simple Act, which should prohibit the making, selling, and importation of the drink which alone causes the mischief, especially when we know that it is only in places where this is done that vice and crime are seen almost completely to disappear. Holding these sentiments therefore, the Good Templar does not ask whether the candidate for a seat in the House of Commons is a Conservative, Liberal, or Radical—but whether he is willing to vote against the liquor traffic. To the Conservative or the Liberal, the sobriety of the nation is, or ought to be, of vital importance, and unless the answer is given on the side of sobriety, then the course is clear either to oppose the return of such a candidate, or to abstain from helping him to gain his seat. In other words, when men combine to perpetuate a curse like the liquor traffic, all who love their country should be willing to unite in frustrating their plans, and securing their defeat. Anything which sinks the individual will sooner or later sink the nation, while that which elevates the man will tend of necessity to elevate the nation. To the philanthropist, the politician, and the Christian, the appeal is addressed: "Help to destroy that which has so long proved to be the source of untold sorrow to thousands;" and if it cannot be accomplished by any other means, then sooner or later it must be secured by making a distinct political party, the success of which will pave the way for the safety, security, and stability of all that is "great, glorious, and free."

Not only is it required of those who wish to join the Order that they shall adopt these principles, but it is also needful that every candidate should believe in the existence of Almighty God as the ruler and governor of all things. Thus while the order is not committed to any special form of doctrinal belief, or Church polity, it has as a distinct and fundamental part of its constitution, the recognition of the One great Ruler whose laws all are bound to obey. It is also part of the general methods of conducting the meetings of its members to require that a Bible shall be open, emblematic of the truth that all things are to be

conducted in the spirit which springs from the teachings of that sacred volume.

It will perhaps give a clearer idea of the method by which the machinery is arranged for carrying out the work of the Order, if we start with the formation of a lodge. To do this, ten or more persons, over sixteen years of age, are required to make application for what is called a CHARTER. If, in the judgment of the Grand Lodge officers, of whom we shall have to say more presently, it is deemed advisable to grant permission, a properly qualified officer is instructed to visit the locality and "institute the lodge." All persons who wish to become members must not only be willing to answer the questions already named, but to promise to observe all the laws and regulations of the Order—such laws not conflicting with their duty either as Christians or citizens.

These laws are sold to any who will buy them before joining, and a copy is given to every new member. Each person also is required to pay not less than 1s. 6d. on the night of admission, and afterwards at the rate of 1s. per quarter for males, and 6d. per quarter for females. It is by this systematic payment of each of its members that the name of "Independent" is maintained, inasmuch as by the rules no lodge can receive subscriptions to carry on the work from those who do not belong to the Order. In this way, lodges all over the country are able to secure funds sufficient to cover their working expenses without begging from door to door. Perhaps it may be asked, how is the payment of these dues secured? By a very simple, yet certain process, which accomplishes two things at the same time. It is this:—To gain admission into a lodge-room, every member is instructed how to rap at the door, and on its being opened, he or she is required to give what is called the pass-word in a whisper to the guard who has charge of the entrance. This pass-word will not only admit him to his own lodge, but to any other lodge in the world; but to prevent mischief it is changed quarterly, and is only given by the presiding officer in a whisper, and never by one member to another, and no member is allowed to receive it until the quarterly subscription is first paid. It will thus be seen that every member is a paying member, unless, indeed, poverty overtakes him, and then the spirit of brotherhood always provides for the emergency. Out of these quarterly subscriptions, every lodge has to send to headquarters 2d. per member as a capitation tax for carrying on the work; half of this, however, now goes back to the districts for local and other purposes. Each lodge, therefore, has perfect control of nearly the whole of its funds, and spends them in such ways as are found to be best in carrying on the work in its own locality.

Another feature worth noting is this; every member is required, if possible, to attend the lodge-meeting, which takes place once a week in some suitable room. Should a member be absent for three consecutive nights, a special committee is appointed to look after him and ascertain the reason. By this means backsliders are reclaimed, and the careless kept from going astray. In the event of sickness, the members are expected to take it in turns, if required, to attend to the wants of the patient. It should, however, be remarked, that no special arrangements are made for a sick or burial fund, as this is already provided for by "Rechabite Tents," "Sons of Temperance," and other societies.

Again, it is provided that each lodge shall be governed by fourteen officers, who go out of office at the end of the quarter. Most of these are elected by ballot, and in this way a constant accession of new blood is secured, independent of which a "place" is found for all who are willing to work. One thing, however, in this is specially to be noted, and it is this: "*ladies*" are as eligible for office as gentlemen; and it is no uncommon thing to find some of the most active and industrious workers among the fair sex. This is a most important provision, especially when we reflect upon the vast and rapid spread of intemperance of late years among the females of our land. It is also gratifying to know that our wives and daughters can gather together once a week with those who are bent upon doing good, and so learn to be useful in their day and generation.

It is sometimes imagined that the "Good Templars" constitute a secret society, but this is a mistake. They make no secret of their object—they publish innumerable tracts and books, besides holding meetings all over the country. But when they meet together as a body, or a family, they simply do what all other bodies and families do, viz., require of those who wish to join them some guarantee that they are entitled to the privilege. This is accomplished not only by means of the pass-word and raps, but also by certain signs, with which the members are enabled to recognise one another in any part of the world. This becomes a safeguard to the young and inexperienced when they leave home, and at once introduces the emigrant, or the youth, into a circle of safety when circumstances compel them to leave the home of their childhood. In a thousand ways it is found to be a help to protect the weak from falling, and to aid the struggling in the hour of peril.

As soon as the lodge reaches the number of 100 to 150, it is generally found advisable to "swarm," and open another place, to meet on another night, and as the lodges increase in number, provision is made, by which they are formed into what are called "District Lodges;" these meet quarterly, and represent generally some well-de-

finer parliamentary boundary; already over fifty of these have been formed in England. To these district lodges each subordinate lodge sends representatives, who are elected for the purpose, and, depend upon it, it will be in these gatherings county elections will sooner or later be settled. From these district lodges are elected representatives to the "Grand Lodge;" this meets annually, and may be called the House of Commons, inasmuch as it is there that all cases of appeal are heard, and at which the principal officers have to be elected. At the last sitting of this (the fourth) Grand Lodge of England, recently held in Bristol, notices of 408 distinct motions were previously given and published in what was called a "digest." These took the standing committees the whole of a week to examine, and the deliberations thereon occupied four days' sittings from morning till nearly midnight, with the exception of the intervals for dinner and tea. There were present about 1,000 delegates, and over 2,000 officers and members. There are also lodges, and in most instances Grand Lodges, in Ireland, Scotland, Wales, Canada, various States of America, Queensland, Malta, France, Japan, China, India, Tasmania, Sandwich Isles, Bermuda, Belgium, Portugal, Germany, &c., and it is from delegates elected by the Grand Lodges that the "Right Worthy Grand Lodge of the World" is constituted. This august body recently held its session in London, and was largely attended by representatives who came several thousand miles to confer with one another as to the best means of ridding the world of the same foe whose blighting influence affects for evil nearly every nation under the sun.

In conclusion, we may just glance at the rapid strides the movement has made in England. In June, 1872, it was reported that there were 1,150 lodges; but in June, 1873, the number had increased to 3,100, and as each of these represents on an average at least seventy members, the sum total would include nearly 220,000 members in our own country. Among these are to be found nearly *one thousand ministers of all denominations*, besides nearly 500 civic officers, such as mayors, councillors, members of School Boards, Boards of Health, &c., 100 medical men, &c. From all parts of the kingdom the glad tidings come that homes are made happy, places of worship and Sunday and day-schools are better attended, the powers of darkness are beginning to totter, and politicians of all shades are looking with wonder at the mighty power which is represented by the new order. The *Licensed Victuallers' Guardian* was the first to give a candid and faithful representation of the policy of the Good Templars, and with true consistency advised "war to the knife." To this challenge the Good Templar's response is, Yes; "and the knife to the hilt," and come what may, depend upon it this will be the coming struggle, and when the day of

battle arrives sides will have to be taken. The Good Templar will then look with a certain degree of curiosity to see on which side will be gathered those who wish to see our country delivered from ignorance, crime, and sin, to enter upon a career of purity, religion, and prosperity, which shall shed a lustre of beauty all over the world.

COUNCILS OF ADVICE.

A QUESTION of grave and practical interest will shortly engage the attention of the members of the Congregational Union, assembled for their autumn session at Ipswich. I refer to the subject of Church Councils. It will be in the recollection of the readers of *The Congregationalist* that already, on two occasions, the Union has dealt with this matter. In May of last year it was understood that the principle met with general approval; but as it was thought that some difficulties might arise with regard to the application of the principle in certain specified cases, the discussion was adjourned to the autumnal session. At the Nottingham meeting, however, it was found that the time allotted for the consideration of the question was too short, its bearings too large, and the opinions of some were—as they confessed—too unformed to justify a decision upon a subject which I venture to say will, when fully understood, secure something like the unanimous approbation of the Churches of the denomination.

In order to anticipate the direction which the discussion may be expected to take, it may be well here to state the terms of the resolution which will be submitted to the Union. They are as follows:—

“That in the judgment of this meeting it is desirable that the Congregational Churches of England and Wales should seek to draw closer the bonds of fellowship which unite them to each other; and that, with this view, they should, with due regard to any circumstances which may distinguish their position from that of the Congregational Churches of New England, imitate the example of those Churches by taking counsel in a systematic and regulated way with each other on all weighty matters of common concern, as well as on matters in which individual Churches may stand in need of the sympathy and advice of their Sister Churches.

“That, recognising with much satisfaction the fact that several County Associations have already taken action in the matter; this meeting, anxious to bring about such action in all parts of the country, earnestly requests other County Associations to consider the whole question; and in the event of their being able to approve the principle of Councils, to prepare a working plan for submission to the Churches within their respective bounds, in which they shall express a judgment on the following among other points:—(1) Whether Councils should deal only with matters of contention in the

Churches, or also with such matters of common concern, as the ordination of ministers, the removal of ministers, the planting of Missions, and the formation of Churches. (2) Whether Councils should be strictly limited to the giving of advice, or be constituted arbitrating bodies. (3) Whether Councils should be standing committees elected for the purpose by the County Associations, or (a) committees summoned *pro re nata* by the parties who are seeking advice; or (b) committees summoned *pro re nata* by a standing body of referees who have been appointed for that purpose by the County Associations.

“That the Secretary be instructed to communicate the foregoing resolution to the Secretaries of County Associations, and to request them to forward to the Committee of the Union the result of any discussion which may take place on the subject in their meetings.”

Now it would seem, when the terms of this resolution are weighed, scarcely possible that any substantial difference of opinion can be found with regard to them. All that it asks is, that our Congregational Churches shall take counsel with each other “on all weighty matters of common concern,” and that they shall do so “in a systematic and regulated way.” It is, indeed, suggested that the model of the Congregational Churches of New England may be taken for imitation; but it is added that “due regard” should be had to “any circumstances which may distinguish” our Churches from those of the sister Churches in America. The crucial part of the resolution is, then, to be found in the expressions—“take counsel” with each other “on all weighty matters of common concern.” Now, surely, there are not many Churches among us, however Independent, which will be prepared to enter a demurrer to such a proposition. Already there are many ways in which, in forms more or less articulate, we find it a pleasure and a profit to “take counsel” with one another. There is scarcely a Church that is in want of a minister, or a minister who is invited to undertake the pastorate of a Church, who does not take counsel with the officers of neighbouring Churches, perhaps at every important stage of the negotiations. When new Churches are formed, or when “recognitions” or ordinations are held, the ministers, deacons, and members of sister Churches are invited to be present; fraternal societies of ministers are established for mutual conference on matters pertaining to their office; meetings of ministers and deacons are held in many of our large towns, who take counsel together for the promotion of the common life and work of the Church; our County Unions, which have of late developed so large a measure of resource and activity, devote themselves to the most practical forms of Church counsel and work; and our Congregational Unions themselves, what are they but the expression of a yearning in all our hearts after a higher mutual helpfulness, a wiser method, and a more living Union?

The *principle* then of "taking counsel" is, as a principle, no novelty among us. It has long been naturalised. A century ago it had even more varied and articulate forms of life in the Independent Churches of England than it has to-day; and to-day it is more powerful and practical in its operation than it was twenty years ago. To affirm, or re-affirm, the importance of such a principle, instead of being condemned as an innovation, might rather be slighted as a truism.

But, it may be said, the Union will be asked to sanction the extended application of this principle "in a systematic and regulated way." Granted. Yet this proposal need not excite the faintest flutter of apprehension in the breast of the most jealous guardian of the independency of Independency, inasmuch as the whole responsibility—whatever that may be—of considering how far the principle should be applied, will be left absolutely to the discretion not only of the County Unions, but of the individual Churches forming those Unions. On this matter the Congregational Union commits itself to nothing. It simply requests County Associations, that have not already taken action in this direction, "to consider the whole question, and in the event of their being able to approve the principle of Councils," to submit to the consideration of the Churches, within their respective bounds, some working plans as to the way in which such a principle might best be applied with a view to secure cordial and practical co-operation among them. The freedom of the County Unions is therefore complete. Their discretion with regard to the principle of Church Councils, and to the detail of its operation, is unfettered. There may be the widest diversity of method and of appliance. When the County Unions have, one and all, given their best consideration to the suggestion of the Congregational Union, all that is asked of them by this resolution will have been accomplished. Surely such a resolution cannot fail to secure the support of every member of the Union who understands its provisions.

Having thus dealt with the nature of the proposal to be submitted to the Congregational Union, we may refer to the principle which underlies all these suggestions for greater union and co-operation among our Churches. That principle is simply this—that, should difficulties arise in our Church life (difficulties which we think ourselves unable to adjust), the advice of others shall be solicited. For, we must assume at the outset, that differences of opinion will arise. Divergencies of judgment will occur among independent and conscientious men. With precisely the same facts and arguments before them, they will arrive at opposite conclusions. And in matters affecting the truths and interests of religion, there is this consideration to be borne in mind—that the very sacredness of the issues involved makes difference of opinion upon them all the more serious. The graver the questions affected, the

greater the injury likely to be done by mistaken judgment upon them. Discussions that originate in conscientious diversity of opinion on matters of principle are in danger of degenerating into party or personal disputes.

How, then, are these perils to be averted? If two men, or two bodies of men, have to work together and to exercise their judgment on many different and momentous matters, how shall they prevent diversity of opinion from degenerating into controversy and collision? It is simply impossible that men shall bind themselves beforehand, that they will see eye to eye on subjects so varied and so vital as those that affect our Church-life, work, and discipline; but it *is* possible that Christian men should lay down this as an unalterable principle, that though they may differ they will not disagree. And the remedy, the only remedy, the sufficient remedy, in such cases is, that, if they cannot agree on the matter in hand, they will agree to refer it to the counsel and decision of others.

This *principle* may be applied in various modifications and under various conditions. It may be applied either privately or publicly, to individuals or communities, to matters more simple or more complicated, to the ordinary difficulties of Church-life or where elements of a controversial or antagonistic nature have been introduced.

I may show, for instance, how the principle is applicable to individual cases. Not long ago I met a gentleman who had recently resigned office which he had long held as a deacon of a Church. In fact he had held it till he thought he had a right to hold it, a vested and prescriptive right on which no one ought to lay a finger. Certain arrangements had, however, been made—with his own concurrence—which tended to diminish his authority in the Church, and when I saw him he was full of lamentation and indignation. He had been most unjustly treated by the minister and the people, and his long and disinterested services had been ignored. "Well," I said, "I am a quack doctor, for I have only one physic for all such diseases. *You* think yourself aggrieved and wronged. Your minister thinks you have no shadow of ground for any complaint, that everything that has been done has been wise and necessary, and that every means have been exhausted of showing you consideration. But my advice is this: consent that the matter be referred to the decision of a gentleman of the highest consideration and probity, and I will undertake on behalf of your minister that he will do the same." The ex-deacon was rather taken aback at my offer, especially that I should mention the name of a layman as arbitrator, and that there was so easy a course by which the whole matter might be adjusted. "Ah!" he replied, "but you don't know how much I've been injured, and how undeservedly." "The more you've been injured, and

the more undeservedly," I answered, "the stronger the reason why you should rejoice in the reference that I propose, and the more you may hope to get a decision in your favour." But no, he would not consent. The verdict would have gone against him as sure as he is born. It was he, and he only, who had done the wrong : and he dared not run the hazard of an investigation, and the final falsification of his pretensions.

And as it is with individuals so it is with bodies of men. Not long ago a Church committee was at a dead lock. An entire difference of opinion had arisen among themselves with regard to what they thought important constitutional questions. What was to be done? Squabble on and see who was the stronger party of the two? I was asked to suggest a way of escape from their dilemma. "Get your committee," I said, "to invite an experienced minister, one in whose judgment all will have confidence, to meet with you. Let him, by your vote, preside. Review your proceedings, ask his advice with regard to any points on which you may have been at issue; accept his decision; and you will soon find yourselves in accord. Then go to your Church meeting, and have everything ratified there." The course was adopted; a discordant element was withdrawn; and that Church committee is, at this moment, one of the most united and enterprising that can be found.

But while in the cases referred to a more private arrangement sufficed, in other instances a more public and official tribunal might be necessary. A public wrong might require a public reparation; a public injustice might require a public vindication. In such circumstances ample measures should be adopted to ensure the competency, impartiality and authority of the tribunal. To the best way in which to secure these ends, the Lincolnshire Congregational Union has paid special attention.* In a series of suggestions which it has formulated for the guidance of the Churches of that county, it provides that such a Council "shall be convened by a committee, to be called the 'Committee of Selection,' and this committee "shall be composed of three delegated or personal members of the Lincolnshire Congregational Union." It was thought better that this committee should consist of only three members, in order not to encroach on the number of those who are available to act on the Councils; for it is also provided that "a member of the committee shall not, at the same time, be a member of a Council of Reference." The office even of a member of this committee is not allowed to settle permanently in any individual hands, for one of the three members has annually to withdraw from office, and is ineligible for re-election for three years. It is further arranged that when the committee has

* Vide "Congregational Year Book," 1871, pp. 458—460.

selected the Council of Reference which is to adjudicate on the subject in hand, and the said members have consented to act, "their names shall be forwarded to the parties to the case, who shall have the right to challenge any of the said members,"—a week being allowed for the exercise of this right. Other suggestions are also made ; but it is added that they are offered "not with a view of limiting the discretion of a Council when it shall actually have been convened, but rather of indicating the method in which such a Council may be best convened, and for securing respect to its decisions when pronounced."

It may be suggested that in these more formal cases the simpler course would be for each side to select its own representatives or umpires on the Council, who could meet and arbitrate. It is true that in some instances such a method might be satisfactory, but for others there might be found "a more excellent way." And for two reasons : first, if each side chose its own judges, they would be likely to be partisans. Now partisans might be very useful as arbitrators in, for instance, the assessment of the value of a property, reserving to themselves the right, in the event of disagreement, to call in an umpire ; but in the determination of such questions as those likely to be submitted to a Church Council, an unbiassed judicial temper, that had no shadow of personal leaning, would be preferable. And, secondly, even if the persons chosen by the contending parties were not partisans, they might be suspected by outsiders of being partisans ; and however unfounded the suspicion, it would affect the gravity and authority of the decision they pronounced.

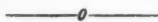
In drawing these remarks to a conclusion, I may observe that there may perhaps be two classes of Churches which may be less willing to adopt these suggestions than others : the very weak and the very strong. A few of the very weak (unless they have the healthy supervision of a County Union), may nurse themselves in their poverty, their ignorance, and their isolation ; and a few of the very strong may flatter themselves on their wealth, their sagacity, and their superiority to the infirmities that may afflict Churches around them. They may tell us, with Pharisaic self-elation, that *they* are not as other men : that they are too wise to err, too strong to need the help of others, too great to stoop to the confession that others can direct them ; and when it is suggested that the time may come when they may perhaps find such aid useful, they show that, like Issachar, they have waxed fat and kick. "Church Councils," they are ready to say, "may be very good things for other people and other Churches ; but it is not to be expected that *we* should need to go beyond our own confines for counsel from anybody."

Of course, over such Churches—if any such there be—there is no

shadow of intention or desire to exercise *control*. They are Independent Churches, and their independence no one will presume to fetter. All that is proposed by the advocates of Church Councils is to secure sympathetic advice and an impartial tribunal *for those Churches who desire it*. Let this be most plainly understood. If Churches prefer to stand aloof from other Churches, they do so at their own discretion and on their own responsibility. But if, on the other hand, there are communities which have difficulties they cannot overcome, sorrows they cannot alleviate, burdens too heavy to be borne, or wounds they are unable to cure: and if, feeling this, they expressly ask for the co-operation or guidance of their brethren, then we would give effect to their wishes by arrangements by which practical aid may be best rendered, and wise and impartial counsel best supplied, and divisions best healed. In doing so we shall increasingly feel that all individual or Church independence is not an end, but a means; that liberty is not licence to do what we like; that our Church polity and privileges are for the nourishing of the divine life within our souls and the souls of others; that the fruits of the Spirit are fostered best where there is mutual concession and forbearance, the surrender of our preferences, the reconciling of our judgments, and the serving of one another; and that the highest grace that can be fostered in the individual or in the Church is—the grace of charity.

Such are the objects, and the only objects, contemplated by those who desire the establishment in our midst of what are called Councils of Advice; and it is hoped that in this attempt they have the benediction of Him who said, “Blessed are the *peace-makers*.”

F. S. W.



THE BISHOP AND THE WESLEYANS.

AN “incident”—as Mr. Disraeli would call it—has recently occurred in the diocese of Lincoln which may involve more important issues than were at the outset contemplated.

The Bishop himself tells the story of how the event came about.

“A clergyman,” he says, “came to me for advice concerning a tombstone which had been lately placed in his churchyard, bearing the following inscription, ‘In memory of —, a happy labourer in the Wesleyan Methodist Church.’ The question put by him was this: Would he be justified in allowing a monument to remain that might lead his parishioners to suppose that the Wesleyan society is a Church, and that it matters little whether they belonged to it or to the Church of England? Ought he not to protect them against such a supposition as that?”

"The answer given was to the following effect :—

"A clergyman ought to take care that no gravestone is placed in his churchyard without previous communication with himself. He ought to see the design of the tombstone, and to examine what is intended to be inscribed on it. He ought to see that nothing is engraved on it which is contrary to Holy Scripture, or to the doctrine of the Church of England as declared in her Articles, Canons, and Formularies ; and if any dispute arise on this point, there is an appeal to the Ordinary for a final decision. But to remove a gravestone once placed in a churchyard is a different thing—especially to remove one which was placed there in the presence of the sexton (as the stone in question was), who is supposed to be an officer of the clergyman and of the parish. Such removal would require a faculty, and this might lead to a legal process, of which it is not easy to foresee the issue."

"What then," added the Bishop, "should be done?" and his advice to the clergyman was—

"Liberate your conscience. Disabuse your people of erroneous notions. Imitate the Apostle St. Paul, who beheld an altar at Athens, and took a text from it and preached a sermon upon it. Use this inscription in your churchyard as a subject for one or more sermons to your people on the relation of Wesleyanism to the Church, and on the sin and unhappiness of schism, and on the duty and blessedness of unity in the truth."

And not content with giving instructions to his perplexed clerical friend, the Bishop resolved to act upon it, and to avail himself of "this holy season, Whitsuntide," to address "a Pastoral to the Wesleyan Methodists of the diocese of Lincoln," on their relation to the Established Church. He had, he said, often longed to speak to them "the truth in love;" but with what success he spoke remains to be seen.

In the course of his Pastoral the Bishop remarks that Methodism had doubtless taken its rise in the county of Lincoln chiefly because of the neglect of the Established clergy. In a recent visit he had paid to Epworth, where John Wesley was born, he found that there had not been a confirmation for nearly 100 years. "Is it surprising," he remarks somewhat illogically, "that in such a state of things Wesleyanism should have arisen?"

"When Methodism arose," he continues, "clerical non-residence was almost the rule, and clerical residence was the exception. The parochial cures were ill-endowed, and there were comparatively few parsonages. Many of the parochial clergy dwelt in the towns, and rode forth on Sunday mornings to serve several churches in rapid succession, and returned in the evening to the towns, and saw little of their country parishes during the week. It reflects great credit on the piety, zeal, and self-sacrifice of the people of Lincolnshire that they could not exist patiently in such a state of spiritual starvation. The Church did not supply them with religious food, and they resolved to provide it for themselves. Wesleyanism is due in great measure to the Church; it is due to clerical

pluralities and to clerical non-residence, and to a lack of adequate Episcopal oversight, which could hardly be exercised in this enormous diocese, containing at that time more than 1,240 parishes. This must be allowed."

But while making these admissions, the Bishop appears to be not more impressed by the devotion of Wesleyanism in bringing "religious food" to those who were in "spiritual starvation," than by the stupendous evils of the sin of schism to which these efforts led. For he immediately adds—

"Still, brethren beloved in the Lord, let us not disguise the truth declared in God's holy word, that wilful schism—by whomsoever it may be caused—is a deadly sin, and a tremendous evil, both for time and eternity. Listen, brethren, I entreat you, not to me, but to the Holy Ghost speaking by the Apostles, whom, as at this time, He was sent to teach, and to guide them into all truth, and to abide with them for ever. Hear His divine words—'Whereas there are divisions among you, are ye not carnal?' And 'to be carnally-minded is death.' Among the 'works of the flesh' are 'variance, strife, heresy.' They that 'separate themselves' are described as 'sensual, having not the Spirit.'

"Suffer me also, brethren, to inquire, Whether, even as to Wesleyanism itself, as it is now, he [Wesley] would acknowledge it as his own work? Would John Wesley be a Wesleyan? He would tell you in plain words, derived from Holy Scripture, that wilful schism is a deadly sin, that it is a work of the flesh, and that to be carnally-minded is death. He would tell you that the essence of schism (which means *division*) is to make a separation, or rent in a Church, or from a Church; that it consists in setting up altar against altar and priesthood against priesthood, and in assuming a right to minister in holy things, such as the Sacraments of the Church, without a due call and a mission. He would remind you that Korah and his company, who were Levites, and invaded the Priest's office, were consumed by fire from God, and that an Apostle of Christ, St. Jude, warns Christian men, under the Gospel dispensation, against the commission of this sin, lest they incur hereafter a punishment like that of those who 'perished in the gainsaying of Korah.' These are awful words; but they are spoken in love."

In addition to these "awful words," as the Bishop confesses them to be, he employs others scarcely less significant:

"We do not deny," he says, "that persons who resort to schismatical teachers and ministers, and receive the Sacraments at their hands, but who are not wilfully partakers of their schism, or even conscious of it, may derive benefits from God's Word and Sacraments ministered by those teachers and ministers; but this does not in any way diminish the guilt of those who schismatically preach and minister, or who knowingly and wilfully abet and encourage them in their teaching and ministrations."

And elsewhere he speaks of those who labour as Wesleyan ministers as the "objects of God's wrath," and suggests that they are like "Judas, actuated by Satan, the evil one, and are condemned by God."

Now the Bishop of Lincoln has the misfortune to "live," as Mr. Gladstone declares of Peers generally, "up in a balloon." We believe that the Bishop honestly thought that his "Pastoral" would be a means of grace to his Wesleyan "brethren beloved in the Lord," and that they would rather like it than otherwise. He had doubtless heard from his clergy, and perhaps seen for himself, how the grace of Christian meekness may be carried even to excess; how well-meaning Methodists had been known to crawl (as Mr. Arch expresses it), "like snails" at the feet of clerics not a whit better men or better Christians than themselves, and that, when a little salt was sprinkled upon them by their patrons, they averred that they rather enjoyed it. He had perhaps known that a vulgar old doggerel had been paraphrased, and had been widely believed, concerning "a Wesleyan, whelp, and a walnut tree," and he seems to have imagined that if he only designated them "brethren" and called them "beloved," he might with impunity, and even for their good, assure them that they were all committing deadly sin "both for time and eternity," and, in effect, that they were all on the high road to perdition.

But if the Bishop so thought, he for once mistook his men. Methodists, it seems, are not quite as meek as they used to be. The growing culture and independence, both of the ministry and of the congregations, evoked, at least in Lincolnshire, another spirit; and instead of showing due deference and docility, while the Bishop with so loving a heart and so compassionate a pity poured oil (of vitriol) upon their heads, they turned round in an attitude of defence, and even of defiance. What must have been the feelings of the Bishop, when, after he had arisen with pastoral crook in hand, vested in the rich caparisons of his high rank, filled with sublime conceptions of the apostolicity of his office, breathing condescension on the flocks of Methodism scattered over the diocese of Lincoln, and intending to gather them altogether into the one fold of which he is the only true shepherd; what must have been his feelings when he saw the once timid sheep run together, and with compact ranks and firm foot and threatening front, drive him contumeliously from the field!

Yet so it was. No sooner was the Pastoral published than the note of war was struck. Pamphlet after pamphlet—historical, argumentative, playful, and denunciatory, and some with all these qualities combined—issued from the press, and the walls of the villages of Lincolnshire are placarded with, for instance, the following characteristic title of a characteristic production: "Advice to the Bishop of Lincoln, *in his trouble over a Methodist tombstone.*" *

* By the Rev. John Brewster. Price 3d., Third Edition. Whittaker & Co., London.

Some of the Bishop's critics begin at the beginning. One of them demurs to the title of the Pastoral :

"A Pastoral to the Wesleyan Methodists in the diocese of Lincoln,' seems to imply a ministerial authority which only belongs to your Lordship within the limits of your own particular communion. Your Lordship stands in no such ecclesiastical relation to the Wesleyan Societies within the geographical bounds of the diocese of Lincoln, as to be entitled to send them a 'Pastoral'—that right belongs only to such as have 'received a due mission and ordination' from the Wesleyan Conference. We do not deny your Lordship's right to publish an address to the Wesleyan Methodists, but we are bound to resent the assumption of pastoral authority over us, as if we were in any sense a part of your Lordship's flock."*

"When you proceed," says the Rev. William Lindley,† "to address a 'Pastoral' to the members of the Wesleyan Church in the diocese of Lincoln, we regard you as straying out of your path of duty, and as interfering with a people who, in the providence of God, have committed themselves to the pastoral care of others. Respectfully, but plainly, we beg to inform your Lordship that the members of the Wesleyan Methodist Church do not acknowledge you as their pastor, and that the 'Pastoral' addressed by you to them has awakened their astonishment, and is looked upon as being an unwarrantable assumption."

This is rather discouraging for a commencement, but not more so than what followed :

"It appears from your Lordship's Pastoral," says the Rev. Mr. Brewster, "that in a churchyard in some part of your Lordship's diocese a gravestone had been erected to commemorate the worth of 'a happy labourer in the Wesleyan Methodist Church.' This monument became to the incumbent 'a stone of offence.' Indeed he took such umbrage against it that he applied to your Lordship for advice how to proceed against the dead. Should he deface the beautiful memorial, or should he remove the offensive gravestone? My Lord, if that clergyman was troubled with a dead Methodist, what would be his embarrassment with the living! If a gravestone gave him offence, what would the 'living stones' do? . . . If you are powerless with the dead, would you not be as impotent over the living? The moment I read the opening page of the Pastoral, the thought flashed through my mind,—'If the Methodists listen to this Prelate's advice, and return to his Church, he will prove their sexton, and not their bishop.'"

"My Lord," he adds, "it is unfortunate that your Pastoral should have been conceived in a graveyard, and meditated over a tombstone! It smells of the dead. The dust of dead theories lies thick upon it. Its wail is for the departed age. Its grief is for the living present. It sounds like a funeral dirge over days never to return."

* "Ecclesiastical Ignorance and Assumption Answered." By James Mumby, of Tetney. Mr. Mumby uses as his motto on the title-page an expression from Ezekiel : "Thou art wiser than Daniel : thou art the anointed cherub."

† "A Reply to the Bishop of Lincoln's Pastoral." By the Rev. William Lindley. Fifth Edition. Elliot Stock, London. See also an able historical pamphlet entitled "Notes on the Bishop of Lincoln's Pastoral," by Rev. T. Leonard Posnett. H. Williams, Warwick Lane, London.

Mr. Brewster has, he says, publicly advocated the maintenance of a Church Establishment, and he is more convinced of its necessity than ever, because it may serve as—

“A defence of churchyard sanctity against the tyranny of bishops. ‘The Scribes, Pharisees, and hypocrites,’ so dreadfully denounced by our Lord, for building the tombs of the prophets, ‘whom their fathers slew, and ‘garnishing the sepulchres of the righteous,’ whom their fathers persecuted, were moderate and gracious compared with your Lordship. You will not even *‘garnish the sepulchre of a righteous man.’* That which we esteem as an appropriate memorial of our brother departed in the Lord, you have seized and shaped into a tool to dig up the dead to denounce the living.”

In his charge against the Wesleyans of schism, the Bishop had said :

“The Church of Rome not merely teaches many great and grievous errors at variance with Holy Scripture, and with the doctrines of the ancient Catholic Church, but she endeavours to *impose* those errors upon all men ; and she will not hold communion with anyone who will not communicate with her in those unscriptural and anti-scriptural errors. She makes communion in her errors to be essential to communion with herself. She excommunicates all who will not accept her errors ; and thus she is guilty of the sin of schism between the Church of England and herself. Wilful schism is always a deadly sin. But the guilt lies with those who commit the sin, and who cause the separation, not with those who suffer from its commission.”

“My Lord,” exclaims Mr. Brewster, “I thank you for this argument. It furnishes me with all I need in self-defence. Your relation to Rome is precisely that of Wesleyanism to you. You admit most frankly on several pages of the Pastoral there were just causes for Wesleyanism. You give us facts which justify your Lordship in affirming that *‘in such a state of things it is not surprising that Wesleyanism should have arisen.’* . . . Your Lordship affirms that *‘the Church of Rome teaches many great and grievous errors.’* If the judgments on the Ritualists and Rationalists, which have alarmed the country, be true, the Church of England teaches all kinds of errors, from the most palpable negations to the most positive popery ! Baptismal regeneration, auricular confession, priestly absolution, apostolical succession, and sacramental efficacy are heresies of Rome, and lift themselves up with unblushing front in the Church of England. By teaching and enforcing these ‘grievous errors,’ even beyond the church-door to the graveyard itself, your Lordship commits the very sin which you charge against Rome, and thus clear us of all guilt in separating from you.

“You speak there of those who cause ‘divisions’ in the Church. My Lord, do one of two things—either cease to ask us to come back to the Church, or say nothing about schism ! We are so thoroughly distinct from yourself, as the exponent of Rome, in doctrine, in practice, and in outward development, that to charge us with making divisions in the Church is a palpable contradiction of yourself. If we be guilty of schism, turn us out, my Lord. Do your duty as a faithful steward of your Master’s household. But instead of turning us out, you are asking us to come in ! . . .

"You ask, 'Would John Wesley acknowledge Wesleyanism as his own work?' No, my Lord; most certainly he would not. But lifting up his hands, as he did when he surveyed Methodism a short time before he died, he would exclaim, 'What hath God wrought!'"

"You ask, 'Would John Wesley be a Wesleyan?' Most certainly! And would give vent to the out-gushing of his own devout feelings, similar to those of that bright moment when his spirit took its flight to glory, and exclaim, 'The best of all is, God is with us!'"

"My Lord, that great moralist Dr. Johnson observes, 'When there is yet shame there may, in time, be virtue.' It refreshes me exceedingly to find indications of a virtuous shame in your Pastoral. It must have cost you a great effort to make the admission against your own Church as she was in the days of Wesley. It is also a sign of returning life to hear you say, '*Let me add, in Christian truth and love, that we ourselves in the Church of England have need of you, and that you have need of us.*' Most heartily as I believe in the sincerity of your heart when you uttered these words, yet I cannot respond to them in the affirmative. It gives me pain to say in reply, 'My Lord, we have no need of you; we are better without you than with you.' Methodism did without you in the days of infancy, she can dispense with your presence in the might of her mature age. With his pastoral crook John Wesley went over the brook alone; but now he is spread into bands. His flocks and his herds and little ones have become innumerable. And now that the Prelates advance to meet us with offers of their help, to drive the flocks, we must, like Jacob to his brother Esau, decline with thanks, lest my Lord should 'overdrive.'"

"That you have 'need of us' I can readily understand. But, my Lord, could you bear our presence? Would not our 'new wine' be apt to 'burst your old bottle,' and 'mar' you worse than ever, and we lose our wine also?"

The Bishop, in his Pastoral, appears to have been somewhat anxious with regard to the safety of the property of the Connexion. "May I not venture to inquire," he says, "whether even in secular respects your present position is secure?"

"Secure," exclaims Mr. Brewster, "as the Bank of England, my Lord, or as Her Majesty's Three per Cent. Consols! We may venture to suggest that this is not a good time to risk our property on board your State craft. We thank you for the hint, but now the policy of your insurance is high, and we are cautious. A short time ago we saw your ship labouring dreadfully in the storm on the Irish sea. It grieved us much to see so much rich cargo cast overboard, and your Irish crew and passengers put adrift. We 'stood off and on' as the sailors say, in our good gallant ship 'The John Wesley,' well founded, well manned, well rigged, and well commanded; but we could not render you any help. To ask us now about the safety of our cargo is not opportune. Signs of a coming storm nearer home are gathering over you. Clouds and darkness are covering the heaven. We hear the first faint roar of a mighty tempest. Your ship does not obey her helm. There is the lee shore of Rome, and you are drifting. On the other tack there are breakers, of which we see the angry foam. And worse than all there is mutiny on board. But, as your kind inquiries after the safety of our property

demands reciprocity of feeling, I assure you, my Lord, that when the crisis comes, whether the old ship founder amidst the storm, or go down in a calm, 'The John Wesley' shall be as near as possible, to drop a boat and render you all the assistance in her power."

We fear, however, that when the "boat" that Mr. Brewster promises is picking up the shipwrecked mariners from the sunken bark of Establishment, the Rev. Mr. Mumby will scarcely be one of the crew, if his present righteous indignation should not then be overcome by compassion. He declares that—

"Many of the churchyards and parish churches of Lincolnshire are crowded and hung with Popish mottoes and superstitious emblems, more in accordance with the dark ages than with the present times; whilst the ridiculous rags of traitorous Rome are thrown over the shoulders of pseudo-papistical priests, and over the misnamed altars of the crumbling and tottering Establishment; and that whilst foxhunting parsons sit on magisterial benches to give special vent both to their ire and their spleen when Methodists come to them (alas! in vain) for justice; and whilst many others are earnest and public advocates of the loathsome and abominable confessional—the blight of humanity, and the curse of creation.—silence deep and profound is kept both by this zealous priest and his bishop; but when a simple tablet, bearing the unknown name of some departed labourer in the hated Methodist Church, appears in his churchyard, cruel jealousy fires his breast, and sends him in hot haste to his 'Father Superior,' to ask ghostly counsel concerning the removal of the obnoxious inscription. Poor Church, indeed, that needs and nourishes such chivalrous and doughty defenders of its hybrid faith! Yea, and whilst many of the rural clergy (see South Ferriby) are far more feared than either cholera or cattle-plague, on account of their undue influence with landlords, land agents, and guardians of the poor; yet has the Bishop the effrontery and audacity to denounce the Methodists as dangerous and sinful schismatics, and then to invite us back to that degenerate fold from whence our founder and forefathers were ruthlessly driven by a dominant, because State-supported, priesthood. Come back, indeed! Impossible, my Lord."

And the writer adds that it is his earnest prayer that—

"Methodism, so-called, may long continue to wear and enjoy her hard-won laurels of liberty from all priestly domination, clerical assumption, and the trammels of State,—hating, abominating, and avoiding the loathsome and leprous rags of Rome, with the apish buffoonery and man-millinery of cowl-wearing and stole-robed priests,—preserving, in the midst of surrounding error, darkness, and superstition, both her simplicity, purity, piety, and power."

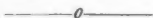
We have heard that after the issue of his Pastoral, the Bishop was somewhat eager to ascertain the impression it had produced; we presume that by this time his eagerness has been allayed.

"The Pastoral," exclaims Rev. William Hudson, "is an astounding manifesto. It must indeed rouse to hostility many who have hitherto lived in peace with the Bishop and his Church, because he has now

shown himself to be a great and bitter enemy. The Methodists have been wisely counselled to let the Church of England alone, and to confine themselves to their own proper spiritual work ; and they have desired and striven to obey this counsel ; but the Bishop of Lincoln has made present obedience to it impossible in this diocese ; and if his aim had been to deal a blow to the Church of England, he could not otherwise have gained his end more effectually than by this ' Pastoral.' I have read the pamphlet amidst the mental agitation of mingled pity, grief, and alarm."*

With regard to the "Conference" which the Bishop proposes, we may quote the words of the Rev. William Lindley : "You 'invite' Wesleyans 'to a friendly Conference on these matters.' Be it so. We are ready to meet you at any time, in any place;" and we may here interpolate the remark that when the event comes off we should like to be present.

To many other points in this remarkable discussion we would gladly refer, but our space is gone. We will therefore only add our belief, in the words of the Rev. W. Hudson, that "*the controversy will do good.*" It will perhaps open the eyes of the right reverend Prelate to the fact that he has been living in something like "a fool's paradise," and of the Methodists themselves to some of the relations in which they stand to the Anglican Church, and to the great ecclesiastical questions of the times.



NOTICES OF NEW BOOKS.

Common Prayer without Liturgical Forms.

By JAMES MATHESON, B.A. London :
Hodder & Stoughton.

THE perfect sympathy and admiration with which we have read this beautiful pamphlet is not unmingled with regret. How is it that a man who can write like this, writes so little? Sometimes we have to censure men for what they have written ; we feel very much in the mood to censure Mr. Matheson for what he has not written. Prevented by the want of robust health from rendering to our Churches the kind of service to which robust health is necessary, he is the very man who might have rendered us service of another and more enduring kind. But he gives us an occasional pamphlet—at the rate of about four or five pages a

year—instead of the charming and beautiful books with which he might have enriched our religious literature. And this pamphlet, like one or two others, published we know not how many years ago, shows that he might render service of a kind that our Churches specially need. There are a few, not too many, who, when they feel disposed to do it, can put on controversial armour and wage war with heretics ; for work of this kind Mr. Matheson is not fitted. He might do something better—write quiet, devout books full of beauty, touched with a thousand pleasant lights reflected from the noblest literature, rich in thought and graceful in style, for which people living in retirement would be grateful, and which would tranquillise and

* "An Answer to Bishop Wordsworth's Pastoral." Price 3d. By Rev. W. Hudson. E. Stock, London.

refresh and ennoble those who are wearied by the heat and dust of commercial or public life. But we are forgetting the pamphlet. It is a reply to some animadversions of the Bishop of Lincoln on the Nonconformist habit of dispensing with Liturgical forms; and to the more cultivated of those of our people who sometimes complain of Free Prayer and ask for a Liturgy, the pamphlet is likely to be very useful.

The Tabernacle and its Priests and Services. By WILLIAM BROWN. Edinburgh: William Oliphant and Co., 1873.

A HANDSOME book. Mr. Brown has given a careful and elaborate account of the structure, priests, and services of the Tabernacle, with illustrative plates which greatly elucidate the text. Even those persons who may be very doubtful of the soundness of Mr. Brown's discussions of the typical element in the ancient institution of Judaism, will find his book both interesting and useful.

Education and Religion. London: Elliot Stock, 1873.

THE anonymous author of this very interesting book has rendered good service to the great controversy in which all our readers are interested. He insists on the importance of Religion as an element of Education, but he does not think that this element can be supplied by the State. He supports his own arguments by an extraordinarily rich selection of quotations both from ancient and modern authors.

Hal and I. In Four Parts. London: Elliot Stock.

THIS is a book of verse—we had well-nigh let slip the word "poetry"—written by "The Survivor, late Fellow of the Royal Diabolical Society for the amelioration of mental distress by the spread of atheistic consolations." Amid the suffering in which his survival has involved us, it is some consolation to feel that the rest of this society are precluded by circumstances from treading in his steps. If any of our readers are in search of an author

who cannot distinguish vigour from vulgarity, whose wit has developed itself only in the direction of inferior punning, and whose wisdom is either wrapped in oracular obscurity or rudely exposed in all the nakedness of commonplace,—they need not travel further. His object is most praiseworthy—to satirise hypocrisy and to extol true and undefiled religion: it is not hypocrisy, however, that has most to fear at his hands. "Hal" (whose name in full seems to be Albert) finally leaves "I" a large property; and perhaps the origin of this book may be partly accounted for by the fact that money is the root of all evil. In form the verse is hardly what it should be: *s's* are plainly of small importance when "applauds it" is made to rhyme with "accords it," "fasten" with "parson," "pawning" with "morning," &c. &c. Of the substance, the following stanza may be taken as a specimen:—

"And then that unintelligent display,
For love so frequently mistaken,
That would attempt by ticketing the poor,
To cure their spiritual bacon."

Perhaps our readers would like another:

"High Church! High Mass! High Festivals!
High Fumes!
High Wine—*well* qualified for drinking!
So High, so High, what wonder it receives
The Low appellative of—stinking!"

Hymns of Penitence, Prayer, and Praise.

By Rev. W. A. ESSERY, Marlborough Chapel, London. W. M. Hutchings, Bouverie Street.

ONE of the many books of this kind which it would have been far better to keep in manuscript. While we cannot but reverence and envy the piety which prompted the composition of these hymns, we cannot respect the judgment which suggested their publication. When will some excellent people learn that it is one thing to rise into the region of devotional poetry for oneself, and quite another thing to be devotionally poetic for others? We have searched in vain through these hymns for a semblance of power. "They are," says the writer, "the result of many days of earnest labour, and are regarded as a solemn part of the great task of life."

appointed by the Lord." We feel truly sorry that Mr. Essery should so far have mistaken his vocation, and should have spent so much valuable time—most laboriously, we admit—in the production of what can only serve to be a monument of his pains. There is evidence too frequently of thought suggested by rhyme; and there are far too many rhymes which are not rhymes at all. On the first page we have "evadeth" answered by "obeyeth," afterwards, in one poem (28), we find "calmness" echoed by "darkness," and "shudder" by "other;" and such instances abound. We must protest, too, against the rude disregard with which the articles, definite and indefinite, are treated: the writer will not, we are sure, plead in extenuation the example of Mr. Browning. The following stanzas are taken at

random—these from the hymn entitled, "Facing the Tomb:"—

"Let no tempter then come near me
Vile temptations to inject,
Bright above the flinty archway
Bid the dawn of hope reflect;
Holy radiance! on me gleam
With thy calm, celestial beam.

"Cold the shadows when I, bending,
Pass the stony tunnel through,
Yes, I know it is the ending
Come to all that sin can do;"
&c. &c. &c.

And these from the "Soldier's Prayer:"

"Seek I not the laurel gory,
Won by heroes great in story,
Prized by generations hoary.

"Teach me how to fight the Devil,
Prince of sin who tempteth evil,
Fiery darts he oft doth level."

Truly, as saith the author in his preface, "No Christian singer becomes such by the mere election of his will."

CONGREGATIONAL REGISTER.

AUGUST—SEPTEMBER.

N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.

CHAPEL FOUNDATIONS LAID.

July 29. WADEBRIDGE, by Alfred Rooker, Esq.

Aug. 19. RAMSGATE, by Major-General Radcliff.

NEW CHAPELS OPENED.

Sept. 4. WARRINGTON.

Sept. 10. Frampton Cotterell.

CALLS ACCEPTED.

Rev. Nicholas Hurry (of Sevenoaks), WANSTEAD, Essex.

Mr. William Henry Beckett (of Cheshunt College), STEBBING, Essex.

Rev. J. G. Crippen (of Fulbourn), Oldbury.

Rev. E. Philips (of Canterbury), HINCKLEY.

Mr. John Gregory (of Hackney College), assistant-minister with the Rev. William Thomas, LEEDS.

Rev. W. Courttnall (of Wellingborough), WELLINGTON, Somerset.

Rev. J. Morell Blackie (of Leamington), LIVERPOOL.

Rev. Arnold Thomas, BURNT ASH.

Rev. Edward Pringle, BIRKENHEAD.

Rev. W. Courttnall, WELLINGTON, Somerset.

Rev. V. W. Maybery, IPSWICH.

Rev. Samuel Slocombe, CLAPHAM PARK.

ORDINATIONS.

Sept. 11. Rev. E. Apperley, BELTHORN, near Blackburn.

Sept. 26. Rev. Clement A. Bryer, WELLS, Somerset.

RESIGNATIONS.

Rev. John Young, Monmouth-street, Church, TOPSHAM.

Rev. E. Bolton, Lancaster-road, Chapel, PRESTON.

Rev. Thomas Jackson, LAUNCESTON.

Rev. W. Densham, SOUTH PETHERTON.

Rev. E. Ireland, DRONFIELD.

The Congregationalist.

NOVEMBER, 1873.

THE RELATION OF CHILDREN TO THE CHURCH.

III.—THE MEANING OF INFANT BAPTISM.

LAST month I endeavoured to show that the Baptism of Infants does not constitute them Church members. In the present paper I propose to illustrate the true meaning of the rite, and as I am addressing Congregationalists, it is unnecessary to attempt the refutation of theories which we are agreed in rejecting.

We are agreed, for instance, in rejecting the theory of the Latin Church, the Greek Church, and the Anglican Church, that Baptism effects the spiritual regeneration of the baptised person. Our whole conception of the principles and genius of the Christian Faith obliges us to deny that God has associated this transcendent blessing with the administration of an external rite.

We are further agreed in rejecting the theory that Baptism is a profession of the personal faith of the baptised person. If it were *that*, it would certainly seem reasonable that it should always be administered in circumstances that would make the profession as open and public as possible. St. Paul baptised the jailer and his household in the prison; Philip baptised the treasurer of Candace in the open country between Jerusalem and Gaza; in both cases the rite may be said to have been administered secretly; in neither case could it have answered what are commonly understood to be the purposes of a profession of Christian faith.

It is contrary, indeed, to the essential idea both of Baptism and of

the Lord's Supper that either of them should be regarded as formal expressions of anything believed or felt by the recipients. In the Lord's Supper we are guests at Christ's table ; the ordinance is not a festival which we have instituted in His honour ; it was instituted by Himself ; He is the Master of the feast. The Lord's Supper is not primarily the expression of anything that we think or believe about Christ ; nor is it, primarily, the expression of our love to Him. When a man invites half a dozen people to dinner, their acceptance of his invitation is no doubt a proof of their kindly feeling towards *him* ; but it would certainly be very odd if when they were sitting at his table they supposed that the dinner was, primarily, an expression of their kindness to the host instead of an expression of their host's kindness to them. The Lord's Supper is a permanent revelation of the love and friendship of the Lord Jesus Christ for those who believe in Him. He means us to understand that He regards us not as His servants but as His friends. He invites us to His table to commemorate His death, and when we are there, *He asks for nothing from us* ; He gives us the symbols of the life, and strength, and reconciliation, and joy which He bestows upon us through His death. To regard the service as being essentially and chiefly the expression of what we think and feel about Christ, instead of the expression of what Christ thinks and feels about us, is to destroy its unique and pathetic significance. We are at the table of Christ to receive rather than to give ; to listen rather than to speak ; or if we speak, it is in answer to what Christ first speaks to us.

And so Baptism is not an expression of our own thought and faith ; its very form suggests that it is a rite in which something is given to the recipient, or revealed to him, or affirmed concerning him. The baptised person is absolutely passive ; if it were a profession of faith, he ought to baptise himself. In the case of children it is of course obvious that the rite cannot be regarded as a profession of their faith in Christ.

As to the *meaning* of the ceremony, there need be no controversy between our Baptist brethren and ourselves. The Baptist practice does not involve the theory that Baptism "really means admission into the Church ;" Baptism is a condition which has to be fulfilled *before* admission into the Church. Nor does it involve the theory that Baptism is a profession of personal faith ; the profession of personal faith is a condition which has to be fulfilled *before* Baptism is administered. To identify Baptism with admission into Church membership, or with the profession of personal faith, is as inconsistent with the Baptist practice as with our own. On the Baptist theory, the profession of faith comes before Baptism, and admission into the Church comes after Baptism.

There is another theory, which derives its strength from devout sentiment, but which "seems equally untenable with the theories I have already noticed. Among Congregationalists it is very usual to regard the Baptism of children as a rite in which the parents formally dedicate their children to God's service. The sentiment, which lies at the root of this conception of the ordinance, is so deep and so general that I have heard of Baptist ministers who have expressed their willingness to have a "dedication service" without water, and I confess that if this is *all* that the rite means, it could be celebrated as well without water as with. That when a child is baptised, Christian parents may very naturally and properly connect with the service the solemn surrender of the child into God's hands, I do not for a moment dispute. I will even go further; I hope to show that the true theory of the rite carries with it the idea that the child belongs to God rather than to its parents. But the theory which assigns to the parents the first place in the ordinance, and makes its essential meaning and force consist in the voluntary dedication of the child to God on the part of the parents, is open to several grave objections.

1. This theory necessarily invests the rite with two very different meanings in the case of the Baptism of adults, and the case of the Baptism of children. In the case of children its significance rests on the earnestness with which the parents surrender the baptised child to God. The whole meaning of the ceremony is derived from the act of a person who neither administers the rite nor receives it. The child is baptised because *some one else* wishes to dedicate the child to God. When an adult is baptised, who is the "some one else," on whom the significance of the ceremony depends?

2. The theory is founded on a false conception of the ordinance. It would never have been thought of unless adult Baptism had come to be regarded as being primarily the expression of the personal faith, or self-consecration to God of the baptised person. With this conception of Baptism in the case of adults, it is very natural to suppose that if infants are to be baptised, their Baptism must be the symbolic expression of a spiritual act on the part of their parents. But the baptised person, even if an adult, is altogether passive, and the very form of the rite suggests that it is not intended to be the expression of a spiritual act on the part of the recipient. If it is an infant who is baptised, no vicarious act is necessary on the part of the parent.

3. If the dedication of a child to God by its parents were the primary meaning of the ceremony of Infant Baptism, it would seem more natural that the parents themselves should administer the rite.

4. The whole theory is a pure invention, without the shadow of a foundation in Holy Scripture. There is absolutely nothing in the New

Testament to indicate that Christ intended Baptism to be the expression of a parent's desire and intention to consecrate his child to God's service. Whatever else it may mean, there is not a syllable either in the Gospels or the Epistles to suggest that it means this.

What, then, is the intention of the rite, both in the case of infants and in the case of adults? It must surely have the same significance, to whatever persons it is administered. To ascribe to it one meaning when the baptised person is a child, and another meaning when the baptised person is a man, seems to be altogether unreasonable and unnatural. It is agreed among Congregationalists that children should be baptised as well as grown persons, and our test of the soundness of any theory of the ordinance is to be found in this—whether the theory invests it with precisely the same meaning in both cases.

In the New Testament there are many passages in which the administration of the rite is recorded, and many in which it is referred to incidentally, and by way of illustrating great Christian truths.

But the significance and intention of the ordinance seem to be most explicitly affirmed in our Lord's own words to His disciples when He gave them what is commonly called their Great Commission. Every allusion to Baptism in the Epistles, and every administration of Baptism recorded in the Acts, can be fully justified by the conception of it suggested in the passage: "All power is given unto me in heaven and in earth. Go ye therefore, make disciples of all nations, baptising them into the name of the Father, the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world." (Matt. xxviii. 18—20.)

The institution of Christian Baptism—if we are to suppose that in these words we have the original institution of the rite, a question which it is unnecessary for the purpose of the present inquiry to discuss—and the commission of the Church to make disciples of all nations, rest on the same foundation: "All power" had been given to Christ in heaven and in earth; *therefore* His followers were to baptise and to teach. The period of His humiliation was over, and He was about to return to God, to be enthroned as Prince and Saviour. The ancient prophecy was fulfilled at last; the heathen were given to Him as His inheritance, and the uttermost parts of the earth as His possession. The Kingdom of Heaven, of which John the Baptist had spoken as being "at hand," and the immediate coming of which had been announced by our Lord Himself and His Apostles, had now actually come. The regal authority of Christ—an authority extending over all

nations—commenced from the hour of the Ascension. He is now the actual Ruler of the human race, and obedience and homage are due to Him from all mankind. If we still offer the old Jewish prayer, "Thy Kingdom come," it is in a new sense—a sense different from that in which it was offered both by ancient Jewish saints before Christ was born, and by the disciples themselves during His earthly history. The Kingdom is actually here. Christ has "dominion from sea to sea, and from the river to the ends of the earth." If we pray for "the extension" of the Kingdom, we do not really mean that the boundaries of that dominion over which Christ has been enthroned can be enlarged, but that we long for the time when those who are in revolt against His authority shall confess it. Before His coming, the Kingdom of God was, in a very real sense, limited to the Jewish race; all men besides were "aliens from the commonwealth, and strangers from the covenants;" but *now*, it is true even of heathen people who have not yet heard of Christ, that they are "no more strangers and foreigners, but fellow-citizens with the saints." They are not "strangers and foreigners;" for they belong to the Kingdom of Christ, and though they are rebels they are still subjects. They are "fellow-citizens with the saints," just as the most wicked Jews were fellow-citizens with the most saintly of the devout men who trusted in the promises given to Abraham, and observed the laws proclaimed at Sinai. Every child born into this world is born a subject of Christ. Christ is our King—not by our own choice, but by God's appointment. When we confess Christ as Prince and Saviour, and are delivered from the power of darkness, and translated into the Kingdom of God's dear Son, we do but submit to the authority of our rightful King, against whose throne we had been in revolt. There is no need that we should be "naturalised," so to speak, for by our birth we were the subjects of the Prince to whom we now begin to be loyal. Before conversion, we were not "aliens" or "foreigners," owing allegiance to another throne and bound by other laws, but rebels; and precisely because we were rebels—rebels resisting the authority of the King under whose sceptre we were born, and not mere foreigners, under allegiance to another Prince—we need His forgiveness and grace.

"If one died for all, then all died; and he died for all that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." Our Baptism is the visible revelation of the great fact that we belong to a race for which Christ died. He died, not for believers, but for all men; He died for us without asking our consent and without waiting for our faith. He died for all, and therefore "all died." His power over our race rests upon His death for us.

We are His—absolutely His—His not by our own choice, but as the result of His death for us and His enthronement over all mankind as Prince and Saviour. In Baptism He claims us as His own, and bears witness to the fact that as we were buried with Him we are now bound to live for Him; that as He once died for all He is now the King of all. “All power is given unto me in heaven and in earth: go ye therefore, and disciple all nations, baptising them—teaching them.”

The baptising and the teaching alike rest on the authority of Christ over all men. All are to be baptised, because He reigns over all; all are to be taught, because He reigns over all. Our obligation to teach men to observe all things whatsoever Christ has commanded does not arise from their antecedent faith, but from the relationship which exists between them and Him by virtue of their very birth. The laws which, apart from their own choice, they are bound to obey are His laws, therefore we *teach*; and we begin to teach men at the very earliest possible moment, not waiting for any movement on their part towards Christ. Not because they are Christians, but because they belong to the human race and therefore belong to Christ, we teach men Christ's commandments, for He has received authority over all mankind; and because infants belong to the human race, and therefore belong to Christ, we baptise them.

Baptism does not create a new relationship between Christ and the baptised person: it simply affirms a relationship which already exists. A child was not a Jew because he was circumcised; he was circumcised because he was a Jew. By birth he belonged to the elect race, and circumcision was “the sign” or “seal” of the covenant; by birth we belong to the race for which Christ died and over which Christ reigns, and baptism is the “sign” or “seal” of our relationship to Him. Its deepest significance lies in the fact that it does not, in the case of an adult, express the faith or feeling of the baptised person, or, in the case of a child, the faith or feeling of its parents, but that in both cases it is a revelation of the grace of Christ, and an assertion of His authority. The significance of the ordinance is, if possible, more obvious when administered to a child than when administered to an adult. In the case of an adult it would be contrary to the whole spirit of the Christian faith that Baptism should be administered without the free consent of the baptised person, and the fact that this consent is necessary is likely to obscure and conceal the real meaning of the rite. In the case of a child there is nothing to impair its force or to perplex its meaning. By Baptism it is affirmed that the child, by its very birth, belongs to the Kingdom of Christ; that, apart from its own choice, Christ is its King; that, as the result of Christ's death for the sins of all, the sins it will be tempted to commit are already atoned for; that because of Christ's

enthronement over the human race, it will have His protection against the perils which will surround it in this world, and will inherit His glory in the world to come, if it does not resist His authority and reject His grace.

In Baptism, therefore, Christ reveals His relationship to all mankind. In the Lord's Supper He reveals His relationship to the Church. In Baptism He claims every child that is born into the world as His subject. In the Lord's Supper He receives at His table those who have submitted to His authority, and declares that they are not His subjects merely, but His friends. We are sometimes taunted with giving a quasi-sanction to Ritualistic superstitions, because we administer Baptism to infants, and it has even been asserted that so long as we persist in this practice we can offer no effective resistance to the theory of Baptismal Regeneration; it would be just as rational to charge our Baptist brethren with giving a quasi-sanction to Ritualistic superstitions, because they celebrate the Lord's Supper, and to say that so long as they celebrate it, they can offer no effective resistance to the theory of the Real Presence. Baptists sometimes tell us that if infants are not regenerated by Baptism, Infant Baptism means nothing; but Ritualists and Romanists tell us that if we do not believe in the Real Presence, the Lord's Supper is an empty form, and the commemoration of an "absent" Lord; and the members of the Society of Friends abandon both ordinances as "contrary to the whole genius of Christianity." But the Lord's Supper has an infinite significance to us, although no mysterious change passes upon the bread and wine. Christ is present in a diviner manner than the Sacramentalists allege. We are thankful that there is a perpetually recurring ordinance in which our prayers and worship are subordinate to the revelation of Christ's love for us, an ordinance in which we do not invite Christ to come to us, but in which He invites us to sit with Him at His table, and to rejoice that we are reconciled to God through Him. And the Baptism of Infants has an infinite significance to us, although it does not effect their spiritual regeneration. We rejoice that there is an ordinance in which Christ Himself asserts that He died for all, that He reigns over all, and that, apart from their own faith and choice, all men belong to Him. We are thankful to be able to tell our children that they have not to go to Christ as to a Stranger, or as to One between whom and themselves no intimate relationships already exist; that He has already claimed them as His own, has declared in a symbolic service that He died for them, and that He is now their King.

How this conception of Baptism affects the theory of the relation of children to the Church, I shall attempt to illustrate next month.

THE BAPTISM OF THE HOLY SPIRIT.

A CARDINAL doctrine of the theology of our Churches is that no conscience is aroused, that no sinner is saved, that no believer is sanctified, without the Holy Spirit. And we hold that the measure of the Church's success is just the measure in which she is endowed with the Holy Spirit. And there is not one of us, I presume, who does not believe that the main factor of social progress is the life of God's Spirit in the soul of man. True social progress has its root in man's moral and spiritual nature, and is the product, in all its essential features, of supernatural grace. Civilisation, in its highest meaning, is Christianisation—the rule of God in the heart, and over the conduct, and over all the complex relationships of men. The most civilised man is the man who is most like Christ; the highest personal culture, the perfection of individual character, is likeness to Christ; and the most civilised community is the community that has the largest number of Christlike persons in it—is the community in which Christ is incarnated a second time by the Holy Spirit.

The Holy Spirit's great teaching and regenerating agency in the world is the company of those in whom He has accomplished a work of grace; in other words, it is the Church of the Lord Jesus. The Church of the Lord Jesus is the organism of the Holy Spirit, because the body of the Lord Jesus—the earthly continuation of the very life and activity of Christ. The Church is a great living "Sacrament" when she is what she ought to be. There are two sacramentalisms in which I earnestly believe—the sacramentalism of spiritual truth, and the sacramentalism of the Church when she is what she ought to be. When the Church is what she ought to be, she is living spiritual truth (the highest form spiritual truth can assume); and the "Real Presence" is in her both transubstantially and consubstantially. And, in a sense most true and solemn, she is "a channel of grace." The life-forces of God operate through her upon the world's sin and death. She is "the fulness of him that filleth all in all." "He that believeth in me," says Christ the Prince of Life, "out of his belly shall flow rivers of living water;"—constituted in Christ, and standing in immediate relation with the fountain of blessing in Him, he shall be the medium of blessing to others; surcharged with divine influences, he shall communicate these divine influences to those who are receptive of them.

If the work of God in the world is moving on at a slow pace, if there are few conversions to God, if great masses of the people are utterly godless, and if philosophical sceptics are ridiculing the Church's doctrine of the supernatural, and contemptuously relegating the spiritual

forces that act upon man to the sphere of the natural and ordinary, the reason must be sought for in the intermediate agency called "the Church." It does not exist in God ; it does not exist in Christ ; it does not exist in the Holy Spirit. The love that became incarnate and endured the bitter agony of the Cross was the love of the Godhead, and that love is yearning with infinite compassion now over this fallen world ; it hungers for the salvation of every sinner. But, in the Divine order and arrangement—an order and arrangement in harmony with infinite wisdom—the Church stands "between the living and the dead," between the living God and the sin-stricken sons of men. And what is the Church's present condition ? The Church is unbelieving, and apathetic, and divided, and utterly worldly. The currents of the Divine magnetism cannot flow through her, except in the smallest quantities, to the paralytic souls of men. She has lost, to a large extent, her absorbing and conducting power. Her faith, which is her absorbing faculty—her faith which relates her with the Infinite and Eternal, and is the organ of her spiritual knowledge, is very much an exhausted energy. And her prayer, which is just her faith uttering itself in words, is only a feeble cry. And her visible life is more a profession—an outward respectability—than a holy, world-conquering, Christ-manifesting reality.

Never were the Church's opportunities so great as they are now—never ! But, tell me, if the Church is equal, spiritually, to these great opportunities ? Is there not a manifest disparity between her spiritual endowments and her opportunities ? Science and commerce, and the peaceful revolutions of social progress, and the spirit of the age, and even the convulsions of war, have greatly multiplied the Church's opportunities and facilities. The whole world is prepared, outwardly and providentially, for the diffusion of the Gospel. At no period of her history has the Church occupied so advantageous a position ; at no period of her history has so splendid a field invited her toil ; at no period of her history have her machinery and various appliances been so abundant, or so well adapted to their end. But what is the measure of the Church's success ? Does it correspond with the Church's opportunities, and abundant and well-adapted appliances ? What is the tale which our spiritual statistics are telling just now ? It is a tale that should humble us low in the dust. At our present rate of progress—if progress it can be called—I wonder when the crowns of all the kingdoms will be placed upon the head of the exalted King and Saviour of men !

The solution of the great spiritual problem of this age lies not in a new Gospel ; nor in new methods of Christian work ; nor in the multiplication of societies and organisations ; nor in discussions and conferences ; it lies in a fresh Baptism of the Holy Spirit. The Church

must be made a better Church spiritually before the world can be made a better world. The Church must be made a more Christlike Church—a sort of living Christ. The reformation that is needed is a spiritual reformation within the Church. And the Holy Spirit alone can accomplish that reformation. And all things seem ripe for that reformation. The world—sick and weary at heart—is waiting for a reformed and revived Church; for a Church that shall itself be the grandest Christian evidence; for a Church that shall be robed with the righteousness, and shall burn with the love, and shall weep with the tender pity, and shall speak with the very voice of the Shepherd and Redeemer of men. The world has not outgrown the Christ; it is only realising its need of Him more and more; but it is outgrowing the Church as the Church is now. O Risen Saviour! Exalted Prince! Great Head of the Church! to whom the Spirit is given “without measure!”—revive us again! Breathe upon us now, and say unto us, “Receive ye the Holy Ghost.” And lead us into the mystery of the power set forth in Thine own wondrous words: “Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained.” “Oh! that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.” “Arise, and have mercy upon Zion; for the time to favour her; yea, the set time is come.” “It is time for thee, Lord, to work.”

Our place—our proper place—in this crisis of the Church's history and of the world's history, is low in the dust before God. The hindrance to the success of God's cause is in us; nowhere else. Let us confess it, and let us humble ourselves. We are standing in the way of the salvation of men. Ministers and people are alike guilty. The blood of souls is on our garments. But even for that great sin there is forgiveness, if we seek for it aright. Let us come once more to the Cross; let us come as we have never come before. The special duty of this moment is humiliation, and confession, and renewed consecration; and united, earnest, prolonged prayer for the Baptism of the Holy Spirit. To some of us God has revealed that duty; upon our consciences God has laid that duty. And along the line of the Church's fulfilment of that duty we see new light dawning; we see visions of glorious triumph disclosing themselves; we see our Evangelical Congregationalism, with its free and simple church life, entering upon a new era of its history; we see it fulfilling its Heaven-appointed destiny in Christendom and in the world, as the reconciler of equality and liberty with order and brotherhood—as the mightiest bulwark of the Protestant religion—as the noblest witness for the kingship of Christ in His own Church—as the willing and earnest ally of everything that is helping forward the

cause of human progress—and as the holy and zealous Evangelist of the Lord, proclaiming everywhere the good news of God's love, and of pardon and peace through the Cross.

In that attitude of soul—self-abased before God, and consecrating ourselves afresh to Him, and wrestling with Him for the blessing—lies the *adapted reciprocity* for the needed Baptism of the Holy Spirit. Only as that attitude of soul is ours can we receive the Baptism of the Holy Spirit. The one reason why we have not that Baptism now is just because that attitude of soul is not ours. The great Baptism hangs over us in far-spreading clouds of blessing ; but it cannot descend upon us *because we are not receptive of it*. There is a law of antecedent and consequent in this spiritual sphere as invariable as any law of antecedent and consequent in the great universe of God. The consequent is the Baptism of the Holy Spirit ; but the antecedent upon which it is conditioned is not present ; its presence lies with us. The thing lacking we must supply ; and God is near to help us to supply it ; God is near to work in us the requisite reciprocity. And that requisite reciprocity wrought in us—humble, emptied of self, and consecrating ourselves anew to God, and hungering for the Spirit's outpouring, and pleading with resolute faith the everlasting promise—the far-spreading clouds of blessing would break, and descend in a mighty spiritual rain upon all the hill of Zion, and upon all the unreclaimed moral wastes around. There would be an outpouring of God's Spirit greater than any known in the history of the Church. The glory of Pentecost would be outdone by this latter-day glory !

I appeal to Congregationalists throughout the kingdom. Are you, beloved friends, endeavouring to supply what is lacking in the preparations for the new Baptism of spiritual life ? Are you giving yourselves to heart-searching and prayer ? Are you betaking yourselves with deeper penitence and with new earnestness to Jesus and His all-cleansing blood ? Are you longing and looking for the promised investiture of spiritual power ? The times are serious ; they are fraught with many a danger to Evangelical truth, and to earnest godliness ; they are big also with grand possibilities. And only as God visits us with a mighty revival—only as He fills us with Himself—shall we become equal to the demands of these great and solemn times that are passing over us.

The free Evangelical Churches of England have many precious and noble traditions ; they have ever been on the side of constitutional liberty and progress ; and they have been a powerful regenerating agency in the land. Our country and the world need these Churches still—need them as much as ever—need their distinctive ecclesiastical principles, and need the Gospel they have always firmly held and faithfully

preached. Upon the threshold of a new and ampler time these Churches seem to be standing at this moment. For that new and ampler time—for its conflicts, and victories, and enlargements, and opportunities of saving men—they need one great equipment, the equipment set forth in the words, “Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me.” That equipment of spiritual power God is waiting now to bestow : God is eager now to bestow. All things are ready so far as God is concerned. Oh ! that we were ready. Oh ! that the Churches would, with one consent, cast themselves before God in humiliation, in penitent confession, and in earnest, united prayer. I hear now the call, “Prepare ye the way of the Lord.” “Repent ye, and turn you, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord.” “Blow ye the trumpet in Zion ; sanctify a fast ; call a solemn assembly ; gather the people ; sanctify the congregation ; assemble the elders ; gather the children, and those that suck the breasts. Let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord weep between the porch and the altar ; and let them say, Spare Thy people, O Lord, and give not thine heritage to reproach Wherefore should they say among the people, Where is their God ?”

Derby.

W. CROSBIE.

HOLINESS.

HOLINESS is not a thing of rule. The Christian may have a code of laws by which action, speech, and even thought shall be governed, and if it were possible that he could so discipline his moral nature that he should absolutely obey these laws, he might yet go mourning that the beauty of holiness was not upon him. He is not a patriot who does not violate the laws of his country, neither is he holy who simply does not sin. Holiness, like genius, is an inspiration, and, thanks be to God, holiness, unlike genius, is within reach of the lowliest. The ancient law was prohibition, and he who curbed his evil instincts and passions was counted holy. Christ has transported us to a new moral continent, and shown us a fuller, richer holiness. The man who hid his Lord's talent, and honestly returned the same ; the Levite who took the trouble to look at the man left in the road half killed by the thieves, and who certainly did him no harm ; the rich man who did not relieve Lazarus—and who knows that he ever noticed the beggar at his gate?—these, and such as these, are held up to

our reprobation. The holiness which Christ, and those who loved Him best, enjoined and manifested, was what the most far-seeing prophets had but just caught sight of—a heavenly instinct discerning such glory in things unseen that earthly ambition died out, a passion of love triumphing over all other passions, a fearless trust in God which could dare all for Christ's sake.

The experience of every day suggests new reason for desiring holiness above all things, and confirms the words that "God has no ultimate use for a man who is not holy." If the heart has ever been lifted above the sin-cloud, and looked up into the face of Him whose holiness is the prophecy of the holiness of His children, it will not ask why it must set this aim before all others; the yearning is irrepressible, the impulse is inspiration, the soul is fascinated, and has no choice.

The standard of holiness is ever changing, growing, rising. Every step forward has given, and will give, us a wider horizon. We are incapable of conceiving what the word will come to mean to us as our light and knowledge increase.

It is not easy to answer the question, What must we do to promote personal holiness? There are certain obvious means of sustaining spiritual life and renewing spiritual health which cannot be neglected without great peril; such are habitual meditation on Christian truth, daily communion with God, and hearty co-operation with the Lord Jesus Christ in His great work of restoring the world to Himself. But does not the true secret of a saintly life lie in the apprehension of these two statements, "Love is the fulfilling of the law," and "All things are possible to him that believeth"?

If we were "rooted and grounded in love," if we "*knew* the love of Christ," if that mighty love were dominant, would not the conditions for which God is waiting be fulfilled? might we not "be filled with all the fulness of God"? There is infinite rest in the thought that we have not to train ourselves to love. We have to receive a revelation, to submit to be bound hand and foot, to be constrained by the love of Christ. The sun has risen, yet we sorrow that our hearts are dark and unloving; we forget that if we only opened the shutters, the light of love would flood our souls. When love shall have mastered all inferior passions, the perfect law of Christ will be fulfilled.

Hand in hand with this absorbing, all-embracing love, there must be the faith to which all things are possible. Everything depends upon the attitude of the soul in relation to God. Utter self-renunciation, absolute trust, complete surrender, these are all implied in that word "believeth."

There is a world of joy in looking to love and faith to perfect Christian character. The result cannot be doubtful, for it is God's love

not our own that is to be the means of transformation ; it is the object of faith, not the act of faith, by which our deliverance from sin is to be accomplished ; we need not be afraid to say with the Apostle, " We shall be like him, for we shall see him as he is."

THE TEMPLE RITUAL.

THE order of daily worship in the Temple of Jerusalem is a subject of frequent reference in the books of both the Old and the New Testament. It is reflected in the Apocalypse as in a mirror. As foreshadowed in the services of the Tabernacle, it is a theme of many of the Psalms of David. It is even more directly connected with some of the later psalms, as arranged by Ezra ; as for example with the fifteen songs of degrees composing the "Great Hallel,"* which were chanted by the Levites on the fifteen steps of the gate of the Inner Sanctuary. The services of the Churches of Christ trace their filiation, through the night of the three centuries of early persecution, to the prayers and praises of the Temple. The closing words of the benediction of the High Priest, on the Day of Atonement, were those which we daily repeat in the Lord's Prayer. The literature of a Christian country should not be found wanting in a clear and distinct description of this ancient and solemn ritual.

We are not, fortunately, without the means of throwing a full and clear light on so interesting a subject. One of the six Orders of the Talmud consists of eleven tracts specially treating of "Holy Things," including the various kinds of sacrifices, oblations, and holocausts. The second order of the oral Law, again, treats of "Festivals," and contains special descriptions of the rituals of the Passover, of the Feast of Tabernacles, of the Day of Expiation, and of the other feasts and fasts. The order in which the Mishna treats of these subjects may at first appear to be confused and arbitrary ; but it will be found that it follows with great exactitude the actual arrangement of the Pentateuch. The tract of which we now propose to give some account, is the ninth of the fifth order. It is entitled TAMID, or "the Continual," and describes the whole of the daily ritual in the Temple, as observed on each ordinary day throughout the year ; although additions, and consequently alterations, were made on the various weekly, monthly, and yearly festivals. But even on the chief of these occasions the alterations in the daily rite were but trivial—if that word may be used in a case where almost every movement that was made was the matter of distinct traditional teaching.

* Psa. cxx. to cxxiv., both included.

In addition to the Mishna, or text, of this important ceremonial record (which is without any Ghemara, or comment, either in the Jerusalem or the Babylonian Talmud), we have a clear and full commentary on the tract in question by the great Moses Ben Maimon, the second lawgiver, as he is called, one of the most profound and luminous writers that ever employed any Semitic language. We usually speak of him by his Latinised name of Maimonides. Rabbi Obadiah de Bartenora has left a commentary scarcely inferior in value to that of Maimonides; with whom, for the most part, he fully agrees, although some details discussed by the one are omitted in the other, and *vice versa*. And Michael Arnold has translated the treatise Tamid into clear and correct Latin, and accompanied it by notes at yet greater length than those of the illustrious Jewish writers who preceded him in the explanation of its text. Thus from the Mishna itself, from the Pentateuch as explained by the Mishna, and from the labours of these three eminent and well-qualified writers on the subject, it is possible, by the aid of no very extraordinary erudition and patience, to draw such a description of the rites and services of the Temple as will be new to the English reader; while it will be reliable, and may be minute and precise, to a degree but little anticipated by those to whom, from early childhood, such words as "Now from the altar of our hearts let incense flames arise," have borne an echo of the music of the Sanctuary.

It is only very recently that anyone has been aware of the exact dimensions, and vast size of the Temple founded by King Solomon. It may be inferred from the passage in the Apocalypse * which refers to the 40th and subsequent chapters of Ezekiel, that some prohibition was given as to writing down the dimensions of the great First, or Outer Court, called sometimes the Court of the Gentiles, because those who were not of the Jewish race were allowed to enter its precincts. It is certain that neither the Books of Kings or of Chronicles, that of Ezekiel, either of the works of Josephus, nor any part of the Talmud, contains any admeasurement of this First Court. The Ordnance Survey of Jerusalem has supplied the deficiency, and we now know that the mighty fortress wall of the Temple—the peribolus, as it is called by the Greek writers of the Septuagint version—enclosed a space of a mean length, north and south, of 1,612 feet, and a mean width, east and west, of 966 feet, being a little over 35 acres.†

* Rev. xi. 1, 2.

† The Court of the Great Mosque at Damascus is the second in size of the Holy Places in Syria, being 1,100 feet east and west, and 800 feet north and south. But this sanctuary was not intended, like that of Jerusalem, to accommodate the whole adult male population of the State on three obligatory festivals each year.

Within this large area, the whole of which was paved with marble, a pierced wall separated the Second Court, sometimes called the Court of the Women (because women, both Israelites and strangers, were allowed to enter it), from the Ante-murale, or First Court. On pillars along this division, which Josephus calls by the name of Druphactos, were inscriptions forbidding any foreigner to pass on pain of death. One of these, in well-formed Greek letters, has recently been discovered. As to the dimensions of the second enclosure, there is a perfect accord between the Book of Ezekiel (in the Hebrew and in the Greek, although not in the English, and only in part in the Vulgate) and the Talmud ; nor is the account of Josephus, in the Greek, discrepant. The Druphactos measured 500 great cubits, or 738 feet, on each of its four faces. Indications of a former change of level, on the line of this second circumvallation of the Temple, are clearly visible within the "Noble Sanctuary," by which name the Temple enclosure is called by the Moslem.

Within the Court of the Women was the Third Court, Court of Israel, or Inner Sanctuary—the *Atrium Principium* of Maimonides. The exact dimensions of this court, north and south, are still to some extent doubtful ; but the eastern boundary coincided with the face of the elevated platform on which now stands the beautiful Dome of the Rock, and the rock-cut steps of the famous Eastern Gate of the Sanctuary are to be plainly identified. This Third Court was surrounded with a cloister, or peristyle, and was entered by seven gates, which were locked at night, and during the performance of divine service. An officer, called a prefect, presided over the porters of these gates, and they were all locked and unlocked, by signal, at the same moment. Cloisters surrounded the Great Court, as well as the Inner Sanctuary ; but the outer cloister had a double aisle, and on the southern wall a treble aisle : the inner peristyle was single. The gates of the latter were covered with plates of gold ; except the Eastern Gate, which was of Corinthian brass. The gates of the outer cloisters were of silver.

Within the Court of Israel was the Court of the Priests, divided from the former by a low wall, or species of balustrade. Within this Fourth Court stood the Holy House, with its wings, or side *exhedra* ; and the Great Altar, with its bridge, *diuvus*, or "cebesh," rising from the south. The great brazen laver, with water from which the priests bathed their hands and feet before entering on the discharge of their specified functions, was in this court. The Jerusalem Talmud states that the water to supply the brazen laver was brought from Etam, a place four furlongs from the city, by an aqueduct. Great attention was given to the technical purity of water employed for religious rites. That which was poured out in the Temple on the Feast of Tabernacles was brought

from the fountain of Siloa. The water of Jordan and Jarmog was considered impure, as being "miscellaneous;" the water of Carmion and that of Puga was impure, as being muddy; the water of the fountain of Ahab, and that of Panias, the head spring of Jordan, were pure. The laver stood to the west of the *divus*, or ascent of the Great Altar.

The concentric arrangement of the four courts is intimated by Josephus in his treatise against Apion, but has only become perfectly intelligible since the recovery of the actual dimensions of the First Court. The subject has been much obscured by the assumption that the length of 500 cubits either way was that of the outer peribolus, or fortress wall of the Temple. The dimensions of this colossal structure, in fact, are so vast that they might well have been regarded as fabulous, were we not in possession of accurate information. At the south-eastern corner the foundation of the wall has been reached. It is buried by a pile of *débris*, arising from successive demolitions, and it is 150 feet below the present level of the Sanctuary. Ancient Phœnician letters are found on the undisturbed foundation-stones of this wall. They must have remained undisturbed since the time of Solomon, as they are only marked in red paint, which easily washes off. They denote the several courses for which each stone was dressed in the quarry. Being unaware of the existence of this mute and incontrovertible witness, Maimonides drew a plan of the Temple in which the 500 cubit dimension was taken as that of the Great Court; and he has thus misled the succeeding commentators, Constantine L'Empereur and Lightfoot; and, through them, all subsequent writers on the subject. But Abarbenel had written,* "the mountain was indeed much larger than 500 cubits either way, but its sanctity did not extend further." This is in accordance with the expression of Ezekiel, "To make a separation between the Sanctuary and the profane place."† There is a question as to a letter in the word translated "profane place," and the opinion of the LXX. translators is that the word actually used in the original was not *chul* or profane, but *chel*, which is translated *ante-murale*, or outer court.

The tract KELIM, or "vessels," which is the first of the fifth order of the Talmud, leaves no doubt as to the succession of the several courts of the Temple. "These are the Sanctities," are its words.‡ "The land of Israel is holier than all lands. But what is its Sanctity? It is because from it are offered the maniple,§ the firstfruits,|| and the two

* Codex Middoth, Preface by Constantine L'Empereur (Edition Lug. Bat. 1630), page 6.

† Ezek. xlii. 20.

§ Levit. xxiii. 10: "Sheaf of the firstfruits."

‡ Kelim i. 6.

|| Deut. xxvi. 2.

cakes,* which are not offered from other lands (7). Cities girded with a wall are holier than this (the open country), because they send out the lepers. They may, indeed, carry a corpse within them where they will; but if a corpse is carried out, it may not be brought back (8). The place within the walls (of Jerusalem) is holier (than the other cities), in respect that there are eaten the lesser holy things, and the second tithes. The Mountain of the Temple is holier than this, because none may ascend it who has an issue. The Ante-murale (or Chel) is holier than this, because in it no Gentile, nor anyone polluted by (contact with) a corpse, may enter. The Court of the Women is holier than this, because no one may enter it who is bathed on that day (that is, who has to await sunset in order to be clean), although he is not bound to offer an expiatory sacrifice for this transgression. The Court of Israel is holier than this, because none may enter this who is in need of expiation, and if he transgresses he is obliged to offer an expiatory sacrifice. The Court of the Priests is holier than this, because no Israelite may enter (who is not a Levite), except in time of duty, that is to say, for laying hands on (the sacrifice) for slaying, and for waving (the heave-offering). The space between the Porch and the Altar is holier than the Court of the Priests, because those who are blemished, or who are bareheaded, may not enter. The Temple is holier than this, because no one may enter who has not washed his hands and his feet. The Holy of Holies is holier than this, because none may enter there but the High Priest when he performs the ministry of the day of expiation."

The word Ante-murale is used at different times to denote different places, the general idea involved being that of the area immediately outside the wall or barrier of which mention has been last made. There was a space ten cubits wide within the Druphactos or barrier of the Court of the Women, which is specially called the Chel, and which appears to be referred to in the above passage; but Ante-murale sometimes means the Great Court, and sometimes even the broad plinth, six cubits wide, which surrounded the fortress wall itself. There was a "podium," or raised gallery, within the Court of the Women, allotted to their exclusive use during the services of the Temple, which the men were not allowed to enter. Whether this gallery was roofed, and whether it was over or connected with the Chel, or only another name for that feature of the Temple, is not clear.

Within the second peribolus, or wall of the Inner Sanctuary, or Court of Israel, were various conclaves, *exhedrae*, or chambers. As the exact number and position of these buildings is as yet in doubt, we shall only

* Levit. xxiii. 17.

refer to them as they relate to the course of the several portions of the ritual. With the exception of the Holy House itself, of the *exhedra* in question, of the slaughter-house on the north of the altar, and of the outer and inner peristyles, or cloisters; and with the possible exception of the women's gallery;^{*} the Courts of the Temple were hypæthral, or open to the sky. The altar itself was thus exposed; and it is mentioned in the Talmud,^{*} among the ten miraculous peculiarities of the Temple, that the rain never extinguished the fire on the altar, and that the wind never overcame the ascent of the column of smoke. Another passage tells us that in the first Temple, the fire of the altar, which had ascended from heaven, consumed the sacrifice as a lion devoured a kid; while in the second Temple, the fire lighted by the priests only slowly consumed the offerings, as a dog would gnaw a bone.

The Mountain of the Temple itself, although regarded as of inferior sanctity to the Inner Sanctuary, was approached with extraordinary reverence. None might enter shod with shoes, with dust on the feet, with a staff, a sword, a purse, or with an extra garment. None might make use of a passage from gate to gate by way of thoroughfare. The doors by which to enter and to leave were scrupulously indicated. In the injunctions given to the twelve Apostles[†] and to the Seventy,[‡] the conditions which were incumbent on all who entered the Temple, on all Israelites in the Holy Land on the Sabbath, and (as to salutation) on all those who were on their way to morning prayer, on each day, in the Synagogue, were imposed on these messengers of Christ. It is also said in the Ghemara that no dust was even seen in the Temple. All the parts exposed to the sky were covered, Josephus says, with a pavement of valuable stone—probably of the native marble. Even the ashes which were taken from the altar are said by some of the Rabbis to have been miraculously removed from the Temple.

There can be no doubt that the great area of Mount Moriah, paved and cloistered, situated at a height of 2,440 feet above the Mediterranean Sea, and protected by the reverence of the people from any traffic except such as was absolutely necessary for the proper service of the ritual, must have been physically as well as ceremonially clean. The discovery of a shaft, or flue, within the area on which the Great Altar unquestionably stood, connected with a subterranean chamber, and thence with a second shaft, called the "Well of Spirits," of unknown extent, may serve to explain the unresting energy of the fire on the hollow brazen altar of King Solomon, and the greater sluggishness of that on the solid stone altar built by Zerobabel, as well as on the third altar,

^{*} Pirkeh Aboth, v. 5.

[†] Matt. x. 9, 10.

[‡] Luke x. 4.

reared by Judas Maccabeus, on the same spot. Nor is it thus at all incredible that, as stated in the Mishna, no fly was ever seen in the place of slaughter to the north of the altar.

By night the Temple was patrolled and guarded by three priests and twenty-one Levites, twenty-four in all, according to the passage in the Book of Chronicles.* Bartenora explains that this was not for fear of thieves and robbers, but in honour and reverence for the Holy House. The stations of the three sacerdotal guards were at the "conclaves" known by the names of Abtines, Nitzus, and Moked; and it is inferred from this, and from the fact that only five gates of the Inner Sanctuary are mentioned as guarded by Levites, that at least two of the entrances to the Court of Israel lay through, or close by, these conclaves. The other stations of the Levites were within each of the four angles of the 'Mountain of the House (by which the Middoth usually denotes the space surrounded by the Druphactos), five at five gates of the Great Court, four at its four corners, one at the receptacle of oblations, one at the receptacle of the veil, and one at a little distance from the wicket of the Holy House. There is considerable doubt and discussion among the doctors of the Law as to the exact meaning of some of these terms, and even as to the actual number of the gates of the Temple courts. By some Rabbis there are said to have been thirteen, which is denied by others. It is also in doubt whether the three places last named were guarded by the Levites without, or below, and by the priests within, and above; in which case the Conclave Nitzus corresponded to the House of the Veil, and the House Moked to that of the Oblation. The account in the Book of Ezekiel, which Maimonides says was taken as the guide for the rebuilding of the Temple on the return from the Captivity, describes an *exhedra* looking to the south, but situated on the north, of the Priests' Court, as destined for "the priests, the keepers of the charge of the House," and an *exhedra* situated on the south, looking to the north, for "the priests, the keepers of the charge of the Altar." This appears to agree with the account above cited from the Middoth. But in the tract Tamid, the Conclave of Lambs, which by the Middoth is identified with the *Domus foci*, or House Moked, is spoken of † as "in the north-west angle"—it is not said of what. In his commentary on Middoth, Maimonides says that the Mishna (i. 6) places this conclave on the south-west. But in the text reprinted by Constantine L'Empereur, from the Venetian Edition of the Talmud of 1520, it is said north-west. It is not, therefore, clear what the exact position really was. But as to the general idea of the closed and guarded court, and the *exhedra*, or buildings, which it contained, and which were severally

* 1 Chron. xxvi. 13.

† Tamid iii. 3.

destined for special purposes connected with the ritual, there is no room for doubt whatever ; it is only as to the details needed for drawing an actual plan that any difficulty now exists.

The Conclave called " Hammokad," or the House Moked, whatever its exact site, was vaulted, and contained four principal divisions opening into a central apartment. A portion of this edifice was within, and a portion without, the limits of the Inner Sanctuary. Here slept the elder priests, with the keys in their charge. The younger priests slept on the floors, making pillows of their garments. They were not allowed to sleep in the sacred linen vestments proper for the times of worship, but in their own attire. If a Levite who was actually on duty as sentinel was found asleep by the prefect on his rounds, the torch-bearer of the patrol set fire to his garments, and he was punished with stripes.

If any illness of a technically unclean nature occurred to any priest who slept within the precincts during the night, he descended by a winding staircase to the subterranean gallery pierced in the live rock of the mountain (detached portions of which only have been entered by any European observer). By torchlight he then proceeded to the bath-room, where a fire was burning ; and after either a total immersion, or an ablution of his hands alone, as the special rules of the case prescribed, he warmed himself at the fire, and returned to take his place among his brother priests until the gates were opened in the morning, when he at once departed from the Temple for the day.

The priest who was chosen to cleanse the Altar rose early and bathed before the arrival of the prefect. This officer did not always arrive at the same hour ; he came some times at the cock-crowing, or a little before or after that time. The language of the Mishna as to this is almost *verbatim* that of the Gospel of St. Mark,* and the reference to the master leaving the house, giving authority to the servants, commanding the porter to watch, and, to his unannounced arrival, " at even, or at midnight, or at the cock-crowing, or in the morning," appears to be accurately taken from the institutions of the Temple ritual. It was the duty of the prefect to come unexpectedly ; and it thus appears that the parable has a force and beauty which are altogether lost if we attribute the uncertainty merely to the irregular habits of a private individual.

The time-honoured expression "cock-crowing," however, is used only figuratively in this instance. It was forbidden to keep poultry within the city walls, in order to avoid the danger of pollution by any unclean object which a fowl might scratch up. Much more would the prohibi-

* Mark v. 35.

tion have force within the sacred precincts of the Temple.* Maimonides and Bartenora, both cite the statement that the cock in this case was a man—a priest who called out with a loud voice, “Let him who is bathed, rise and go forth.” When the prefect arrived, the Mishna continues, he struck at the door; but it seems the general opinion that both the summons and the call were made by the priest appointed for that purpose: although the actual unlocking of the gates was only done in presence of the “Master of the House,” or prefect of the Temple.

Lots were cast for the distribution of the offices of the day. The priest to whom the duty appertained took the key and opened the door leading from the *Domus foci* into the principal court. He entered the court, followed by the rest of the priests, who then divided into two Turms or bands, each of which was preceded by the bearer of a lighted torch. Under the peristyle of the Inner Court one band proceeded, marching towards the east; the other marched in the contrary direction. The two Turms met at the chamber of the maker of the sacrificial cake, which immediately adjoined the Great Eastern Gate of the Sanctuary, called Nicanor, on the left hand. Here, after having thus perambulated the Cloisters, they appointed those who were to make and prepare the sacrificial cakes for the ensuing day.

The priest to whom fell the lot that designated him for the purification of the Altar was cautioned not to touch any instrument for that purpose before he had bathed his hands and feet with water from the laver. A silver thurible, or censer, was left in the angle between the Altar and the Ascent, on the west of the latter. The priest entered the Court of the Priests alone. He carried no lamp, or torch; but guided his steps by the light shining from the Altar. The other priests neither saw their brother nor heard his voice. When they heard the sound of the wooden machine which Ben Katan had made for drawing water, they said: “The time is at hand for the sanctifying his hands and feet from the laver.” He took the silver censer; he ascended the Altar, he stirred the embers, collected the ashes, and descended to the pavement. Turning his face towards the north, he advanced twelve cubits on the eastern site of the *divus*, and then deposited the ashes in a spot three palms distant from the Ascent, where they were accustomed to place also the crops and viscera of the birds offered on the Altar, and the ashes from the Golden Altar and Golden Lamp.

“When his brethren saw that he had descended, they also came. They made haste, and sanctified their feet and hands from the laver.

* The cock which Peter heard must either have been kept on the Mount of Olives, whence its crow might have been heard in the stillness of the early morning, or in the quarters of the Roman garrison.

They took shovels and forks, and, ascending the Altar, they removed the limbs and the fat which had not been consumed since the evening to the sides of the Altar. If the sides could not hold them they placed them on the Ascent.

"They collected the embers in a heap. The heap was in the middle of the Altar, and sometimes it contained as much as three hundred of the measures called Cor (which held nearly six bushels). Even on the three Festivals they did not remove the ashes. They were held to be an ornament to the Altar; and it was not from any negligence of the priests that they were not removed.

"They then brought the wood and arranged it on the pile. The question arises, Are all species of wood fit for the pile of the Altar? By no means. All wood is fit for that purpose except that of the vine and the olive. But the custom was to bring branches of fig-trees, of nut-trees, and of resinous trees."

We may remark here that the wood was carefully examined by an appointed officer in the Conclave of Wood, which was in the south-west corner of the Second Court. Any pieces found to be worm-eaten were rejected, as unfit for the Altar. Rabbi Papa explained the prohibition of the vine and the olive from the rapidity with which he supposed these woods to become converted into ashes. This, however, is not the case. We can speak from long personal experience of the consumption of both. The olive makes a more lively and beautiful fire than almost any other wood. The vine makes an especially valuable charcoal, which alone is used for consumption in the chafing-dishes in palaces in Italy. The reason, there can be no doubt, of the prohibition is similar to that of the negative precept of the Law, which forbids the cutting down of fruit-trees in the time of war. Rabbi Acha supported this view, urging that the produce of the land of Israel would be diminished if fruit-bearing trees were consumed. The fig-trees burnt are explained by Bartenora to be those wild or barren fig-trees that bore no fruit; a statement that illustrates the parable of the man who had a fig-tree placed in his vineyard, and came and sought fruit thereon, and found none. The prolific fig-tree is a natural gift of no less value than the vine and the olive; and its destruction would be as great a disaster as that of either of the other precious bearers of fruit. The variety of the figs is very great, from the large purple globes, called *archivescovi*, or arch-bishops, of the size of the egg of a turkey, to the small yellowish green—hardly larger than a fine gooseberry—with its drop of golden honey, hanging to tempt the bees. Without the aid and service of insects the fig-tree is unable to ripen its seeds. In some climates, or for some species, artificial aid is afforded for that purpose under the name of caprification. It might thus occur that no amount of trenching and addition of manure

would be of any avail, and that the barrenness of a fig-tree might be the fault, not of the tree itself, but of the gardener. The barren tree, at all events, is fit only for fuel, and, as such, was available for the wood offering. The last-named wood, which we have called resinous, is said by Bartenora to be that which yields the oil of balsam. "I have heard this tree," indeed," he adds, "barbarously called a pine."

The priest arranged the great pile on the eastern part of the Altar, with its face towards the sunrise. The tops of the pieces of wood touched the inner heap of embers, and there was space left between the wood that the smaller pieces might take fire. Bartenora explains the expression "the face of the pile" by saying that apertures, like a door and windows, were left in it. Maimonides says that two fires were always burning on the altar—the great one, where the daily sacrifice was burned, and a smaller one, called the pile of incense, from which fire was taken in a shovel for the morning and evening burning of incense. There is a dispute as to the number of fires kept alight on this great hearth of 34 feet square. Rabbi Jehuda says that there were two every day, and three on the day of Atonement. Rabbi Jose says three daily, and four on that day; and Rabbi Meir says four daily, and five on the day of Atonement. Bartenora decides for three daily; the third being only destined to keep the sacred fire alight on all occasions, and he cites the Book of Leviticus* as giving the rule for this arrangement. The Halacha, or decision of the sages, is not in favour of Rabbi Meir.

"They take thence," the Mishna continues, that is from the pile, "pieces of fig-tree wood, which were fit for rearing the second pile, for the incense, opposite to the south-west horn of the altar, and it extended from the horn towards the north, four cubits. There were about five "sata" † daily, and on the Sabbath, according to estimate, eight "sata" ‡ of embers, because they placed there two pans of incense with the kneaded cakes. The fragments and membranes which had not been consumed in the evening, they brought back on to the pile; they lighted two rows of the wood; then they descended, and came into the Conclave Gasith.

With this performance of the first duty of the day, the purification and ordering of the Altar, which took place before sunrise, we must, for the present pause. The imagination may well linger on the scene thus called up in every detail. We may picture to our own minds the vast marble-covered area; the sacred Mountain, consecrated as one grand altar to the divine service. We may listen, with low-drawn breath, to the sounds of the simple mechanism which was introduced to save the priests the labour of drawing water, and, more

* Levit. vi. 9.

† A bushel.

‡ A bushel and two-thirds.

than the labour, the risk of unconsciously transgressing some of those numerous and minute precepts that regulated the purity or impurity of "drawn water," which, under the oral law, was subject to different laws from those which regarded "springing water." We may picture the careful ascent of the white-robed priest, in the morning darkness, up the brazen bridge, to the hearth, lit by its ruddy glow. We may share in the reverent awe with which the guards and servitors of the Temple awaited the outburst of "the column of the dawn," and the moment of slaughtering the continual burnt-offering.

Nor is there less interest in the light thrown on several important passages of the Gospels by even this commencement of the description of the daily service of the Temple. No faithful worshipper of the Most High can repeat the ascription "for thine is the kingdom—for ever and ever," without feeling that yet greater solemnity attends words which are prophetic as well as benedictory, from the fact that they were uttered yearly, in the chief annual solemnity of the Jewish Ritual, from the time of Aaron to that of Christ. The apostolic messengers, as obeying the regulations of the worship of the Temple, have a new characteristic added to their familiar attributes. The parables of the watchful servant, and of the barren fig-tree, mean to us more what they meant to the auditors of the Word, than was the case when they were unexplained by their origination in the service of the Temple. Thus those who are willing to accompany us in our researches as to the remainder of the daily ritual of the ancient Jews, and into the special and remarkable details of the great annual festivals, as well as of that solemnity which was the rarest of all, and to which a special sanctity thus attached, will find every well-worn page of their Bibles to yield a new lesson to devout meditation, when it is illumined by the after-glow of the embers from the great brazen hearth of the Altar.

CEDRON.

THEORIES ON THE MILLENNIUM.

"How soon a smile of God can change the world."—ROBERT BROWNING.

IT must be admitted that the foundation afforded by Scripture is somewhat slender for the marvellous superstructures that have been reared upon it. On the strength of six verses in the twentieth chapter of the Apocalypse—for there is no other passage of Scripture which speaks directly of a Millennium—theories have been broached which have done violence alike to reason and revelation. It is scarcely to be wondered at if sensible men are sometimes almost tempted to ignore a subject so associated with all that is visionary and inconsequential.

One very fruitful source of error, not on this subject alone but on the general interpretation of prophecy, lies in the failure properly to distinguish between the vision seen and described by the prophet, and the reality symbolised by the vision. We have no right to apply to the latter what is simply spoken of the former; nor to expect what may be called the mere scenery of the vision to reproduce itself in the fulfilment of the prophecy, any more than we should look for an exact correspondence between all the minute details of a parable and the truth illustrated—indeed less so, because a parable is constructed for the express purpose of illustrating the truth in question, whereas the description given of a vision is of necessity imperfect, and the vision itself, even though it could be, so to speak, *photographed* in words, may have to wait, as in the present instance, thousands of years for its interpretation.

We take it that in the verses in question the Apostle John is simply describing, in a few graphic touches, a vision which he saw; in which, just as in speech, ideas are represented by words, invisible realities are represented by visible forms. Thus, the principle of evil, or rather the spirit of evil, is symbolised by a huge monster that has appeared again and again upon the scene of these Apocalyptic visions—"the dragon, that old serpent which is the devil and Satan." The restraint placed upon him is symbolised by the descent of an angel out of heaven having a key and a chain—"the key of the bottomless pit, and a great chain in his hand." The dragon is bound and cast into the bottomless pit, and a seal is set upon him. No one of course imagines that Satan, an invisible, immaterial spirit, will be bound literally with a chain of brass or iron; or that the bottomless pit is fitted with a lock and key; or that, according to the custom of ancient times, the angel will literally put a seal upon the dragon's prison. But great spiritual realities are thus imaged forth, and indeed such ideas could scarcely be conveyed in the form of a vision in any other way. But if the angel, and the key, and the dragon, and the chain, &c., are to be taken simply as symbols, on what just theory of interpretation can we be asked to believe in material thrones and material bodies, and a material Jerusalem, or a Lord visibly and materially present?

It is frequently insisted on as a canon of interpretation, especially in dealing with the prophetic portions of Scripture, that any particular passage must be taken either literally or symbolically throughout. We do not press this. It seems more in harmony with the entire genius of Hebrew prophecy to suppose a *substratum* of historic fact on which the symbolic or figurative interpretation is to rest. It has been so, at all events, with many of the fulfilled prophecies of Scripture—as, for instance, when *facts* were foretold which were themselves symbolical.

But although the Canon referred to must not be applied too rigidly, no doubt the general principle is sound; and we must not interpret different parts of the same vision, or prophecy, figuratively or literally at random, just as it may happen to suit the exigencies of our theory. This is what the *pre-Millenarians* (so called) are constantly doing.

But we are not left without indications, slight but sufficient, as to the *principle* of interpretation to be adopted here. Why is Satan to be bound? To prevent him from "*deceiving the nations*," as he has done. A moral result must be secured by moral means, and so the nature of the restraint must be moral. Again, the Apostle says, sacrificing mere verbal correctness to spiritual truth, "I saw the *souls* of them that were beheaded." Saw the *souls*! A strange way of speaking, if he had supposed that their dead *bodies* would be raised, re-animated, and visibly seated on thrones for a thousand years. But the absurdities of this "literal" theory are too glaring to be pursued with any degree of sobriety. Literal thrones, erected somewhere in the vicinity of Jerusalem, if space can be found for them; the righteous dead literally raised from their graves, miraculously preserved in life, and kept seated on these material thrones a thousand years. Doing what? Judging whom? Not the rest of the dead, for they, according to this interpretation, are not to be raised till the thousand years are completed, but the living, who are already supposed to live according to the doctrine of Christ.

All that is actually stated is that St. John saw the *souls* of those who had been beheaded for the witness of Jesus, and for the word of God, exalted to visible dominion in the world. When last he beheld them they were under the altar, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Now the time for which they had waited is come. Their sufferings are vindicated. The principles for which they suffered have triumphed. Once despised and rejected among men, they are now raised to universal dominion. They *live again* as they never lived before in the affections and minds of men. This is the *first* resurrection, though not the only one or the most glorious which they will experience.

But it is said, Is not the language employed of rather too explicit a character to bear so highly figurative an interpretation? We reply, Not if it be understood as referring to the *vision* which St. John saw, in which the first resurrection is represented by the appearance of visible forms, and their spiritual dominion by a visible enthronement. The objective character of the language is in perfect harmony with the nature of the revelation.

To take a parallel case, it is certainly not more explicit than the pre-

diction in Malachi respecting John the Baptist: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Spiritually, Elijah lived again in John. And when John suffered martyrdom he too lived again in Christ. The superstitious fear of Herod was fulfilled, not exactly in the way he supposed, but in a way infinitely more glorious, when he said of Christ: "This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him." It is recorded of one of the Popes that he said of Martin Luther: "The heretics Huss and Jerome live again in him."* In this sense we believe the martyrs will live again in the Millennium. Indeed, we need not wait till then. They are living now, living as they never lived before, spoken of with reverence and affection by all mankind, or nearly so. Who are the true kings of men *now*? John, and Paul, and Peter, and others of the martyr-host. Their words are more potent, their authority at once more widely and more deeply felt, than that of any king that ever sat upon a throne. They judge the world, or a great part of it, already so far as opinions are concerned. Millions submit to them, and, though they may explain away their meaning, would never dream of disputing their authority. Buonaparte in all his glory never wielded so imperial a sceptre as Saul of Tarsus wields to-day over the highest thought of the highest minds, and over the reverential love of many of the lowliest. This empire will not wane with time, but, as the ages pass on, will become more and more apparent, until Paul, and Peter, and John, and the early witnesses for the truth of Jesus, may be fairly said to be visibly enthroned in the world.

"They shall live and reign with Christ a thousand years." We believe in Christ's personal, but not in His visible, corporeal presence; and it is about as reasonable to infer it from the simple expression, "*with Christ*," as it would be to infer it from the promise, "Where two or three are gathered together in my name, there am I *in the midst of them*"—certainly the stronger expression of the two. Besides, Scripture must be compared with Scripture, and how anyone can contend for the second coming of Christ as pre-millennial in the face of so many passages which directly connect it with the final judgment, is a mystery. The ingenious talk about the *long perspective of a thousand years* through

* It is certainly a remarkable coincidence that, in view of his own martyrdom, Huss had employed strikingly similar language. "I am no dreamer," he is reported to have said, "but I maintain this for certain, that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself. The nation that loves Christ will rejoice at this. *Ana I, awaking from the dead, and rising, so to speak, from my grave, shall leap with great joy!*"

which that judgment is seen, may satisfy those who understand what it means, but it certainly strikes one as rather a novel application of the passage: "One day as a thousand years, and a thousand years as one day."

By this prophecy, then, we are led simply to anticipate an age in which Christianity shall be dominant in the world; not regnant in every heart, nor attended by signs and wonders from heaven, but widely if not universally diffused, and, wherever known, recognised and acknowledged as the authority to which all men ought to submit, whether they do or no.

Such an age would doubtless embrace other prophecies both in the Old Testament and in the New, having reference to the perfected kingdom of Christ; but these, though they have an important bearing on the whole subject, need not be considered in our present inquiry.

If, however, the general correctness of this view be admitted, a very interesting and important question arises, viz. whether the Millennium be not already past. Such is the teaching of Roman Catholic divines; and certainly we should agree with them thus far, that they have had *their* Millennium. Ours, we hope, is yet to come. Still, it must be admitted that such an interpretation is not without a considerable amount of plausibility at first sight, and from their point of view. During the first three or four centuries of the Christian era there were tribulations and persecutions almost without end; and during the last three or four centuries there have been convulsions and revolutions throughout all Christendom. Not only was the intermediate thousand years a time of comparative quiet, but, unquestionably, the governing power of the world was in the hands of the Church, not only by virtue of the supremacy of Rome, but in almost every country the most competent statesmen were ecclesiastics. As a mere matter of history, during the thousand years that intervene between the conversion of Constantine (or the consolidation of ecclesiastical power to which it led), and the first convulsive murmurings of the approaching Reformation, the Church of Rome was judge among the nations. For just a thousand years, in round numbers, Rome was the acknowledged mistress of the world; until Saxon and Anglo-Saxon, like Gog and Magog, began, as they say, to "deceive the nations whose number is as the sand of the sea," and the charm was broken. If we were Romanists we should have every cause to be satisfied with such an interpretation. It holds together remarkably well. Taken in connection with the preceding part of the Apocalypse, it gives a unity and continuity to the whole which is somewhat lacking in other systems. But, as Protestants, we can scarcely bring ourselves to believe that the period in history which we have been accustomed to call the night of the dark ages, was, after all, only the Millennium *in disguise*.

Darkness covered the earth, gross darkness the people. The repose of death, and not of peace, was there. Ignorance, stagnation, dire oppression, untold sufferings! So far as we know, it was one of the saddest periods in the history of the world; certainly, in a Christian point of view, the saddest since the coming of our Lord.

But, strange as it may appear, the same interpretation, in a somewhat modified form, has found advocates in Protestant Germany and England. Among others we may mention the names of Hengstenberg and Maurice. Hengstenberg makes the commencement of the Millennium coincident with the "Christianisation of the Germanic tribes," and the end of it with "the departure of glory from Germany!" whenever that most unfortunate event may be considered to have taken place. We give, in a single sentence, his own words: "The beginning of the thousand years' reign is somewhat uncertain, and so also must be its end. In the main, however, it must coincide with the thousand years' continuance of the Germanic ascendancy." It is related of Coleridge that when some one spoke in his presence of Klopstock under the title of the German Milton, he replied, "a very German Milton indeed!" Perhaps we may be excused for saying that Hengstenberg's is a very German Millennium indeed; one scarcely having the ring of the true metal to those who do not happen to have the felicity to be born in the land of "saur kraut."

We must trouble our readers with a somewhat longer extract from Mr. Maurice, who, it need scarcely be said, commands a broader range of vision than this. He says: "Suppose we consider what actually took place upon the earth in the centuries which followed that in which the Apostles lived. We say ordinarily that during those centuries the Gospel made its way in countries where Greek, or Syrian, or Egyptian, or Celtic, or Gothic idolatry had prevailed before. But what do we mean by this phrase? Do we mean that one form of opinion took the place of certain other forms of opinion? If we mean only this, infidels ask, and we are forced to ask ourselves, was the world better for the change? Was there not as much evil committed in the way of Christianity as had been committed in the names of the false gods? But, when we have exhausted ourselves with this thought, there rises before us the clear certainty of moral good, and physical changes effected in the earth, and effected directly by Christian agency. We perceive no startling facts on the other side, and no false candour can help us from perceiving that we are entering on a new stage in the history of our planet. The whole scheme of religion which had been connected with the politics, the habits, the amusements of the different nations of the earth passed away. Principles which had been contradicted in all quarters of the world, which are still at variance with its practice, gradually force themselves

on men's acceptance as truths. Much as they are set at nought, they more and more approve themselves as laws which must govern somewhere, which ought to govern everywhere. The idea of self-sacrifice, which runs counter to every inclination and tendency of every human mind, enthrones itself in human minds as the effective principle, as that which can accomplish what no other accomplishes. The Cross does in some marvellous way obtain a recognition from the emperors and kings who appear as if they did think, and must think, it to be the most contemptible of all signs. How do they come to feel its power? By trying their swords against it; by seeing whether swords and stakes will not extinguish the confession of it. Those ages, therefore, exactly answer to the first part of the description of this chapter (Revelation xx.). No decree of monarchs, no acts of priests, will explain the alteration which is taking effect. It is a change at the very heart of society. The demon is forced to let go the hold over minds and spirits that had recognised him. The new life of the thousand years affects government, education, manners, the cultivation of the soil. But it proceeds silently, mysteriously, in defiance of all appearances. You must study it by the lapse of centuries to know how complete it is. You must see how the overthrow of one established corruption after another attests the permanence of the spiritual rule under which the earth has been brought."

The breaking up of this new established order of things is associated with "those wild eruptions of hordes of Huns and Avars, and of Tartar hosts which found a garden before them and left a wilderness behind," which Mr. Maurice looks on as a judgment for the supreme selfishness and ecclesiastical corruption that had grown up, and rightly so; but what then becomes of the millennial blessedness, whose staple elements were selfishness and corruption? And who, as he reads the prophecies in question, would get the idea that the Millennium was to linger on age after age till at last it died of its own rottenness, and then to be succeeded by a state of things characterised by convulsion and anarchy, it is true, but far healthier than that which it superseded?

Besides, Mr. Maurice writes in such a way that it is impossible to apply what, probably, he would call somewhat contemptuously a *foot rule* to his calculations. He selects his facts, and, wherever he comes to a difficulty takes refuge in generalisation, or flies off into "tall talk" about selfishness, and the antediluvians, and the Tower of Babel, &c. &c. He makes nothing of a century more or less, and seems sometimes quite to forget that it takes ten centuries to make a thousand years.

In fact, the whole argument as drawn from history may be presented in a way as delusive as it is plausible. Facts may be manipulated almost as ingeniously as figures; by a judicious selection, a man may prove almost anything. Certainly Mr. Maurice would scarcely be at a loss to

prove that the Millennium commenced or ended in any particular year in all the eighteen centuries he liked to fix upon. The unexpected coincidences and correspondences presented by history are so striking. Take, for example, the number of eminent men the letters of whose names may be so arranged as to give the number of the Beast, from the Emperor Nero down, if we are not mistaken, to the Right Hon. W. E. Gladstone.

Then, too, there are facts on the other side to be taken into consideration. The period intervening between the early persecutions of the Christian Church and the revolutions of later centuries was by no means so quiescent in its character as such an interpretation would imply. It witnessed the rise of Mahometanism—which brought with it certainly no Millennium for the Holy City—and the different crusades; to say nothing of the various feudal and barbarous wars, of which history has preserved so imperfect a record, but which have left behind them traces so frightfully suggestive. From what we do know we are fully justified in concluding that there were wars and rumours of wars, wrongs and sufferings of which the people were almost too degraded to keep a chronicle, but of which many indications are to be found. Some of the bloodiest pages in the Book of Time are to be found within the compass of these ten centuries. This, so far as Europe and Western Asia are concerned; and, for the rest, we know that by far the larger part of the world was as yet untouched by the light of Christianity. If all this time Satan, the great deceiver of the nations, was bound and in prison, he must have been able strangely to frustrate the purpose of his confinement, for never was darkness more gross, and never were what may be called emphatically *satanic* delusions more rife among men. Surely none would regret more keenly than Satan himself, so far as the interests of his kingdom were concerned, the termination of such a Millennium.

Then, in conclusion, we *want* a Millennium. The Bible wants it. The world wants it. Even if the theory of a past Millennium would satisfy the meaning of the terms employed in the passage in question (which, however, we do not believe), there are predictions respecting the kingdom of Christ, almost innumerable in the older Prophets, which certainly have not been fulfilled as yet, and which, when fulfilled, must needs imply something very much like what is commonly understood by the Millennium.

Nor, apart altogether from such predictions, is there anything unreasonable in the expectation. The greater part of the evils that afflict society, if they could be traced to their source, would be found to have their origin in *delusions* which only need dissolving in order for the evils to disappear. Take the state of Europe at the present moment. The resources of half the nations on the Continent, to say nothing of our

own country, strained almost to the breaking-point, not, if we may believe them, because any of them desire war, but simply in order to keep others from fighting. Surely this is one of the strangest delusions, almost universal as it is, with which the god of this world has ever deceived the nations. Suppose this empty war-bubble could only burst, what an immense relief would this one thing give to our world. The war expenditure of the world would suffice to feed all its poverty twice-told, and, if the millions now under arms could be restored to their proper industrial occupations, how the labour of a toiling world would be lightened. Under a wise political economy, the mere cessation of war would go far to bring about that condition of things under which none but the incorrigibly lazy need suffer want.

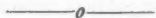
Then take the evils arising from drunkenness, the various social problems that are awakening so much earnest thought and endeavour in our own times, some of which we may well hope to see solved; to all of which the course of events, or say rather the Providence of God, may gradually supply a solution. It is enough to make one's heart beat high with hope to think how easily, if only man willed and God willed, the whole face of society, the whole aspect not only of the material but of the moral world that now is, might be changed in the course of a few years.

The Millennium is God's recompense for the labours, God's answer to the prayers, of His faithful servants in all ages. It is the great Harvest of the World, in which both sower and reaper shall rejoice together; and already, we sometimes venture to hope, the fields are whitening to that harvest. In such a harvest, in such a recompense, we all believe; but those who maintain the theory of a past Millennium suppose that time, or what we call time, will cease as soon as it attains its climax; that as soon as the world is won to Christ there is to be the end of all things. But that would be to leave the world without its Sabbath.

"Six thousand years of sorrow have well-nigh
Fulfilled their tardy and disastrous course
Upon a sinful world."

Six days, each of a thousand years (if our chronology be correct). There is something at least pleasant and beautiful in the thought, though it be but a fancy, that the week of time was prefigured in the week of creation—that just as that was followed by a Sabbath of rest, so, when the world's long week of toil is ended, the Sabbath of millennial rest shall dawn. It would seem sad if the flower of a perfected humanity were at last to ripen only to fall; if the result for which the whole creation has been groaning and travailing in pain together for so many weary years should, so far as earth and time are concerned, be snatched away as soon as attained. Surely a Millennium is wanted, if only to

exhibit to the universe something of what the possibilities of earth really are ; to show how nothing but human folly and wickedness have prevented the attainment of a blessed, though not an immortal life, under the present conditions of time and sense. We need a Millennium, not only to satisfy our human aspirations, but to vindicate the great course of Divine Providence, to silence and to satisfy for ever all who doubted, and worthily to complete the mighty work of time ; and, thank God, we can all do something to hasten its advent.



THE OTHER SIDE.

FULL many a life that triumphs here,
Glittering along its proud career,
Crown'd with the world's acclaim,
To eyes that see beyond the years,
A broken, shipwreck'd thing appears,
Sinking in endless shame.

And many a life that here seemed wreck'd,
Blasted with rancour and neglect,
Aimless, and shorn of fame,
But started on a race, whose goal
Beams higher far than planets roll,
And has not miss'd its aim.

Names that rang loud on glory's lips
Shall suffer terrible eclipse,
From Memory's text-book rent ;
When some which scorn had cover'd o'er,
Shine like the stars for evermore
In heaven's pure firmament.

So tares it with a winter's sun,
Whose race, low, cheerless, briefly run,
No sunset glories crown ;
Yet none the less, to other eyes,
He rounds his course in southern skies,
Pouring full summer down.

EUSTACE R. CONDER.

FREE INQUIRY.

WHAT is Free Inquiry?

That ancient society the Church has received the veneration of centuries and the confidence of many nations. It has claimed—and the world has acknowledged its claim—to be the official depository of Divine thought, the permanent organ of revelation, the authoritative medium of truth, the interpreter of God in the earth. For nearly two thousand years men have listened to and obeyed this august voice; the greatest geniuses and the greatest saints have bowed before her as before the very oracle of God. Well, free inquiry confers upon every man the right to look this venerable and awful authority in the face, to demand its credentials, to weigh them in the balance of reason and of history, and, if they should be found light, to search for truth elsewhere, regardless of the anathemas of the Eternal City.

There are certain venerable creeds in which the founders of our own Church—the Reformed Church of France—formulated their faith. It was under this flag that they fought in the days of peril, and succeeding generations gathered round the same standard. In the desert, among the mountains, and in the forests, whither the sharp wind of persecution had driven the faithful; on the battlefield, where heroic souls fought for liberty of conscience and for truth; over faggot-piles and slave-galleys, this flag floated, and it was not seldom stained with the blood of martyrs. The charter of our heroes, of our martyrs, of our fathers, is still to be found among the Bibles and the Psalm-books which their hands held, over which their tears flowed, round which they fought and died. And free inquiry is the right to confront these symbols of the faith of our fathers, these touching witnesses of their fidelity and sufferings; to examine them, to revise them, even to reject them, and to set up new symbols which shall be a more exact and more perfect expression of the truth.

We are strongly influenced by the atmosphere in which we live: we come into the world in a particular nation, bearing the impress of a special national character; in a particular century, distinguished by its peculiarities, its predilections, and its antipathies; among events which make their mark on all of us, and move men together in one direction or another. The spirit of our own times—the complex result of preceding centuries, of general circumstances, of personal choice—is a kind of collective and anonymous force which leads us all captive. When a whole generation rejects a doctrine and declares it obsolete, or, on the other hand, with eager enthusiasm accepts a system, it is difficult for an individual to separate himself from the mass, in order to offer

resistance ; and the difficulty is enhanced by the recollection, that since his earliest days he has been borne upon the waters of the stream that carries with it all his contemporaries. And free inquiry is the right to resist the spirit of the age that would form us to its own image ; it is the right to rebel, to hold for null and void the result of the work of the centuries that are passed, to oppose to the fatalism of history the freedom of individual judgment, to protest against a majority, to pronounce against public opinion ; it is, in fact, the right to stand alone, to differ from everyone about everything.

We are still more powerfully affected by the influences of our home. We were born into a family, and that in no mere physical sense ; for the faith of our fathers is in some sort transmitted with the blood of our fathers : there is a common stock, and this constitutes the original substance of our being, of our thought. To this indisputable inheritance is added the incalculable force of education, the irresistible ascendancy of the ever present example of those who first loved us and whom we first loved. From infancy our soul is surrounded with these mighty influences ; we grow up in an intellectual, moral, and religious atmosphere, whence we imbibe some of the elements, and not the least important, that fashion and sustain our nature. To live in communion of thought and faith with the father to whom we owe our life, with the mother who cherished us, is not this the first wish of our heart ? And to break this sacred communion, to war against what they love, to love and defend what they abjure, is to pluck out the right eye, to tear out the heart, to rebel against what is dearest and most sacred. And free inquiry is the right to break with the family traditions, to repudiate the intellectual inheritance of a whole race, to disown the lesson of noble lives, the right to judge even a father's creed, and, if it be found unstable, to reject it.

What more can I say ? Genius, that offspring of God, that diviner of truth, has its rights, its authority. Virtue and saintliness, too, have theirs, and that in a higher, because in a moral and religious province. And woe to that man who has never felt their blessed spell ! Free inquiry is the right to protest against the claims of genius and of virtue in the name of the individual reason and conscience ; it is the right to pronounce genius unintelligent, and virtue itself deluded.

In principle, free inquiry is the right of absolute independence in the pursuit of truth.

I say *in principle*, because it is doubtful whether this absolute right is ever fully exercised. It is impossible to free ourselves altogether from the various influences by which we are surrounded. Each man necessarily belongs, more or less, to his country, his race, his family, his church, and is likewise what his personal experience and his indi-

vidual temperament have made him. We received at birth a certain physical, intellectual, and moral temperament, which inevitably exercises a powerful influence in the formation of our creed, and, more or less, limits our independence. Spite of ourselves, spite of our lofty purposes, spite of the praiseworthy energy with which we endeavour to carry out these purposes, we are always to some extent dependent, and in some directions under the control of external circumstances. But if it is not in our power to avail ourselves of the right, we possess it, this right of absolute independence; for the diverse influences that surround and mould us have power over our souls only in fact, not by right—*de facto, non de jure*—and the soul is always free to contest the fact, and, if truth call us to the work, and give us the necessary energy, to destroy it.

I said *in principle*, for it is not clear as yet that it is always good to undermine the influences, external and internal, which may be, in God's hands, on the side of truth, and not of error. No man is complete as an individual; he is only complete when associated with the great human family. The individual whose life is isolated from the life of the race, learning everything for himself, knowing only what he has himself discovered or experienced, totally rejecting all the conclusions of his predecessors and contemporaries, is an impossibility; and were the isolation possible, the man would surely be the most puny, ignorant, and incapable of mortals. The savage, whom we can sometimes scarcely distinguish from the brute, would be far superior to such a man, thus wholly cut off from his fellows. Absolute isolation is equivalent to absolute impotence—to death. The indispensable condition of a rich and progressive life is society, solidarity; and perhaps I was wrong in saying just now, that the manifold influences of tradition and of race rested on no basis but that of fact; they surely have some authority, since to reject them absolutely, to reject them *a priori*, would be to doom oneself to impotence and error.

The child receives from its parents the food that sustains its life. When the child is become a man, in his turn the independent head of a household, he consults his own taste as to what he shall live upon. But is not his food composed of the selfsame elements, and does he not often take them in the same form as when he was under the paternal roof? This is often the position of a man with regard to his opinions. Brought up in the faith of his father, the child, now become a man, is not called upon to reject it absolutely; on the contrary, if he should find in this faith heavenly manna for his soul, he will retain it by deliberate choice; that which at first was but nature and instinct, will become, by the exercise of his reason and his will, spirit and liberty.

To assert that a man must rebel against all ancient and traditional

authority, that the supreme title to recognition and acceptance shall be novelty, while antiquity shall of necessity imply error, is to be under a prejudice which, though one of progress, is not less a prejudice, and is as unreasonable as an obstinate conservatism; it is to show no more discernment than those do who see in antiquity the unmistakable sign of truth, and in novelty the abhorred mark of falsehood; it is to fetter inquiry at starting, and to be determined by considerations alien from truth itself.

Now let us try to define what free inquiry really is: it is the right to search for truth, paying no regard to anything but truth itself.

But to define it thus, is to bring out all its dignity; it is to show that free inquiry is not only a right, but a duty.

Yes, a duty: such is our estimate of the dignity of free inquiry; for to us it is crowned with the supreme authority of conscience: it is not simply a right of which we may or may not avail ourselves; it is a duty which we must fulfil.

And this is exactly why we maintain the right. I should feel but a slight solicitude, a doubtful respect, for any right which was not the support of a duty. I could never put forth enthusiastic effort on behalf of such a right. Neither am I quite sure that rights of this kind exist. That which constitutes the value, the royalty of right, and I may add its very essence, is, that right is the condition of the accomplishment of duty. I ought to be a man; I have therefore the right to be all that a man should be. This is the origin and the foundation, the divine right of all true liberty. The moment it is demonstrated that a right, with whatsoever vehemence it is demanded, is not the guarantee of any duty, it is also proved that the pretended right is no right at all, and that it would be foolish and criminal to insist on it. A right is only duty rendered possible, duty guaranteed, duty on the defensive, if one may so speak: it is a protest against the obstacles which interfere with the discharge of duty.

But to apprehend the real meaning and positive import of a right, one must penetrate through it to the duty behind, which is the true substance and, if I may so say, the very right of the right. What is, then, the duty which warrants the right of free inquiry? It is the duty of bringing oneself into direct and immediate contact with truth; it is the duty of living by truth. Man is made for truth. Truth is the supreme end of his faculties. It is therefore necessary that his faculties should discern and appropriate it. To believe in truth in consideration of anything else than the truth, is to believe in something different from the truth, it is to live by something that is not truth.

Of course truth has media and organs by which she imparts, maintains, and propagates the knowledge of herself; but the mind is

convinced by truth alone, for it is she who gives authority to her media, not they to her. We accept them on her testimony, at her request; but, with or without them, the desire of our soul is to be brought into living relation with truth herself.

Thus we proclaim with no hesitating voice the right of free inquiry. We tolerate no restriction; the right is essentially unlimited and absolute.

This right is acknowledged in the province of science, and no one dreams of contesting it. All facts, all theories are subjected to this ever repeated test. It is impossible to say how many inveterate prejudices are thereby dissipated, and, at the same time, how many new prejudices are originated; how many old hypotheses, after long reigning supreme in the schools, are dethroned, never to resume their authority, and how many new hypotheses appear, develop, gain strength, and attain universal acceptance, in their turn to fall and to make way for others. But in the midst of this permanent agitation, this apparent confusion, the field of knowledge continually receives insensible or striking accessions: laws are discovered and formulated; men catch glimpses of the unity of natural forces, and their hearts leap with wonder and joy. In this way progress is effected daily, by the daily exercise of free inquiry.

And we want this same right of free inquiry exercised in theology, which is the science of religion. No one asks that the criticism applied to the Scriptures should be less free than that applied to any other ancient book. We desire that exegesis and dogmatic theology should be set free from ecclesiastical authority, and from authority of every other kind. No human tribunal or tradition, however venerable, can be permitted to determine the decision, or even powerfully to influence the decision, in these questions of science. To truth, be it old or new, to truth alone our homage is due.

While we demand freedom of inquiry we are not ignorant of its perils. The vast ocean of human opinion has its breakers and its tempests, and the wrecks have not been few. There are strong winds, and they are not always favourable. Many a frail bark has been buried beneath these troubled waters. Others have been driven towards lands, known or unknown, where darkness reigns, and ice, and death. The father who must send his boy out into the world trembles at the thought of the temptations that await him; he longs to keep him in his own home to shelter yet a little longer the inexperienced child, and in the peace and purity of family life to save him from the dangers and defilements of the world. But stern duty calls. The child must become a man, if he is to take his place in the world and to do his work manfully. He goes forth followed by his father's fears and his mother's prayers. And how much more will the Christian believer regard with dread the tremendous perils that threaten all who are launched on the sea of human

opinions. Not to fear, not to tremble, a man must have no love for souls; he cannot know the everlasting blessedness of the truth; nor the supreme misery of the man who misses it; he must believe in human infallibility; he must disregard the limits of human reason with its tendency to error, and suffer himself to be deluded by a proud science which pretends to infallibility; he must ignore the instinct, the tendency of the heart towards doctrines which impose no self-sacrifice, and the powerful influence of example and of the world. It is vain to shut our eyes to the rocks, and to boast of the privileges of liberty without pointing out the attendant perils. I fear we do not sufficiently recognise the serious risk we run when we differ from and contradict certain human opinions, and we are apt to forget in our studies that a spirit of holy fear and prayer is needful.

I am not surprised that the fears expressed by men of faith on the subject of independent science, are often mistaken for condemnation. Yet these fears, which are perfectly natural and legitimate, do not prevent the same men from proclaiming the right of free inquiry, and for them to do it is perhaps specially meritorious. We ought to give them credit for it. If I am living under the open sky there is neither danger nor courage in turning up the ground on every side. If there be nothing to lose there is no courage in risking all. But if I am living in a noble house sufficient for all my wants, and giving shelter to all my family, and I consent that its foundation should be perpetually undermined and examined, at the risk of seeing them completely destroyed, I carry my respect for free inquiry very far indeed. Still we must acknowledge that the teaching of history should reassure all believers as to the ultimate result of the boldest and most hostile investigation.

What is the result of that experiment which has been incessantly repeated ever since Christianity was given to man? Has not the Gospel come forth, from apparent defeat, stronger and more glorious than ever? Free inquiry has sometimes seemed to put it in great peril; there have been times when it seemed that all was lost; a whole generation applauded the sarcasms of Voltaire; the hostile arguments appeared decisive; unbelief was general, and, as men supposed, faith could never return. You know what followed. That sceptical and scoffing century closed with a great religious awakening, of which we still feel the happy effects. You remember the famous school of Tübingen. How formidable its power! What learning it had, and what genius! What wealth and originality! What confidence, and what triumphs! Free inquiry has seldom so sorely menaced the faith. And now we behold the fall of this formidable school, nay more, we stand over its grave. From this point of view the history of St. John's Gospel is singularly instructive. Free inquiry first cast doubt on its

authenticity, and it is now by means of independent scientific research that, bit by bit, the proof of its authenticity is being reconstructed, and before long the authority of the fourth Gospel will rest on a firmer foundation than it did when it was supported by the tradition and faith of the Church.

It is liberty, and liberty alone, by which the evils resulting from liberty can be repaired.

Yes, faith herself demands free and independent inquiry. Faith is conscious of the need of examining her own foundations, testing her own stability. Faith is constantly endeavouring to understand divine truth more perfectly, and to grasp it more firmly. Faith, then, would create free research, and originate independent inquiry, even were they not imposed upon her as a means of self-defence.* CHARLES BOIS.

INFERIOR PREACHERS.

We commend to those congregations which complain of the poor preaching to which they are obliged to listen, the following wholesome words from the *Western Christian Advocate* (American.)—ED.

NOT infrequently complaints are made that the pulpit has lost much of its former power, and that preaching does not produce as great results in these days as in those of the fathers. Without stopping to discuss the correctness of these allegations, we desire to call attention to some causes now in operation which tend, and which are sufficient if unchecked, to produce the state of things alleged and complained of.

It must be quite evident to careful observers that the Church and the public are at present making excessive demands upon the physical and mental energies of the ministry, and upon the time which should justly be devoted to preparation for the pulpit. It seems generally to be overlooked that a minister's energies can be overtaxed, or that more can be required of him than he can possibly perform, and perform well. He is supposed to be at liberty for fresh engagements, and additional burdens at all times, on every day in the week, except at regular preaching-hours on Sunday. People harass him with a multitude of matters which they should manage entirely themselves; expect him to attend every social gathering, make pastoral calls and visits of great length and frequency; to be an active member of every committee; to look after every interest of the Church, spiritual and temporal; to be on hand generally for work

* Translated, by permission, from a very striking and interesting volume, *Evangile et Liberté*, by Professor Bois, of Montauban.

of all kinds, and for all emergencies ; and, in short, to be so self-tasking, so laborious, and so efficient in the discharge of all his multifarious tasks, as to supersede the necessity for much labour, or thought, or sacrifice of time, on the part of others, in order to secure the prosperity of the Church. It is no uncommon occurrence for people to say that a minister has little to do, and that his time is of little value ; consequently they are disposed to press him into services of almost every kind, and at the same time to excuse themselves from the duties and burdens which justly belong to them.

If the pastor is required to visit almost continuously, to be present at every social circle, to preside at all meetings of official bodies and of committees, to be foremost in every benevolent as well as every religious movement, to entertain every travelling agent, to be always ready to receive calls of any length and frequency from members of the Church who have a superfluity of leisure at command, or are disposed to gossip ; if he is allowed usually to command neither his mornings, afternoons, nor evenings, for uninterrupted study and preparation for the pulpit—we cannot reasonably expect him to be anything but an inferior preacher ; we must expect his pulpit to lose its power, and his sermons to be contemptible. He cannot be otherwise. He who attempts to do everything, will fail in everything—nothing will be done as it should be.

While we can by no word of ours excuse those who neglect their pastoral duties, we wish every minister of the Gospel, and every Church member as well, to realise the importance of diligent and full preparation for the pulpit. The commission of Christ to His apostles was to preach. This is the great instrumentality which God has ordained for the salvation of men. "When the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Whether it is done in private or in public, by the way-side, in the family circle, or the pulpit, it is preaching that is to promulgate the Gospel and save men. No more difficult task is ever undertaken by men than that of becoming a successful preacher. Reading, study, meditation, and prayer from day to day, and year to year will be required to accomplish this undertaking. Neglect of these will render valueless the rarest gifts, and destroy the fairest reputation. It is not study during the first years of one's ministry alone that is required, but earnest, faithful application to books, to writing, and to meditation, as well as prayer, during some allotted portion of each day as long as he continues a minister of Christ, and an expounder to the people of the Gospel of salvation.

No man ought to consent to be an inferior preacher. Inferior preachers are not the sort which the age demands. We live in peculiar times ; in an age of inquiry and scepticism. The spirit of investigation and criticism is well-nigh universal. Men demand knowledge in those who

attempt to instruct them, and a reason for what they are asked to believe. Knowledge must supplement, must be superadded to, piety and good sense, that a minister may have the qualifications essential to his success. To have less than these is to insure inferiority; for the Church to demand less than these, is to perpetrate a deplorable folly and to invite defeat. But to have a ministry possessing all these, is to have one that is powerful and efficient—thoroughly furnished unto every good word and work; to have one that, like Paul, is able to stand for the defence of the Gospel, to repel error, and vindicate the truth; one able rightly to divide the Word of truth, and press home its claims upon the understanding and the conscience. It is for the Church to decide whether it will have such a ministry or not. If they wish for such, let them demand it. Let them not send up to the conferences, with their recommendation, men of feeble powers and deficient in education. And let them afterward not demand too much of them, nor burden them with duties transferred from their own shoulders. Let them also furnish them ample time for study. Then may they justly require of them, both by faithfulness and ability, to honour and adorn their sacred calling.

ECCLESIASTICAL SKETCHES.

VII.—THE BISHOP OF LONDON.

THE Bishop of London ought to be one of the leading men of the Establishment. As its official representative in the metropolis, as the head of the most important and rapidly increasing diocese in the kingdom, as, up till the passing of the Judicature Act, one of the prelates entitled to a seat on the Judicial Committee, his position is only second to that of the Primate himself, and as he is somewhat more free to act than one burdened with the responsibility which rests on his Grace of Canterbury, he has the opportunity of rendering the Church even more efficient service. What a prelate, presiding over a metropolitan see, can accomplish by virtue of distinguished ability and untiring energy, may be seen in the case of Dr. Manning. It may be said, and not without truth, that he is rather too anxious to keep himself before the eye of the public, too eager to make his voice heard on any or every question that may arise, altogether too self-assertive and presumptuous; but it is not the less certain that the very pertinacity with which he presses his claims, and the eagerness with which he rushes to the front in every great public movement, have told to the advantage of his Church. He knows that he has to contend against a storm of unpopularity, and he resolves fearlessly to breast it; it is his duty to insist on obnoxious pretensions and to hold up the

errors most repulsive to the English mind as established truth, and he endeavours to compensate for the disadvantages of his position by the confidence with which he propounds views which he knows that the world in which he moves and to which he addresses himself regards as self-evident absurdities, and the constancy with which, in season and out of season, he seeks to disseminate them. To refined and thoughtful minds there seems to be a restlessness which is sadly lacking in dignity, and an apparent love of prominence which is essentially vulgar in some of his proceedings; but we can hardly doubt that he has calculated the effect of his own actions, and, as his aim is simply to advance the interests of his Church, he does not trouble himself as to the impression which a line of conduct that he considers necessary to this end may produce upon the more cultured class. His policy has been so far successful that it has secured him a position and influence far beyond what a Romish archbishop could twenty, or even ten years ago, have expected to obtain. He is found at most public gatherings, whether of a literary or philanthropic character, and the place which he quietly assumed is beginning to be accorded to him. In short, he is a power working, and working with great ability, at the centre of action, on behalf of Rome, and a power which, if the Established Church is to maintain her ground, needs to be counteracted by the presence of a prelate as strong as himself, one with purpose as single, with principles as clearly defined, and with an equal capacity for understanding the signs of the times and dealing with them.

While the Bishop of London is the man to whom we naturally look for the discharge of this duty, the peculiar circumstances of his diocese render it additionally important that he should be able to guide and rule with wisdom and firmness. It is bad enough to have to encounter so able and subtle a rival representing the Romish Church, but it is even worse to deal with his own clergy, who, in his cathedral, and in not a few churches, are labouring to extend anti-Protestant ideas, and doing the work of Rome more effectively even than Archbishop Manning's priests. The Ritualists have a profound and, as it appears to us, a true belief in the importance of securing influence in a metropolis, and guided by the same principles which have made the "S. P. G." so persistent in its endeavours to place a Bishop in the capital of Madagascar, they have concentrated much of their force at London. We have, indeed, some eminent leaders of the party, such as Archdeacon Denison and Mr. Bennett, in the country, while Dr. Pusey, Canon Bright, and some fellow-labourers, seek to uphold its influence at the University which was the *fons et origo mali*; but London is the true centre of the movement, and it is there it requires to be vigorously and effectively met. Mr. Mackonochie's

extravagances would hardly have attracted so much attention, or assumed so much importance, if they had been carried on in the parish church of Frome; or, at least, if it had only been in a comparatively obscure place of that kind that they had been attempted, they might have been treated as individual eccentricities. Indeed, Mr. Bennett ostentatiously avows that in his service there are all the most obnoxious features of the St. Alban's ritual; with him, at all events, there is no attempt either to conceal the facts or to avoid their significance. "I," he says, in language which seems as if intended to challenge prosecution, "am one of those who burn lighted candles at the altar in the daytime; who use incense at the Holy sacrifice; who use the eucharistic vestments; who elevate the blessed Sacrament; who myself adore, and teach the people to adore, Christ present in the Sacrament, under the form of bread and wine, believing that under their veil is the sacred Body and Blood of my Lord and Saviour Jesus Christ." Yet Mr. Bennett was spared, while Mr. Mackonochie was prosecuted; and when action was taken against him, it was not for the ceremonies which he practised in his distant country church, but for the doctrine which he taught, and even as to this, the offence charged was its publication in the diocese of London, not its enforcement in his own pulpit. This alone is sufficient, even if proof had been necessary, to show how highly both parties estimate the attainment of a strong position in London. Possibly some of the Ritualist innovations may have been first introduced in some humble country parish; but it is not till they have established themselves in the metropolis that they can be regarded as having won a place in the Establishment. It is in London, of course, that the literary representatives of the school, men like Dr. Littledale, Dr. Lee, Mr. Orby Shipley, and others, who are serving it with great ability, if with a zeal which, in its fervour, often transgresses the bounds alike of prudence and charity, congregate, and seek to extend its power, not only by means of their publications like the *Church Times* and the *Church Herald* (which, however, are likely rather to hinder than to promote its cause in the eyes of all intelligent men), but by what is much more likely to be successful, their social position. It is there, too, that the most celebrated churches of the school are found, and neither cost nor labour is spared to make their service imposing and attractive both to the citizens and the provincial visitors. What is done in the great city, of course, attracts attention all over the country, and a victory won there exercises a national influence. It is possible, no doubt, to affect the centre from the extremities; but this is always a long and difficult process, and the Ritualists have shown themselves good strategists in striking first strongly and decisively at the centre.

These remarks may seem to partake rather of the nature of a digres-

sion ; but they are not really so, for the truth is that in the state of things we have described, the Ritualistic struggle must of necessity occupy a considerable share of the attention of the Bishop of London, and a power to deal wisely with it is one of the most necessary qualifications for the office. Looking at it from the standpoint of a friend of the Establishment, we should say that he ought to be a man of commanding intellect and resolute will, with distinct convictions, and yet without pronounced party sympathies, whose high abilities and eminent services to the Church were sufficient to secure for him general submission, and who was so far removed above all suspicion of impartiality, that his assertion of Episcopal authority would command respect even from the party on whom it might press most severely. A strong and fearless Protestant, like the Bishop of Durham, would better satisfy the Evangelicals, and would probably do more to advance the interests of true religion ; but if the Establishment is to be preserved, it is desirable to have a man of broader views and more statesmanlike spirit, who knows how to temper firmness with conciliation, and yet can so act as not to allow his concessions to be attributed to hesitation or weakness.

The most fervid admirer of Dr. Jackson would hardly pretend that he answers to this ideal. He is very far from being a violent partisan ; indeed, he may fairly be classed among the division which Dr. Little-dale would describe as neutrals, but to which we have ventured to give the designation of the "correct church," and even in the advocacy of its views he has shown a moderation which is almost judicial, and which might have been judicious if he had lived in more quiet times, or filled a less responsible position. At present, however, the Establishment does not want a prelate, especially in the see of London, who, clothed in all the calm and great dignity of the Episcopate, will, in measured accents, bid the surging waves of Ritualism observe the line which the Anglican Church, acting on the authority of the first four Councils, has laid down and marked out by Articles and Rubrics. It needs, rather, one who understands the difficulties of the situation, and is prepared to grapple with them ; who sees where and how a strong breakwater may be erected, and shows himself possessed of sufficient skill to construct it ; or who, if he cannot succeed in an attempt which would be confessedly difficult, at least secures respect by the ability and energy which deserve, if they cannot command, success.

Dr. Jackson may sigh over the evil fate which has cast his lot at such a juncture. He is pre-eminently a man of peace, and it is painful that he should be in a perpetual broil. *Non quia movere* might well be his motto, and by a strange irony of fortune, he, the meek and dignified prelate, who desires nothing better than to be allowed to exercise his power in that gentle and accommodating spirit which would be severe to

none but those whose own dangerous and fanatical love of extremes threatens to undermine the foundations of rightful authority, and imperils the very security of the Establishment, is assailed on every side, and kept in a state of chronic agitation and disquiet. But may not the devoted sons of the Church, who believe that she is meant to be a power for the maintenance of the truth, complain with more reason on their side, that so responsible an office should be held by one who, with all respect be it spoken, has given so little proof of his competency for the right employment of the great influence it places in his hands? A strong bishop of London, at the present time, might have done something towards lengthening the life of the Establishment, by showing that it did in some way or other fulfil its own ideal, either that it had a distinct creed to maintain, and knew how to maintain it, or that it had a basis so broad that it must include all diversities of opinion, and that the duty of its different schools of thought, therefore, was simply to dwell at peace with one another. Either of these courses would have its own peculiar difficulties, but consistency in an earnest endeavour to maintain either theory, especially if it was animated by a prudent and forbearing spirit, would have been an element of power. But Dr. Jackson has pursued neither the one nor the other. If his policy has been tolerant, it has not been as the result of any desire to make the Church comprehensive, but rather from the want of spirit and power to give effect to his own views. We do not accuse him of actual sympathy with Ritualism, we would go even further, and say that he would be rejoiced to suppress those excesses by which it shocks the Protestant feelings of the nation, and creates a scandal whose ultimate consequences it is impossible to predict. But he has not the force necessary to interpose an effectual resistance to its aggressions, and his mode of encountering it only serves to foster that spirit of lawlessness in which it is ever making fresh encroachments. His professed rule is mere anarchy, by which a party who are nothing, if not strong-willed, do not fail to profit. Some bishops impress us by their recklessness, others by their strong party zeal, and others, again, by their absolute devotion to the Establishment and the worldly wisdom with which they seek to uphold and extend its power. The Bishop of London gives us only the sense of feebleness. We believe that he is a sincere and conscientious man, of good intentions and of high principles, who is anxious to do right and distressed at seeing so much around him going wrong, but who is simply unable to rise to the greatness of the occasion. If only Ritualists would not be so imprudent, and Evangelicals so suspicious; if hot-headed incumbents would not provoke the anger of their parishioners by novelties too startling, or if churchwardens would not be so pertinacious in their opposition; if both parties would only remember that the Church to

which they belong has always sought to preserve the golden mean, and as her loyal children would seek to do the same; and if Nonconformists would keep their proper place, and thankfully accept the toleration they enjoy without indulging in rash and often unjustifiable criticism upon the Establishment, and still more, without seeking to overthrow it; if, in short, the restless fever of this age could be kept in check, and things be allowed to remain as they are at present;—how happy would our good prelate be, and how gracefully would he adorn a society which thus appreciated the blessings of repose. But, unhappily for him, this is just what men will not do. The world will move, men will put institutions, however venerable, upon their trial anew, and demand that they justify themselves by their works; strong believers in great principles will press them to their results, and laugh to scorn the petty compromises by which it is sought to stay their progress. Ritualists will innovate, and Evangelicals will resist, and Nonconformists will point to their dissensions as proofs of the failure of the Establishment, and a bishop, who has no power to keep these several elements in check, will prophesy to them all in vain, and is in no little danger of exposing both himself and his office to contempt.

We have sometimes wondered what could have led Mr. Disraeli—who, to do him justice, showed no little practical wisdom in his ecclesiastical appointments—to elevate Dr. Jackson, then Bishop of Lincoln, to the see of London. Perhaps he felt that as the promotion of Dr. Tait to the Primacy had naturally annoyed some of his supporters, it was necessary to satisfy them by putting in his place a man of sound Conservative instincts and High Church tendencies. The then Bishop of Oxford was not available at the time, even if it would not have been too daring a step for a minister who needed the support of all sections, to appoint a man so deeply committed to one. So the choice fell upon Dr. Jackson, who was filling the see of Lincoln with fair credit, though certainly his administration had given no indication of the qualities demanded by the higher position to which he was called. He had not attained any distinction either as a preacher or scholar. He had published a small volume of sermons on "The Sinfulness of Little Sins" which was extremely sensible and practical, and in virtue of these plain and homely, but most valuable qualities, had obtained a certain reputation. He had managed the affairs of his diocese with discretion, and might probably have continued to do so to the general satisfaction of his clergy, if it had not been thought desirable to transfer him to a position where decision and strength were at least as requisite as prudence and moderation. No doubt even in his more obscure position it was possible for him to do more, but his peaceful character would probably have kept him from active mischief; his only fault is that in the more exalted

one he is not capable of rendering the service that is demanded. He would never as Bishop of Lincoln have goaded the Wesleyans of the country into angry opposition to the Establishment; but the negative virtue, which is extremely valuable in the head of the country diocese, is a very small matter in London, where not to do good is to do harm.

But what, it may be asked, and not without a show of reason, is a bishop to do? He is often called upon for a vigorous exertion of his power, but no sooner does he attempt it than there is an immediate outcry against his arrogance and presumption, and even if he resolved to face this, it is not so clear what it is in his power to accomplish. He can only act in accordance with the law; and legal proceedings, especially in the Ecclesiastical Courts, are always costly and often disappointing in their results. Indeed, after the decision in the Bennett case, which declared a doctrine heresy and yet gave full liberty to the clergy to preach it, provided they would hide it, even though the veil was so thin as to be all but transparent, there is little encouragement even for the most resolute bishop to attempt the vindication of orthodoxy by means of legal prosecutions, and what he is able to accomplish by his own power is certainly not much. Yet while there is a show of truth in these attempts to excuse the bishops, it is instinctively felt that they do not express the whole truth and that their lordships are not so utterly helpless as their apologists would represent them or as they sometimes represent themselves. Who does not feel that if the bishops had acted firmly against Ritualism, the evil could never have attained its present proportions? Their moral influence, strongly exerted, would have told for much, and there are innumerable ways in which their official power might have been employed, and in which it could not have been wholly ineffectual. But too many of them have graduated in the school of Mr. Facing-both-ways, and, by their hesitation and uncertainty, have succeeded in displeasing everybody, and discrediting themselves and the institution for whose safety they are so anxious. Certainly if the bishops can do nothing for the Church in such a crisis as this, the question will soon come to be asked, and asked with great justice, why should bishops exist at all. Leaders whom none will follow, overseers whose supervision has become a nullity, rulers whose sceptre has fallen from their nerveless grasp, had better cease to wear the symbols and bear the name of a mock sovereignty.

Is not this the thought forced upon us by the contemplation of some of the Bishop of London's actions, or to put it more correctly, by his failure to act? Take the case of the two Canons of St. Paul's, which has always appeared to us one of the most discreditable incidents of the Ritualist controversy. The highest Ecclesiastical Court

in the kingdom had distinctly laid down the law as regards the position of the priest during the consecration of the elements at the Lord's Supper, and that which the Court prohibited, Canons Liddon and Gregory announced their intention to do. They were resolved, as their friends told us, to obey God rather than man, a very noble and heroic resolve if there had not been such an obvious desire at the same time to see how far man, in the form of the State, would allow them to retain their loyalty to God, without depriving them of the advantages which by his favour they enjoy. If they are so zealous for the honour of God, and especially for His honour in the "Blessed Sacrament," we cannot understand how they can continue in a Church which, through its highest Court, has absolutely denied the grace which they assert is in that Sacrament. But that is a matter for their own consciences, and of these we have no desire to constitute ourselves judges. We note only with surprise the peculiarity of conscience which will not allow of a concession so small as a change of position at the Sacrament, but will permit a man to continue in a Church which contemptuously sets aside all that he thinks most precious in that Sacrament itself. This, however, was the loyalty to conscience which the two Canons thought it necessary to preserve, and they therefore not only resolved to disobey the law, but wrote to their diocesan to intimate their resolution. The Bishop, it must be remembered, was not only their ecclesiastical superior, but he was himself a member of the Court by which the decree had been pronounced, and yet in this fearless tone they defied his authority, and unfurled the flag of revolt in the face of the whole Church and nation. It was easy to see that the process was as safe as it seemed to be daring. No doubt there was a certain penalty for disobeying the law, but the question was, how was it to be enforced, especially when the two Canons had we know not how many hundreds or thousands of clergy at their back. Even a powerful and determined bishop would not have found it a very simple thing to assert the rights of law against so formidable a conspiracy, and might have been excused if he had hesitated before he entered on a struggle sure to be long and difficult. But the Bishop of London does not seem ever to have contemplated any action at all. He must have been either more or less than man if he had not been ruffled by the challenge (for it amounted to nothing less) of the two Canons; but we cannot fancy that any idea of accepting it ever suggested itself to him. It may be that he had too much sympathy with their views to regard their resolve with any strong condemnation; but, at all events, he was not prepared to involve himself in the vexation, anxiety, and expense which must result from any attempt to maintain the decision of the Court. Rebellion has therefore triumphed; the clergy have been able to assert their

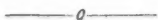
freedom from the law; and the Bishop of London is, to a very large extent, responsible for an issue which ultimately must be injurious both to the Church and the State, and do more to sever their connection than much labour of the Liberation Society.

A still more recent example of the Bishop's mode of treating difficulties is seen in his reply to the memorialists relative to the Confessional: a reply which seems to have roused even some churchwardens to frenzy, and among other things provoked Lord Shaftesbury to some utterances against both the Bishops and the Establishment. We certainly are not surprised at this result, for anything more weak, more shuffling, more incommensurate with the gravity of the occasion, both in its general tone and practical suggestions, than the whole document, it has rarely been our fortune to meet. Of course the Bishop does not attempt to justify "sacramental" or "habitual" confession, and endeavours to show that it is contrary to the teachings of his Church; but, as others of his brethren have done he neutralises the force of all these adverse statements by the concessions he makes and the general conclusions he reaches. The world has supposed that there were a number of priests anxious to restore the Sacrament of Penance. They have, at all events, written and preached in its support; they have provided facilities in their churches for the practice of confession; and if they have not made it obligatory as a condition of admission to the Lord's Table, it has been because the law would not tolerate such an assumption of priestly power, not because there was any shrinking on their part from its assertion and enforcement. But the Bishop has discovered that it is with the laity, not the clergy, that the responsibility for the extension of this most mischievous piece of sacerdotalism rests. "The clergy are as often at least urged on by their congregations as the congregations are led by them. There would be few confessions if there were not many ready to confess." Quite true. "Like people, like priest," is the older form of the proverb, and it is as true as "Like priest, like people." Still it is a remarkable fact that this desire for confession should have so suddenly developed itself in this Protestant nation. Hitherto there has been no practice of the Romish Church more universally regarded with suspicion and aversion; it is, at least, singular if, without evident cause, the temper and tendencies of a considerable portion of the people should suddenly have undergone this radical change, and that without any cause they should have begun to desire that which up to this time they have held in utter detestation. If there is a desire for confession it certainly has not been of spontaneous growth, but has been the fruit of seed long and carefully sown by the class of men who now ask permission to gather that which they have sown as legalised confes-

sors. But, after all that they have done, we repudiate altogether the idea that there has been such a change in public opinion as the Bishop would have us believe; and if it were so, we could not accept the suggestion that the rulers of the Church have nothing to do but acquiesce in the result to which it points.

We could understand the view which his Lordship propounds of the position and duties of the laity if it had come from a Nonconformist, or even from a layman of independent spirit in the Church herself; but as coming from a bishop it is simply astounding. It might have been intended as a covert sarcasm both upon his office and upon the system of which it is a part. "Laymen may do much to discourage auricular confession by not sending their children to schools, however good the education in which it is practised, and by not sending them to churches, however beautiful the service, in which it is taught." But the schools thus condemned are distinguished by their fervid loyalty to the Church, and are recommended by some of his lordship's colleagues on this very account, and of the churches from which laymen are to abstain, many are in his own diocese, and their clergy hold his license and are under his episcopal control. To what a condition has this boasted Church been reduced, and what amount of respect is it likely to command when one of its prelates tells his laity that the one way of arresting the growth of a great spiritual evil is to abstain from certain places of worship connected with it, however beautiful the service in them! Dissenters have often been reproached because of their claiming the right to choose their own teachers; but here is a bishop positively enjoining his people to do the same, and telling them that it is to their wise discrimination between contending schools the Church must trust for her safety. The question, however, which suggests itself is, What is to be the function of the bishops? Are they simply to speak comfortable words to soothe the feelings and repress the violence of too eager and excited partisans, to hold the rival sections in check, and yet to keep them in such good temper as to prevent such a secession of either from the Church as might bring about the downfall of the institution? The Bishop says, indeed (and under the circumstances perhaps we ought to feel grateful for even so much), that "it is incumbent on all ministers of the Church, whether bishops or parochial clergy, to oppose the growth of this erroneous doctrine and practice;" but he reduces even the force of this by adding, with that fatal disposition to qualify everything which is the weakness of the school to which he belongs, "not so much perhaps by preaching controversially against confession,—a procedure which rarely convinces any but those already convinced,—but by inculcating plainly, frequently, and patiently—backed, as they will be, by the whole weight of Scripture authority—the solemn

obligation and privilege of each one's personal responsibility to God: the duty laid upon each of training his own conscience; the precious liberty which belongs to all God's adopted children, even though unworthy to be called His sons, of confessing all their sins to their Heavenly Father, through Christ, without the intervention of a human confessor, and of receiving from Him, for Christ's sake, full and free remission, whether it be or be not declared by a 'human confessor.' " But where is the Ritualist who would not accept all this? His error is, that he adds to it a great deal more which is of pure sacerdotal invention, and when the Bishop discourages controversial preaching, he in effect bids his clergy leave him unopposed in the carrying out of his own plans. It is thus that we have sometimes heard men, who ought to know better, talk about meeting Ritualism by the simple preaching of the Gospel, forgetting that its teachers also preach Christ, but add doctrines of their own, by which the Cross is made of none effect, and that it is imperatively necessary that their error be distinctly pointed out. We are bound to add, however, that it is better it should not be done at all than done in the style of the Bishop's teaching. In short, weakness like his serves the purposes of error almost as well as more direct countenance, and the conscientiousness of the Bishop's motives, the high tone of his personal piety, and the excellence of his general administration, are, after all, but poor compensation for the lack of that force and decision which are necessary for a bishop who would rightly discharge his duty in such times as the present.



THE CONGREGATIONAL UNION AT IPSWICH.

THE visit of the Union to a town which cannot be regarded a stronghold of Congregationalism, and where the Churches, though earnest and devoted, must find some difficulty in entertaining so large a body, must of necessity be somewhat of an experiment; but if there were any apprehensions on this score in relation to the Ipswich meetings, they have been fully dissipated by the event. The attendance was numerous, though many familiar faces were missing, some important districts being almost unrepresented. The attention and kindness of the hosts of the Union was generous and unwearied, the arrangements for the proceedings were in every way admirable, and the discussions in the Assembly itse were spirited, lively, and suggestive, and the public meetings crowded and enthusiastic. Altogether the meeting was a success. There have, of course, been more numerous gatherings—for Ipswich is not a central place, and

the difficulty of reaching it undoubtedly prevented the attendance of many—and there have been some in which there was more of remarkable incident ; but we question whether there has been one of a more practical and business-like character, which has dealt with questions of more importance to the general interests of our Churches, or which left a more widely diffused and more happy influence on the district in which it was held. The most devout believer in old times and old manners can hardly deny that there has been, of recent years, a marked improvement in the spirit and general character of these assemblies, less of official routine and more elasticity and feeling, less of conventionalism and more of life and reality ; and in these points, the meeting at Ipswich has been in advance of all its predecessors. Certainly every member of the Union, however unknown, who had anything to say on the different subjects which were discussed, had abundant opportunity for saying it ; and if there was ground of complaint at all, it was that the liberty was sometimes abused and the time of the Assembly wasted by speeches which had better never have been made, and by nibbling amendments, often on mere points of verbiage, which ought never to have been proposed. It would be well if all could remember that not only is time wasted, where time is precious, by every five minutes spent in this way, but a new hindrance is interposed in the way of those more retiring brethren, whose voice the Assembly seldom hears, but who are well able to contribute something valuable to its deliberations.

The Chairman won fresh laurels alike by his thoughtful, discriminating, and timely address, and by the singular tact with which he presided over the business of the Assembly. His task, indeed, was an easy one when compared with that of the President of the Church Congress. There were no rebellious spirits to be held in check, no strongly discordant elements requiring to be harmonised, no delicate subjects which it was necessary to shun lest they should excite a tempest which it would be impossible to quell. He had, as he pleasantly told the guests at the Mayor's breakfast, received a present of a stick which had belonged to a distinguished ancestor of his, but he had no occasion to brandish it before angry disputants, after the fashion of Archdeacon Denison. His difficulties were of a much milder type, if indeed the slight hindrances and delays arising out of the eagerness of one or two who were possessed with a spirit of minute verbal criticism, to introduce trivial amendments into resolutions prepared with great care, can be regarded as difficulties at all. Such as they were, however, they served to exhibit both the Chairman's patience, in bearing as long as it was wise to suffer, and his skill in ending the discussion when more forbearance might have been mischievous. Those who were present will not easily forget the significant smile with which, turning to a gentleman who had just moved

another in a series of amendments, he observed, amid the approving cheers and laughter of the Assembly, "I do not think it adds anything to the sense of the resolution." The power of repression is an invaluable quality in the chairman of an assembly, if he knows how to exercise it wisely, as Mr. Conder certainly does. We heard it said at Ipswich, that the chair of the Union seems to have the happy effect of calling out all that is best in a man, and in fact of developing qualities which his brethren never supposed him to possess, and of whose full strength he himself may hardly have been conscious. To some extent this is true of Mr. Conder. Those who knew him intimately knew that he had not only high culture, grace, and refinement, but also a rich fund of quiet humour and great practical and administrative tact, but on others less intimately acquainted with him, the discovery of these qualities came as a surprise, and on that account produced all the greater impression.

The opening address was as able as it was timely—the production of a mind which, in gaining the calmness and experience of mature age, has not lost the freshness and vigour of youth. It sought to reconcile the two opposite theological tendencies of the times—and, indeed, we might say of all times—not by endeavouring to find some convenient *via media*, but by wisely recognising the value of each. In rendering proper homage to the past, and seeking to preserve the good it has transmitted to us, he admitted the evil which had been associated with it, and the advantage which has accrued from the overthrow of much that it constructed, and would most jealously have preserved. The enemies of the old theological system, and especially of Calvinism, may well be content with the admission that the old Calvinism, though "an iron ring of logic which the hammer has not yet been forged that can break," has been "burst asunder by the expansive force of love," and that the result has been to extend intellectual and spiritual freedom, to check the spirit of controversy, to change the Bible from a "book of texts" into a text-book, to be more carefully and fully studied and more intelligently used, and to give an entirely new character to our mode of presenting the Person and work of our Lord. In short, we have got a more real, more human, more practical view of religion from what Mr. Conder describes as the "decay of theology." So much he concedes to the lovers of the new; but he does not therefore agree in the wild and irrational cry for the sweeping away of dogma and system altogether. The sentiment by which it is prompted, is, wherever it prevails, emasculating the strength of religion, and Mr. Conder could not have done a more valuable service than by this attempt to rescue theology from the undeserved reproach which in many quarters is cast upon it. Why should not this highest of all sciences have its devoted students as well as those which are occupied

with inquiries of a less elevated, if of a more tangible and, as the world generally would esteem them, of a more practical character? The first step towards this is to produce the conviction that theology has a distinct value, and that the hope of our being able to preserve a vigorous and healthy religious life in the community after destroying the foundations on which the righteous are to build, is one of the vainest dreams in which it is possible to indulge. Congregationalists happily have not, as Mr. Conder well said, fallen into that "anarchy of belief which is threatening to explode the Established Church into fragments." But there is amongst ourselves even, ignorant and perilous impatience of what is contemptuously called "mere dogma" and system, which greatly needs correction; and Mr. Conder has supplied it in very effective style. He did it all the better because in his own mind the two opposing tendencies certainly struggle for the mastery; his intellectual and his spiritual sympathies often being in direct antagonism, the result being that highest of all harmonies which springs from the blending of discords. His broad, manly, thoughtful, and judicious deliverance, as felicitous in its style as it is sound and vigorous in its substance, is a fitting rebuke to the croakers within our own ranks who, owing to their inability to discriminate between the spirit and the letter, and to perceive that in the decay of the one there may be an increased vitality of the other, have got the idea that there is an extensive departure from the faith on the part of our Churches, and are never weary of proclaiming it to the world as an established fact, as well as to the adverse critics without, who are only too glad to use their confessions to break the force of our attack upon the Establishment. Though the testimony even of an observer at once so calm and dispassionate, and so thoroughly devoted to Evangelical truth, is not likely to silence calumny, it will at least show all but those whose prejudices are too inveterate to allow them to listen to the voice of reason, that Congregationalists are loyal to the "truth as it is in Jesus;" and, what is more important still, may lead them to admit the possibility that changes in modes of thought and forms of expression are perfectly consistent with the maintenance of that loyalty in all its integrity. On the other hand, nothing is so likely to affect the minds of those whose rash speculations and rasher language have furnished some ground for these reproaches and accusations, as the wise and liberal mode of treatment adopted by Mr. Conder. He is a living refutation of the popular notion by which so many are misled, that to be liberalised is a quality of the creed rather than of the spirit, and that to be liberal it is necessary to be heterodox. Altogether, the effect of the address is likely to be most salutary, and the Chairman deserves the hearty thanks of his brethren for the boldness with which he accepted the responsi-

bility of speaking on so important and yet so delicate a subject, and for the admirable tact and temper with which he has discharged the duty.

It is strange to turn from an address so Catholic in spirit, so judicial in its utterances, and so remarkably suited to the wants of the times, and to read the criticism of the *Daily Telegraph* on Nonconformity, for its want of "a broad and real culture, a sympathy with modern thought and feeling," and the absence from its ranks of "minds of conspicuous independence." This style of representation is so common that this would not deserve notice had not the writer been himself more than ordinarily reckless and unfair. It might seem that, having been commissioned to write an article on the Congregational Union, he had discharged his task without even taking the trouble to read the proceedings. We are well accustomed to a nonchalant treatment from gentlemen who have only contemplated us from their own distant elevations, and whose ideas about us are as remote as possible from the reality, but positive misstatements of fact are happily not so frequent. Nothing, however, could be more absolutely false, so far as Mr. Conder is concerned, than the assertion, that "Mr. Conder, Dr. Kennedy, and Dr. Landells, all speak as if the *summum bonum* of Dissent were the repeal of the 25th clause, the disestablishment of the Church, and the extinction of Ritualism." The 25th clause, in fact, was mentioned neither by Mr. Conder or Dr. Kennedy, nor, we believe, by any other speaker at the Union, and the Address of the Chairman was employed on a theme so remote from those indicated that it is hard to understand how any journalist dared to venture on so wanton and shameless a slander. Had our critic read the Address, and the Paper read by Professor Charlton at the Theological Section, he might possibly have been led to question whether it was quite so certain as he had supposed that Congregationalists are narrow and bigoted, ignorant and illiberal in their theology.

We cannot undertake here to summarise the discussions, even in the Assembly, to say nothing of those in the sectional meetings. A few remarks on some of the most important are all that we can attempt. In dealing with the subject of Councils of Reference, or Advice, the Union was brought face to face with one of the most perplexing problems in our Church life. The liberty of Congregationalism, like liberty everywhere else, has its own peculiar difficulties, and the question is whether it is possible to preserve the freedom and yet escape the excesses and evils it entails. A more harmless proposal than that which was, after some discussion, adopted in the Union at Ipswich, we cannot conceive. It affirmed, indeed, that it would be desirable that our Churches should take "counsel, in a systematic and regulated way, with each other, on all weighty matters of common concern." But, having

done this, it remits the whole subject to the several County Associations, without even expressing an opinion as to the manner in which any Councils should be constituted, or the mode in which they should act. Now, how this is to interfere with the Independency of the Churches is not very clear, and certainly was not pointed out by those who opposed the resolutions of the Committee. We admit at once that there are some practical difficulties, which it is neither possible nor necessary to indicate here, in the way of carrying out the plan, but we have heard of none which might not, as it seems to us, be easily removed. "*Solvi-tur ambulando*" is a very safe maxim to adopt in relation to objections to arrangements of detail rather than to principles. But the opposition derived its force mainly from the fear that the rights of the Churches would be imperilled, and the principles of Independency compromised—a fear which we believe to be utterly without foundation. The utmost, indeed, that those who expressed it could say, was that they were apprehensive of the ultimate development of a scheme which at present looked comparatively harmless. The action of each Church is perfectly voluntary, so that even, if the County Association to which it belongs decides on establishing a Council of Referees, it can refuse to endorse the resolution, and the only way in which this Council can acquire any right even to advise in relation to the internal affairs of any Church is by its own voluntary request. It requires some ingenuity to see how a body which is created by the act of the Churches themselves, and which has no jurisdiction in relation to any individual Church until that Church itself confers it, can interfere with the independence of the Church. While admitting this, however, those who oppose the scheme insist that a moral coercion will be employed to compel Churches to submit their differences to this tribunal. But those who are full of such apprehensions seem to ignore the prevailing temper of the times. There is little danger, especially in Congregational Churches, of the growth of authority. The fear is rather of an exaggerated individualism, which is sure to find many sympathisers. We have abundant safeguards against the growth of any despotism; we want some against the disorder and anarchy of extreme license. It is worth trying whether it is possible to secure these, and the Union has done wisely in suggesting the consideration of the subject to the County Associations.

We are extremely thankful that the relation of children to the Church engaged so much of the attention of the Assembly. It is all the more important that our Churches should give themselves earnestly to the consideration of the methods by which they may best secure the attention and engage the sympathies of children, because, owing to the simplicity of their form of worship, they have special difficulties to surmount in securing this end. Children, we well know, love the beautiful

and pictorial, that which appeals to the eye and the ear, the very elements which are lacking, and we hope will long continue to be lacking, in our worship. We cannot, whatever be the consequences, enter into a competition with the Ritualists in these points; but in the presence of the zeal which they show, and the fascinations which they are employing, we may well strive to find some "more excellent way" by which to reach the hearts of the children. Unfortunately there is generally but little in the preaching to interest them, and what is even worse, the Churches have had no sense of their duty towards them. It has been too much the habit under the warping influence of the hard old Calvinism, to treat them, even those of them who have been trained in Christian homes, and from their infancy been the subjects of faithful teaching and of earnest prayer, as heathen outcasts. It has too often been expected that the beginnings of the religious life in them should present the same features in them as in those who have led lives of utter ungodliness, if not of absolute profligacy, and it has been quietly assumed that they must reach a certain age before they could give signs of this change, and be admitted to the Lord's table. We heartily welcome the many indications of the altered state of feeling on these points, and we hope the papers and discussions at the late meetings of the Union will do much, not only to form opinion, but also to stimulate wise and earnest efforts for the gathering in of the children. It is a work of the highest practical value. Our hope for the future must be in the children, and we must become all things to them if so we can win them for Christ.

Our space is so far gone that we must not enlarge on other points. The discussion on the spiritual work of the Churches in conversion was the most important of the whole, but, as we cannot treat of it at length, we dismiss it with an expression of regret at the tendency on the part of some of the speakers to take an extremely morbid view of our position, and to indulge in a somewhat hysterical style of talk that brings the very idea of revivals into discredit with many thoughtful men. A notable exception to this was Mr. Snashall, whose brief and modest account of the work which is being done in his own Church was full of encouragement and suggestion. The most gratifying features in the conversation (for discussion it cannot be called) were the evident earnestness of the Assembly, and the manifest indications of the growing confidence in the hearts of many that we are on the eve of a great spiritual work in the Churches.

The application of the "Vigilance Committee" for help in their vain endeavours to secure a revision of the Prayer-Book, that is, to end the existing system of compromise in the Establishment, and convert it into a purely Protestant institution, met with the only response which it was pos-

sible for the Assembly to give. As we find the Baptist Union was not honoured with the communication, we are unable to understand why it should have been addressed to the Congregational Union. Have we given any reason for the suspicion that we are less firm in our opposition to the interference of the State in religious questions, or that we have so little confidence in the vitality of Protestant truth, and are so smitten with panic as to the perils in which it is placed, that we are ready to make some compromise of principle in order to secure for it from Parliament that defence which it cannot find elsewhere? If such idea there has been in any minds, it must have been dispelled by the hearty, unanimous, and enthusiastic declaration of the Assembly. Of the intense Protestantism of the Union there is so little question, that its members can afford to smile at the ungenerous and impolitic insinuations of Mr. Spurgeon and Dr. Landells, that their own hands cannot be clean so long as they are sprinkled by the water of infant baptism. In the anxieties of the "Vigilance Committee" they fully shared, and could they consistently have joined, their action would not have been deterred by the recollection of old controversies. It certainly showed no ordinary coolness for Lord Shaftesbury and his friends to appeal to the opponents of denominational schools, on the ground of the errors which are being taught in the schools of which his lordship and his friends have been the steady upholders. But even that would have been overlooked if, as we suppose must be the case, they are prepared now to join Congregationalists in resisting so iniquitous a system. It was principle alone that compelled the Union to say, as strongly as it was possible to say it, "Non possumus;" and nothing was more satisfactory than to see how clearly that principle was apprehended, and how firmly it was held. We confess ourselves amazed at the intensity which the feeling in favour of disestablishment is acquiring. There are other points we wished to notice, but want of space compels us to forbear.

WHOM SHOULD THE CHURCH RECEIVE?

IN the volume of Bampton Lectures, recently published, and which has been already criticised at considerable length in the pages of the *Congregationalist*, there is a paragraph describing the author's conception of the Church of Christ, and obviously intended to contrast the large and generous and trustful spirit of the true Church with the supposed narrowness of Nonconformist communities. The paragraph, with an important qualification, is very true and very beautiful. Speaking of the true Church of Christ, Mr. Curteis says: "This society was, above all other things, not to be exclusive and selfish, as if for enjoyment. It was to be a self-forgetting, self-hazarding agent of His own

vast and expansive charity. And therefore, like Himself, it was not to stop and ask if this man were a publican or that man a Samaritan, but to gather up its armfuls of the strayed, the lost, the weak, the young; the victims of nature, of man, of their own passions or folly, and to set them once more among princes, by giving them a home, with love and training in it, and all that makes men human, cheerful, healthful, and (in the best and highest sense) natural."

No description of the Church could be more true to Christ's idea. The Church, as the Lecturer says, is to be "a self-hazarding agent" of Christ's own charity; it is to *im peril* its own purity, its own peace, its own honour, by receiving into it, to train and to sanctify them, men who are most unlovely in their tempers, and in whom old habits of sin are still unbroken. But it must do this on one condition—on the condition that there is a desire for the training in holiness which the Church should give them, and for the sanctification which comes from communion with Christ and His saints. It has no right to refuse a man because he is a publican; but it must wait till he cries, "God be merciful to me a sinner!" and till he resolves that he will make recompense to them he has wronged. That men are Samaritans is no reason for refusing them; but can they say to the Christian teacher, as the Samaritans said to the woman who met Christ at the well: "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world"?

The Bampton Lecturer says that the purpose of the Church of Christ is simply and purely an "educational" one. Perhaps, on reconsideration, he would hardly admit that this proposition exhausts the idea of the Church. But suppose that the proposition is true, what then? No doubt a school does not exclude a child because he is ignorant: it receives him because he is ignorant, in order that he may be taught, but there must be at least the capacity to profit from instruction. Apart from that, to receive him will render the child no service, and will bring into the school disorder and disgrace. If the child has absolutely no intellect to be educated, the school ought to refuse to receive him; and our contention is, that until a man personally acknowledges Christ as the Son of God and Saviour of men, and looks to Him for salvation, he is destitute of that element of spiritual life which the institutions and communion of the Church are intended to develop and train. Call the Church, if you will, a hospital: it does not refuse men because they are sick, desperately sick, to all human seeming on the very edge of death; it will receive them, and, by the power of Christ, will restore them to proper health and vigour. But a hospital is no place for the dead, and if the dead are brought among the living, they will bring with them loathsome corruption and foul disease.

MR. BRIGHT AT BIRMINGHAM.

THE speech of Mr. BRIGHT, at Birmingham, delivered while these pages were passing through the press, perfectly justifies all that was said in our recent article on the significance of his return to the Ministry. It also justifies the National Education League and the Nonconformist Committees in suspending the electoral policy which had proved fatal to Ministerial candidates. There were some who feared that the restraints of official responsibility would prevent Mr. BRIGHT from giving frank expression to his personal opinion on the character of the Educational policy of the Government; but the great popular leader could not, because he happens to be a Minister of the Crown, suppress the instincts and cast off the habits which for thirty years have secured for him the confidence and admiration of the most advanced section of the Liberal party. He spoke with all his old frankness and all his old vigour. He spoke for himself, indeed, and not for the Ministry; but after his unambiguous condemnation of those elements in the Educational policy of the Government which have provoked the Nonconformist revolt, Nonconformists will feel that their grievances will be represented in the Cabinet with all the clearness and force they can desire. Whether the Ministry will have the wisdom and the justice to yield to his representations remains to be seen. Meanwhile, Mr. BRIGHT'S magnificent speech will be an adequate reason for closing the Liberal ranks against the common foe, and we heartily hope that before Parliament meets, it may be evident that the Cabinet is prepared to make such concessions as will permanently heal the schism in the party, and secure for Mr. GLADSTONE the same enthusiastic support of the Nonconformists that contributed so much towards creating the Liberal majority at the last general election.

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NOTICES OF NEW BOOKS.

What is Religion? By Rev. R. W. MEMMINGER. Philadelphia: Claxton, Remsen, and Haffelfinger.

THIS book is sensible, and withal rather heavy, but still very sensible. It is intended as a "Plea for the Reality of the Supernatural," a "Protest against the Spirit of the Age," of which the writer takes Professor Huxley, with his silent worship of the Unknown and Unknowable, to be the typical representative. In separate chapters Mr. Memminger treats of "The Consciousness of God," "Theism," "The Fear of God," "Sacrifice," "Prayer:" and, in the Synthetical division, he

distinguishes and describes "The Moral Life," "The Religious Life," and "The Divine Life;" and concludes with a discussion on "The Holy Scriptures," as the only foundation of faith. As a manual the book will be useful, but we cannot find that the author has added anything to the literature of the subject. The section on "Prayer" is well reasoned, and, on the whole, the most interesting. The writer has undoubtedly hit the mark when, in one place, he says, "The soul which constantly feels itself to be in an exigency prays always." If man were always conscious of his own helplessness, he would

be always conscious of God's omnipotence. Yet Mr. Memminger cannot expect, and probably does not seek, to convince those who would not accept his premisses. "Supposing ourselves fully assured of the existence of a law, so that we could declare a consequence to be inevitable, still, even under such circumstances, to expect and to pray for a different consequence is not unreasonable. From a human standpoint it is, but not in reality." After all, the "logical unreasonableness" of prayer is understood only by him who prays. We like the chapters on the Moral, the Religious, and the Divine Life. The author's distinctions are for the most part accurate and profound. In the discussion on "The Holy Scriptures" the writer stands within the old landmarks. He accepts the authority of the Bible when it professes to deal with facts, and his object is to show how utterly irreconcilable is its teaching in certain instances with the interpretation which now satisfies many of the orthodox. For the sake of his belief in Biblical inspiration, he feels bound to accept, fully and literally, the account of the creation, the Old Testament Chronology and Genealogies, the theory of a universal Deluge, &c., &c.; and, as he assigns the fourth commandment to the moral law, it is evident that he has no sympathy with those who argue from the genius of Christianity against the continuance of an obligatory Sabbath. Mr. Memminger is thus at issue with those who refuse to ignore the voice of God in the supplementary teaching of time and experience, and who are fain to believe that God's revelation has in some sort continued from the beginning until now, and that there is even yet much light in store for those who search for God in His word and in His works, wheresoever and by whatsoever He may speak and act.

The Four Gospels and the One Christ.

By G. B. JOHNSON. London: Sunday School Union.

THIS is a most complete Hand-book of its kind to the study of the Four Gospels. It does not deal with questions affecting the authenticity and genuineness of the Gospels, but with their contents and sepa-

rate characteristics. There is as much patient work in the book as would have enabled the author to produce an octavo volume of four hundred pages. The brief discussion of the alleged differences between the Christ of the Synoptists and the Christ of St. John is most excellent; the deep, inner unity underlying the superficial contrasts is very well brought out. The value of the book is greatly increased by the appended tables, in which are given, "References showing the Distinctive Characteristics of each Gospel," the "Old Testament Quotations" in the Gospels, a "Harmony" of the Gospels, Classifications of the Miracles and Parables, separate Schemes of the Miracles and Parables recorded by the several Evangelists, &c. It deserves a place on the shelves where we keep the books which are constantly in use in the study and illustration of the Life of our Lord.

The Companions of the Lord: Chapters on the Lives of the Apostles. By CHARLES

B. REED, M.A. London: Religious Tract Society.

A FEW months ago we strongly recommended to our readers Mr. Maccoll's "Disciple Life," in which the author illustrates with singular freshness and felicity how much of our Lord's thought is revealed in His relations to His personal friends, and, indeed, to all with whom He came into contact. To know *Him* we must know *them*. His disciples—their infirmities, their errors, their peculiarities of temperament and character—are as necessary to the illustration of His teaching as are diagrams and experiments to the illustration of the teaching of the lecturer on natural science. Mr. Reed has written a book which will greatly assist those who wish to deepen their knowledge of Christ Himself by enlarging their knowledge of those who were most intimately associated with Him. The task he undertook was obviously a difficult one, and he very distinctly appreciated its difficulty. In telling the story of every one of the Apostles separately, a certain amount of repetition was inevitable: "The same scenes have to

be revisited in order to study the parts played in them by one actor and another." But he has shown great literary skill and a very complete mastery of his materials in the manner in which he has solved this difficulty. The book indicates a very thorough acquaintance with the literature of the subject, a large amount of earnest and vigorous thought, and, what perhaps is hardly less necessary for a successful book, great delight in his subject. Mr. Reed has made himself acquainted with the most recent investigations of those who have travelled in Palestine, and uses with great felicity the materials

which they have accumulated for the illustration of the apostolic history. He has also used, with something of the lavish profuseness of a young writer, a considerable acquaintance with the English poets. This characteristic of his book will probably increase its charm for young readers; but in a few years he will learn to dispense with a little of his jewellery, which, though it is generally very beautiful, is a little too abundant. The book is an admirable one every way. Ministers, Bible-class teachers, and all intelligent Christian people will read it with interest and profit.

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CONGREGATIONAL REGISTER.

SEPTEMBER—OCTOBER.

N.B.—Communications for this page should be sent direct to the Editor (Winterville House, Bristol Road, Birmingham), before the 15th of each month.

CHAPEL FOUNDATIONS LAID.

- Oct. 7. Park Road, ASTON, Birmingham, by H. Wright, Esq.
Oct. 8. Grange-park-road, LEYTON, by Henry Spicer, jun., Esq.

NEW CHAPELS OPENED.

- Oct. 5. ALLERTON, Bradford.
Oct. 7. BULMER, Essex.

CALLS ACCEPTED.

- Rev. W. Adams, Stapleton-road Chapel, BRISTOL.
Rev. W. B. Macwilliam, Albion Chapel, NOTTINGHAM.
Rev. Alfred Cooke, CANNOCK.
Rev. W. Tidd Matson, ROTHWELL, Northamptonshire.
Rev. Jos. Glasson (of Airedale), ESTON, near Middlesborough.
Rev. Thomas Main, Burngreave-road Church, SHEFFIELD.
Rev. L. Beynon, Hope Chapel, CARDIGAN.
Rev. S. Haymes, Boston-road Chapel, BRENTFORD.
Rev. James Hill (of Glasgow), FRASERBURGH.

Mr. R. Smith (of Bala College), SUDU and SARDU, ANGLESEA.

ORDINATIONS.

- Rev. Hugh Campbell, Irving-street, DUMFRIES.
Mr. Caleb Williams (of the Nottingham College), HOREL, Penmaenmawr.

RESIGNATIONS.

- Rev. W. Miles Robinson, ROSS.
Rev. Alfred Cooke, SEDGLEY.
Rev. Isaac Scammel, REDDITCH.
Rev. James Renny, Wood-street Church, BARNET.
Rev. Thomas Hope, BUNGAY.

DEATHS.

- Sept. 21. Rev. Wm. Wheeler, STROUD, Gloucestershire, for thirty years minister of the Independent Chapel, Stroud. Aged 71 years.
Sept. 21. Rev. Gilbert Wardlaw, at Blair Lodge, POLMONT, Stirlingshire, formerly of the Independent College, Blackburn. Aged 74 years.
Sept. 28. Rev. James Bruce, at Leamington. Aged 69 years.

The Congregationalist.

DECEMBER, 1873.

THE RELATION OF CHILDREN TO THE CHURCH.

IV.—CHILDREN UNDER THE SPIRITUAL GUARDIANSHIP OF THE CHURCH.

IN illustrating the meaning and intention of Baptism, I endeavoured to show that it is a rite in which the Lord Jesus Christ visibly asserts His authority over the human race. He has received "power over all flesh." The ancient promise, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," has been fulfilled. Those who refuse to submit to Christ's authority are in revolt against their lawful Prince. All men are His subjects. He reigns over all by Divine right. He is the King of men, not by their own choice, but by God's appointment.

But the Church of Christ is not co-extensive with the kingdom of Christ. The kingdom of heaven is a field in which the tares and the wheat grow together; at the end of the world "the Son of man shall send forth his angels, and they *shall gather out of his kingdom* all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." It is "like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just." The Church, on the other hand, according to the idea of it exhibited in the New Testament, consists of those, and of those

only, who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Among the subjects of Christ's kingdom, there are vast numbers who refuse to confess His authority and to obey His laws; these have no rightful place in the Church, and if they have found admission, they are to be separated from it; but they remain in the kingdom until the "great gulf" divides for ever the saved from the lost.

The function of the Church is twofold. It exists for the development and discipline of the higher life of those who belong to it; for the maintenance of common worship; to provide instruction for its members in Christian duty; and to give expression to that relation of brotherhood which exists among all who are the brethren of Christ. But it exists for another purpose besides this. It is the visible representative of Christ in the world, and through the Church, Christ is perpetually struggling with the sin and unbelief of those who are in revolt against His throne. The kingdom which is His, has to be recovered from a condition of anarchy and rebellion; and in this great contest the Church is called to the performance of glorious yet most difficult duties.

The relation of the Church to those who are of an age to be fully responsible for their actions, and who refuse to acknowledge the Lord Jesus Christ as "Prince and Saviour," is obvious. To them the Church is in a relation which includes the two elements of antagonism and of love. They have no right to Church membership so long as they are guilty of disloyalty to Christ; but it is the duty of the Church to warn them of their guilt and of their peril, and to entreat them to submit to Christ's authority and to receive His salvation.

To little children the Church sustains a very different relation. They are Christ's subjects, and as yet they are not guilty of revolt against Him. There is no intelligible sense in which they can be called "children of wrath." They are in no danger of eternal destruction. If they die in childhood they pass from the kingdom of heaven—into which they were born, and whose laws they have never broken—into the kingdom of glory. This is true, whatever may be the character of their parents. Human laws make no distinction between the child of a good subject and the child of a criminal; they are alike entitled to the protection of the State. The laws of the Divine kingdom are not less equal and just. The children of Church members and the children of those who live in the open neglect of all the institutions of public worship, the children of saints and the children of blasphemers—they are all dear to the heart of God, they are all in the strong and kindly keeping of Him who has received power over all flesh, and who will

defend from all peril every one of His subjects that does not resist His authority and reject His love. We all admit this. When we look at the graves of little children, we do not ask who their parents were, in order to be sure that the little ones have gone home to God; the children were His, whatever the character of their parents may have been, and He has taken them to Himself.

But if, instead of dying in childhood, the children live, what are we to say? Is it the incipient disease in the brain, the heart, or the lungs, from which they are destined to die an early death, that makes them Christ's? Is there any redemptive power in the accidental burn or scald, by which, after a few hours' torture, their life is prematurely cut short? Surely the children who are destined to live, are in precisely the same relationship to Christ as the children who are destined to die. They are Christ's, until by wilful sin they go over to the dark ranks of those who are in revolt against Him.

If this is the true account of the relation between little children and Christ, there need be no great difficulty in determining their relation to the Church. As yet there may be no activity of spiritual life, rendering them capable of conscious fellowship with the love, and faith, and joy of those who have taken up their freedom in the City of God. There may be no capacity, as yet, for receiving or responding to any religious teaching that comes to them through the imperfect medium of human speech. They may be incapable, as yet, of apprehending the transcendent revelation of the love and glory of God in our Lord Jesus Christ. If, as some desire, their names were enrolled in the Church-book, their Church membership would be only formal; they are, as yet, unable to enter into the life of the Church; still less are they capable of co-operating with the Church in subduing the hearts of men to Christ. But they are in Christ's keeping, and the Church, as the visible representative of Christ in the world, is bound to act as their spiritual guardian.

They are not members of the Church, for the Church, according to our conception of it, is the visible and active revelation of the very life of Christ. Through the Church He is consoling the sorrows, rebuking the sins, and instructing the ignorance of mankind. In this active manifestation of the mercy and power of Christ little children can take no part. The relation they sustain to Christ should be represented in the relation they sustain to the Church. During the years of childhood they are under Christ's care; during the years of childhood they are under the care of the Church. They are not in the Church as members; they are simply under its guardianship.

This relation of children to Christ and to the Church, simple as it seems to be, involves very grave conclusions, which, perhaps, have been very generally ignored.

It affects our whole conception of the manner in which we should deal with the religious training and education of children. There are too many Christian people who seem to suppose that their children, by virtue of their birth, belong to the devil, and have to be delivered from the devil by divine grace when capable of understanding and responding to the Gospel. The precise contrary of this is true. They belong to Christ by virtue of their birth, and have to be kept by the power of divine grace from going over to the devil. It is this great fact which is affirmed in Baptism. Infants are born the subjects of Christ, and He will keep them safe from His foes and theirs, until they revolt against His authority. They are His, not because their parents dedicate them to Him, but because He died for them and has "received power over all flesh." They are His more truly than they are ours: we acknowledge this claim when we bring them to receive Baptism. Herein lies the significance of the rite, so far as parents are concerned. Children should be reminded, as soon as they are capable of understanding it, that Christ claimed them as His own in their infancy; parents should constantly remember that they have implicitly acknowledged the claim. In Baptism it is not affirmed that the children ought to become Christ's, but that they are His. The rite is not the mere prophecy of a future duty, which the children will be bound to discharge as soon as they are capable of discharging it; it asserts a fact. Already, apart from their own choice, apart from the act of their parents, they are His. They belong, not to a lost race, but to a race that has been redeemed by "the precious blood of Christ," and over which He reigns.

We all believe that our children who died when they were three or four, or five or six years of age, were Christ's, and that when they died they went to dwell with Him; why should we not believe that our living children who are of the same age are His too? It was not of dead children, but of living children, that He said, "Of such is the kingdom of heaven."

If we believe this, we shall not address them as though they had to pass from a condition in which God regards them with enmity, into a condition in which God will regard them with love. We shall rather speak to them as inheriting the love of God through Christ, and tell them that it will be their joy, as well as their duty, to continue in that love.

No doubt they must receive the life of God if they are actually to inherit the glories of Christ's eternal kingdom. How soon they may consciously enter into communion with God through the power of the Holy Ghost, we cannot tell. There is no definite age at which we can say that a true intellectual life may begin; nor can we determine how

early a true moral life may begin ; it is equally impossible to determine how soon a child is capable of a true spiritual life. But long before a child is capable of the kind of thought which is characteristic of human nature—of thought, as distinguished from those forms of consciousness which are common to ourselves and the inferior creation—there are preparations for the exercise of the nobler faculty, and premonitions of its activity. Long before a child arrives at an age of moral responsibility there are similar typical anticipations of moral freedom. There are similar hints and indications very early in childhood of the presence of an inchoate spiritual life. The Divine Spirit always acts in harmony with the laws of our nature ; I believe that His action on the spiritual nature of a child commences very early, and that where He is not resisted, the work of renewal is as gradual as the unfolding of any of the higher faculties of our nature. "Renewal" is not, perhaps, an accurate term to use in this case ; as the natural life develops, He simply crowns and perfects it with the life that comes from God. There are not a few who can testify that "from their childhood" they knew, not "the Scriptures," but God Himself ; they came to know Him they cannot tell how ; they knew Him just as they knew the blue sky, or their mother's love ; they knew Him before they could understand any name by which in our imperfect human speech we have endeavoured to affirm His goodness, His power, or His glory. Perhaps the number of such persons might be indefinitely increased if we did not imply in so much that we say to them that they belong to the devil and have to be brought to Christ, while the truth is, that they belong to Christ and have to be kept from the devil.

How the Church is to fulfil its function of spiritual guardianship to the children is a wide question, and the answers to be given to the question must vary with the varying circumstances of the Church on the one hand, and of the children on the other. What I am anxious to insist upon is, that the Church should not regard children as belonging to the hostile world, and requiring to be brought into submission to Christ. It would be equally reasonable for the State to regard children, simply because they are children, as belonging to the criminal class and requiring to be *reformed* into good and honest citizens. We take it for granted that if children are well trained they will prove themselves good and honest citizens in due time, and we are troubled if our expectations are disappointed.

No doubt some, perhaps many, children, however wisely and devoutly trained, will break away from Christ, and therefore from the Church, when they reach the years of spiritual responsibility, just as some children belonging to very honest and virtuous parents turn out

criminals. The spiritual risks are very much graver than the moral risks. The success of wise and earnest spiritual training cannot, perhaps, be relied upon with as much confidence as the success of good moral training. In the actual condition of human affairs, the Church is, perhaps, likely to have a larger number of children revolting against its laws than the State. I say "perhaps," and in saying it I am afraid that I shall incur the censure of some Christian people whose faith is more robust than my own. Every man must speak according to the measure of his strength; I wish my faith were as robust as theirs.

The broad and general principle for which I am contending is, that the Church should regard children as her own until they pass over to the enemy; when they wish to enter the Church as members, they should not feel that they have to find their way into a strange and foreign community, but that they are simply assuming their proper place, by their own choice, in a community which has always had them under its care.

In a future paper I purpose to discuss some methods by which this principle may be carried into effect. The true idea cannot be reached by any mere mechanical arrangements; everything depends on the inner thought of the Church, and the spirit in which children are regarded.

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THE WHOLE ARMOUR OF GOD.

VI.—THE HELMET OF SALVATION.

"And take the helmet of salvation."—Ephes. vi. 17.

"AND for an helmet, the hope of salvation," the Apostle writes elsewhere, setting forth his thought more at large. The helmet is without question the expressive portion of the armour. It not only guards the head, it crowns it. It carries its expression of courage, of hardihood, of defiance, or of the sure hope of victory. The gallant bearing of the soldier gives character to the carriage of the helmet; flashing in its sheen, nodding in its plumes, tossing in its crest. The "port" of a soldier is mainly the way in which head and helmet are borne. The helmet, too, is selected to bear the crest which is the chosen emblem of the man. All martial peoples have lavished their art on this piece of the armour. There is nothing that we should miss more in the aspect of our army than the bearskins of the Guards. The use of crests probably arose from the efforts of daring and ruthless warriors to strike terror into their foes, by bearing savage and ferocious images on their head-pieces as emblems of the strength and fury within. Well, Christianity went forth into the world helmeted with hope. The

expression of the whole Christian Church in the first generation was charged with a radiant, exulting, unconquerable hope. The truth which they preached was God's own truth ; the righteousness which they wore as a breast-plate was God's own righteousness ; their love, tender and cherishing, even to the world's publicans and sinners, was kindled from Christ's own heart. These all were mighty powers of influence and instruments of conquest. But that which chiefly cleared their path before them, and bore them on triumphant in their career of blessing, which drove the devil's rout in front of them, and rallied all loyal hearts to their cause, was the helmet of hope which they wore. This, the hope of salvation, was the sure precursor of victory, and bore them on far into the ranks of the enemies of truth, righteousness, and God. They were the only men in this dark, sad world who had a great hope in their hearts, these Apostles and apostolic Christians. Wherever they moved that hope kindled, and relit the dying fires on the sacred altar of the world. Let us consider :—

I. The association of the helmet with the ideas of hope and joy.

The head is that portion of the frame which carries the expression of the manly vigour, courage, and endurance, which fit a man to play his part nobly in the workshop and the battle-field of life. The head holds the brain, and is charged with the revelation of all that enters into man's constitution, as a being whose rank is with the angels and not with the brutes. The free, erect, well-poised carriage of the head is perhaps the supreme act of expression in the bodily form ; while out of the head go forth the glances and movements which unveil the spirit, and present the man. Nothing so reveals the mood of the man at the moment as the way in which the head is carried, nothing on the whole so wins for a man favour or disfavour with his fellows as the character of the expression of this royal organ of the frame. What is a hang-dog look, but that slouching, downcast, sneaking carriage of the head, which you see in a whipt hound as it crawls away ? Mr. Darwin, in his recent book on the expression of emotion in animals, is strong on antithesis. In fact, he seems to ride the idea to death. It is impossible to believe that some of the most remarkably expressive gestures and movements of the animal frame had their origin simply in antithesis, through the relaxation of previous states of emotion. They *must* have had, a large measure of them, an independent origin. The hang-dog look which I have glanced at is no doubt wonderfully antithetical to the erect, bold, gallant bearing of the head in a man whose higher nature is all alive, and not afraid to look the world in the face, or to look up to God. But it is hard to resist the impression that the ultimate reason of this expression is the affinity of all that creeps and crawls with the dust which is the shrine of corruption, and the affinity of all that aims, hopes,

and aspires with the air and the sky, which is the home of life—the broad spaces where freedom can range unfettered, and where man can find room for the unfolding and the play of all his noblest and most gallant powers.

Yes, it may be answered, but we find these expressions in lower forms in the animal creation, where there can be no such association either with the dust or the sky. Precisely so. All things on earth are made in the key, to the scale, of the human. You may read the sequence backwards or forwards. There is either a proplastic striving towards the human through the whole sequence of the orders of the creation ; or there is a constant development from order to order, until the series, without break or flaw, is crowned in man. As Christian thinkers who believe in Christ and the Resurrection, we hold strenuously to the first idea as the true key to the order of the creation ; and we see a gradual approach to erectness, and the human carriage of the head, through all the orders of the lower creation, because man was meant, from the moment when the first vital movement took place in the universe, to look up and on, through all the boundless heavenly spaces, for the theatre of the fair unfolding of his life. The hang-dog look expresses a definite form of the carriage of the head ; you cannot imagine it helmeted. A tin kettle at the tail, not a crested helmet on the head, is the appendage which we popularly associate with that form of life. The man, in his manly vigour, courage, and enterprise, carries his head upright ; and whenever there is a special strain on his powers, special dangers to be met, special defiance to be hurled, special contempt of threats and obstacles to be expressed, the head is tossed higher, and thrown backward more resolutely. The tossing of the head in front of an enemy is tantamount to a challenge ; and as long as the head is held up, the man is able to hold his own.

Just that onward pressure, onset, impetus of the man which the whole passage is intended to stimulate, finds its chief expression in the way in which he bears his head. If there is fire and force in that, the whole strength of the sword-arm will go with it, the whole man will be borne on in the sure path to victory. The helmet is the armour which a man adds to this, to increase and intensify its expression. As a guard to the crown and glory of the frame, no doubt ; but not this only. Some other virtue of the helmet is, I think, associated with the hope of salvation. This is the portion of the armour which is specially adorned with crest and plumes, to magnify the aspect and martial bearing of the combatant ; and it is this association which it seems to me was specially before the mind of the Apostle when he connected it with salvation—the joy of salvation and the hope.

It is hope which imparts to the moral man that upright, gallant,

resistless bearing, whose expression in the physical frame we have already traced. Give a man hope spiritually, and verily you "lift up his head." The whole moral and mental frame recovers its tension. What do we mean by depression? It is the condition of the spirit when hope is low in the springs, and it is just the antithesis to that lifting up of the head which I have described as the effect of hope. The hopeless are depressed. The head hangs low, the eyes are bent on the ground, the whole line of the figure means sinking and crouching; it is the man cleaving to the dust, because he has no hope of winning for himself a loftier destiny. Put hope into him, the dust is spurned; the eye seeks the light, the heaven; the face is upturned to the face of God; the carriage and gesture become radiant, exulting; which, again, means leaping up. Like a man with plumed and crested helmet, which flashes in the sun and streams on the breeze as it bears itself into the heart of the enemy's war, the Christian who has "a good hope through grace" bears himself in the battle of life. Wherever he moves he carries inspiration; his presence, his look, his movement, put fresh heart, fresh life, into all whom he can bring under his magnetic spells. The world's sadness is its hopelessness. The man who brings hope to it scatters the sadness, and opens a pure, sparkling fountain of joy. It drinks of the brook by the way, the waters of these fountains of salvation, and with joy lifts up the head. The Apostle was a man of this kindling, inspiring presence. Like a born commander, his very presence paraded men in their best array, and stirred a vivid ardour for the impending battle. And hope was his inspiration. By hope he was saved, by hope he was seeking to save the world. He had before his mind's eye the helmed and crested warrior, all his power in hand, all his ardour in his glance, all his resolution in his bearing, all his daring and all his certainty of victory in his tossing headpiece and dancing plumes, when he wrote, And take "as an helmet the hope of salvation."

II. In order fully to appreciate the bearing of this image, we must consider how much hope meant to the world of the Apostle's days.

Men lived in a world of high culture, of high social development, as compared with anything of which they had had experience in previous ages; but it was a world which was growing more hopeless, more depressed, more down-looking and down-tending year by year. It was a world of wonderful political order and prosperity. There had been nothing in human history comparable with the order which reigned under the strong hand of the rulers of Rome. To us it seems very sad, very terrible—the oppression, the extortion, the cruelty, the indifference to human life and to human pain, of which the Roman Empire during that first century was the theatre. We may judge something of what the world had been suffering for ages when we remind

ourselves that that order, dark and sad as it seems to us, came to the war-worn, woe-worn world as a political salvation. But the inner life of men was sadder. For that, Rome had no salvation, and no promise of salvation. "Gallio cared for none of these things," or Pilate's "What is truth?" describes the attitude of the Roman world, before those deeper questions which man must solve, or perish.

"Gallio cared for none of these things." Well, quite right, say some of our modern sages. These things are very distracting things; it is by no means necessary to care for them, and the man who can cast off all care about them, on the whole, stands the best chance of an easy and happy life. One would have liked to ask Gallio about this easy and happy life. He was a man of beautiful and brilliant qualities, if his brother's account of him is to be trusted. But his celebrated brother Seneca found life so little easy and happy that he speaks with a dark, sad joy, if there can be such a thing, of his power at any moment to end it by suicide, which he was glad to attempt at last. And it is said that the man who "cared for none of these things" ended his life by a suicide's death. No; it was not an easy and happy life: it was a hopeless one. An utter darkness had settled on the minds of men about the realities of the spiritual world; and where there is darkness there is dread, and where there is dread there is misery. And even the language of the few lofty thinkers who did occupy themselves about truth, noble and elevated as is its pitch, is full of profound sadness when they consider the actual aspect and tendencies of their times. There was nothing for man to live for, nothing to draw him out of himself, nothing to lift him above himself, in the popular beliefs of the day; and so the world was in collapse, dull, cold, clammy, shivering, shuddering. A body in collapse presents a fair image of the moral condition of men under the Empire, before the light and the life which the Christians bore with them had begun to kindle under those cold ribs of death.

It is always thus in an age or among a people in whom belief in the spiritual has become a mere tradition or a jest. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live." Rob a man, or an age, of that bread, and he will soon begin to suffer the pangs of the inward hunger, and sink down at last, starved and shrivelled, in prostrate despair. It seems to me that this is the end to which in these days our philosophers are doing their best to bring us. The few intellectual men, or those morally of exceptional vitality and power, may sustain themselves in the higher regions for awhile when cut off from the invisible springs; but for the great multitude, loss of belief in the spiritual world means loss of belief in anything worth struggling, worth living for; it means depression,

demoralisation, and utter hopeless decay. I believe that unless a reaction arises, of which we seem to see some omens, it will not be long before we have discussions in our leading periodicals, as they discussed it in Imperial Rome, whether suicide is not a fair refuge for man from otherwise intolerable ills. Give him the knowledge that he is Christ's soldier, at his post, on guard, and he understands that suicide is treason. But rob him of that, and "without God, without hope in the world," describes not his life, but his living death. I am not entering into any elaborate disquisition on the condition of the heathen world spiritually, when those preachers went forth to it. I only want you to remember how utterly hope had died out of it, if you would understand the full force of the Apostle's image, "For an helmet the hope of salvation."

III. The first Christians went forth into the world as preachers of salvation.

That lent to their aspect and movement a *verve*, a fire, a force, an impact, which perhaps no leaders of revivals and reformations have in full measure shared. They looked like men who meant to conquer; and that always half wins the battle. Nay, I am not sure that they did not become the spoil children of victory. Their rapid and brilliant success began perhaps that corruption of the Church, which is far, very far from healed in Protestant England at this day. They were men who had received and who proclaimed the Gospel of Salvation. Saving means lifting up the head. The first and broadest feature of their proclamation was that the Maker and Ruler of the world, of all worlds, cares profoundly for the sin, the misery, and the despair of mankind. A man is beginning to be saved who receives that thought joyfully into his heart. These men knew, and made men know, what the veil of the invisible concealed—the living God intensely concerned, with an intensity of pity, of yearning, cherishing, redeeming love of which Calvary was the measure, for the welfare, the healing, the blessing, the saving of every soul to whom the Gospel came. God caring for man—the God of whom the Man Christ Jesus, with His words and works of boundless tenderness and compassion, was the Incarnation; God caring for man—for the poor, the enslaved, the diseased, the oppressed, the wretched, the rebellious, the desperate; and sending messengers to seek them and to bear to them glad tidings of His love, and of the home which He had prepared for them in heaven.

It was like the bursting of the day in the tropics. One moment all darkness and dreariness, the next the sun is up, and glorious light irradiates the world. We can hardly imagine the kind of exaltation with which the hope that the Christian preachers kindled, filled the hearts of all to whom their message came. It is a grand mistake to

suppose that the hope here spoken of was simply the hope of happiness in a Paradise of delights. The uppermost thing in the hearts of all the saints of the earliest Christian ages was a passion of love, not a calculation of recompense or even vision of delight. Islam had its sensual paradise. It kindled no love to a living Saviour. The Gospel filled men's hearts with a passion of devotion, and the mere question of "What shall we have therefore?" was, not expunged, but kept in its proper place. The hope of the first Christian age was not a hope of happiness; the salvation was not deliverance from wrath mainly, and the promise of the inheritance of bliss. Salvation meant health, soundness, renewal of life in the spring; the sense that there was a great future before the being, for the sake of which it was worth while to toil, strive, and suffer; that the pain and anguish of the present are not unto death, but unto life; that the real day of man's spirit is eternity, and its home-land heaven.

All that comes to life through the letting in upon it the light of the eternal, lifting the veil of sense and time, giving the powers of the world to come free course through all the activities of the being, and making men understand the meaning of the words, "Now is your citizenship in heaven," is the salvation which the Apostles preached, the hope of which lent an irresistible momentum to their impact on the world of their day. The thing which was killing humanity, draining all its heart and energy away, was the thought, There is nothing worth living for; we *are* shadows, and we pursue shadows; we eat, drink, and die; and there is the end. The Apostles said, That is not the end. There is no end. The destinies of an immortal existence are hanging on the moral decisions of the moment; there is everything to live for—God, heaven, everlasting glory and bliss. And men started from their lethargy when they heard it. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life," rang like the trumpet of God in their ears, and they that were in the tombs came forth. There was a grand uprising of humanity into the world of Jesus and the resurrection. Men thronged into the kingdom of heaven, and the joyous shout was heard among the angels, "This thy son was dead, but he is alive again; he was lost, but he is found."

IV. This salvation is a helmet; it guards and uplifts the head; it is the absolute assurance against all vital harms.

The first Christians were fearless with a fearlessness that filled the world with amazement and dread. They exulted in suffering the sharpest pangs; the extremest torments brought, not a wail, but a shout of triumph to their lips. Women, young girls, little children, faced horrible outrages with unfaltering constancy, because they knew, not that they were safe, but that they were saved. They knew that

they were Christ's, that their destiny, their home, was with Him and all the blessed in His glorious heaven. Nothing vital could perish; pincers might tear the flesh, which else the worm would soon have wasted; but the hold of the heart-strings on Christ, the cords of fellowship with the blessed, neither earth nor hell could weaken, far less destroy. Nay, the strain of the world but tightened the tension of these spiritual cords. "At my first answer no man stood with me; but all men forsook me. Nevertheless the Lord stood with me and strengthened me, and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."

Take that sense of salvation with you as your helmet, to guard and uplift your head. A man with a well-tried, well-braced helmet on, trusts himself freely in the midst of the battle. Sword-strokes may rain upon him, he cares not—his head is safe; all his faculties, eye, ear, mouth, work freely within that trusty shield. And you, if you are a saved man, "if you have tasted that the Lord is gracious;" if you have said, "Lord, here am I, what wilt thou have me to do?" if you have even sighed, "Lord, I believe; help thou mine unbelief,"—bear with you a charmed life into the battle. Who is he that can harm you? What is that that can trouble you? Your being, once so worthless, so hopeless, is under the sure charge and culture of your Saviour; He who holds the world in the hollow of His hand, rules all its forces and compels all its passions to serve His will. With that, all things shall work well for you. Nothing can be adverse, no experience can be wretched, no temptation even can be deadly; you bear a life within you that *must* grow strong and rich by all that it suffers, and that *must*, unless you count yourself unworthy of everlasting life, and fling down your crown in the dust, win an eternal and glorious victory. Take this as a helmet through the battle: "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him until that day," and bear yourself bravely, joyously in the Christian war.

Let men see the hope, the joyous hope that fills you, in the carriage of your head, in the gesture of your crest. Let them see your head uplifted to face all the oppositions and calamities that may assail you. Let them see that none of these things can move you, that none of them touch your life. Tell them what salvation means by your aspect, by the look, the tone, the tread, as you press on. Take hope to them, the hope of salvation, a salvation which gladdens, purifies, elevates, exhilarates the life; and they will hear you gladly as they heard the Master, and they will follow the crest that they see pressing on into the heart of the realm of ignorance, misery, and death. We must rekindle our hope if we want to stir mankind as those preachers stirred them,

and to cast the rulers of this darkness, where they cast them, to the dust. It is the hope of the Christian, of the Church, which is now assailed most keenly by the culture of the times. We must save it, and save society, by renewing it at the spring. The good hope through grace,—hold it fast, so fast, that neither man nor devil can weaken it; the hope that is rooted in the incarnation—in the life, the death, the resurrection, the reign of the Lord Jesus. It is a hope that maketh not ashamed, a hope that purifies and saves; the hope that when the battle is ended, the training is over, the race is run, there is a world where those who have suffered with Christ shall reign with Him, where “His dead men” shall live—a world where all truth shall be established, all righteousness shall be vindicated, all life shall be glorified in the great day of restitution of all things, the day of the manifestation of the sons of God.

J. BALDWIN BROWN.

FREE INQUIRY.

PART II.

LET us now consider and reply to the charges of our antagonists. They affirm that while we preach “free inquiry” we shrink from its legitimate action on ourselves; that while we clamour for it, we are careful not to avow our intention of accepting its conclusions if they fail to harmonise with our favourite traditions; if, after investigation, they are unfortunate enough not to think with us, we simply declare that they have not the truth; that we do not mean what we say about freedom; that the freedom we claim is that of which M. Veuillot and his associates are the apostles; that we, like them, demand freedom for truth, bondage for error; which means, in plain English, freedom for our opinions which we mistake for truth, and—for all contrary opinions—pains and penalties, prison or exile.

From these manifest exaggerations I will select two of the more definite charges. The first is, that we take for granted that to which inquiry alone should lead us; the second is, that we regard as beyond the pale of truth any who by independent research have arrived at conclusions different from our own.

For the first charge there is some ground. It is difficult, if not impossible, to consider in the abstract that which we already believe, particularly if we believe it with a strong and living faith. I have come to know the grace of the Lord Jesus Christ. In Him I have found pardon, peace, joy—the new life. How could I, in studying the Gospel, escape from the influence of these spiritual experiences? Neither

should I attempt it. To me it seems that the closer my communion with the Lord Jesus Christ, the nearer I am to the truth. To turn away from Him that I may know Him better, would be like shutting my eyes in order better to observe light. Christ reveals Himself by direct action on the believing soul; how can I hope to apprehend Him better by standing afar off? It would be a violation of the very conditions prescribed by my own experience. I therefore abide in union with Christ.

And bear in mind that the more I love Him the better I shall wish to know Him, and the more I shall long to assure myself of what He really is, to prove to myself that my faith has no mere illusion for its object. My faith is an agent on the side of truth, not of prejudice; it is the very sense with which in the domain of the Christian religion I perceive facts. At the same time I take for granted that critical, historical, philological questions are removed from this influence, and will be studied quite independently. Our faith will offer no opposition to this; for the stronger our conviction that what we believe is true, the deeper will be our confidence that science, if really free, will sooner or later bear witness in its favour.

It is a primary moral duty to be impartial, or rather to be sincere, in our inquiry; we maintain that we are faithful to this duty as far as it is possible to be faithful to a duty so delicate; at least we know that whatever the cost, we desire to be sincere. And, indeed, we might say, even as the Master once said, "He that is without sin among you, let him first cast a stone." If these words are to be the measure of our chastisement, they will not stone us yet. At any rate the first stone will not be cast by any of those who, at the outset of the inquiry, peremptorily lay it down as an *à priori* absolute truth: "There is not, there cannot be, such a thing as a miracle," and who by this arbitrary assertion are, at starting, under the necessity of denying certain facts, of suspecting certain witnesses, in order—in the region of criticism and in history—to arrive at predetermined conclusions.

We are somewhat surprised at the second charge. Is it possible that our opponents hold it to be a crime to believe, and to declare that opinions contrary to our own are false? But if we are persuaded of the truth of our own tenets, can we help being convinced of the error of those who deny them? Must we humour our accusers by asserting in the same breath the truth of our own and of their opinions? Is judgment on doctrinal subjects interdicted? Does free inquiry confer the character of inviolability on all the conclusions to which it leads? Is this, then, a new species of infallibility, and is it enough if we can say, "This is what I have discovered"? From that moment is there nothing to be done but to bow before this authoritative papal decree, and to

obey the prohibition to criticise or to impeach it? Surely, this is a pre-tentious assertion, a marvellous interpretation of the term "freedom." They claim absolute right to attack our traditions, our authorities, our venerable orthodox doctrines, and pronounce them not only false but absurd; while they expect us to defer unconditionally to the contradictory affirmations of the modern votaries of liberty. The free-thinker took upon himself to say that Adolph Monod's creed was anti-human, anti-divine, and therefore anti-christian; but we should be charged with intolerance and fanaticism if we pronounced the same sentence on Schenkel's doctrine. This sophistry does not need more than a passing reference.

Now let us get to the root of this matter. Why do we so vehemently vindicate the right of free inquiry? Because we believe there is such a thing as truth, that man was created to the end that he might know the truth and make it his own. Since, therefore, it is the duty of all to seek truth, all have the right. It is obviously not for its own sake that we demand the right of free inquiry: we are not among those who admire Lessing for having said, "It is better to chase the hare than to catch it." We confess we are too practical and commonplace to attain to this; we seek that we may find. It is the glory of free inquiry that strong and clear convictions are its aim and end.

Ideally all men ought to arrive at the same conclusions, for truth is one, and human nature, in spite of individual peculiarities, is also one. While diversity may appear on the surface, in form, in tint, there should be unity beneath. But, in fact, diversity has been discovered in ultimate principles. It is not necessary for us to touch upon the question whence radical discrepancies arise; all we have to say is, we ought not to be asked to confer upon all these contradictory doctrines the honours of truth. We must exercise free inquiry in all its rigour on each, and, if it seem right to us, we shall not hesitate to pronounce them false and alien to truth. You have a perfect right to argue in favour of your creed, in spite of my condemnation; and you may retort upon me, and say that it is my creed that has no foundation; and this is exactly what you will do if your conviction is strong. Each of us is but enjoying his right. We both exercise free inquiry, and judge each other's convictions at our personal tribunal. Only let us remember, both you and I, that we are bound not only to pronounce sentence, but to furnish the reasons for our condemnation.

This is constantly done in philosophy, and nobody is scandalised. Why, then, is it considered a great offence in theology?

In point of fact no one dreams of seriously contesting the right, and no one makes the mistake of exercising such jurisdiction over adverse opinions. This is what they say: You are at liberty to pronounce a

particular doctrine contrary to truth, but you must not say it is contrary to Christianity. What! shall Christians distinguish between truth and Christianity? They reply: You must refuse the name of Christian to none who claims it or appropriates it to himself. But if a Positivist, a Pantheist, a Mahomedan, or a Jew calls himself a Christian, has no one the right to say to him that he misapplies the term; that he has no title but that of meaningless caprice to assume a name which his convictions belie? It may be said that I intentionally exaggerate and carry to absurdity the opinion I disclaim, that I may dispose of it more readily. True, I do carry it to absurdity, but it was on the high road thither, and I do but hasten it to the end it was approaching.

I am often met by the assertion that piety is independent of doctrines; that men can be Christian, truly Christian, while holding the most diverse dogmas; that, therefore, it is unjustifiable to refuse the name of Christian to any because his tenets differ from ours. This is a question we may return to presently, but we have now nothing to do with it. I do not pronounce upon your personal piety, whether it is deep or superficial, Christian or Mussulman; that does not concern me, and has no bearing on the question; I am only discussing your doctrine, and I say it is not Christian. I give my reasons for saying so. That is all. Have I not the right?

Now, do you still persist that no doctrine is peculiar and essential to Christianity? That it is primarily a feeling, a life which can ally itself with any doctrine, be it what it may? This is your opinion. Be it so. I put it to the test, and after freely examining it, I pronounce it false. I have the right to do this, and I cannot see that in proceeding frankly and clearly I violate freedom.

I know there are men who still practise the old trick of sophistry, and who affirm that nothing is either true or false absolutely. That place, time, even our manner of looking at things, makes them true or false, that everything may be supported and denied with the same appearance of truth. But if it be so, what is the use of research, of inquiry? Why the toil and travail to reach uncertainty? Frankly, it is not worth the trouble, and we see no reason why we should exhaust ourselves that we may retain and practise the right of freely seeking what we well know we shall never find.

Perhaps this is the infirmity of our inferior nature. I know not. I am willing to confess that we are incapable of perception so subtle and refined. We believe in truth; yes, we the men of the past, of the dark ages, as they call us, have gone no further than to believe that the human soul has an affinity for truth. We, who scorn free inquiry, have the weakness to maintain that by it we may arrive at positive conclusions. We grant that we may be led astray; we have only too many

proofs of this. The peril is tremendous. To guard against it the utmost care and impartiality, the severest accuracy of method, and all the resources of knowledge, are necessary. He who enters upon this quest must put forth all his intellectual power, must be guided by a watchful conscience, must call upon God with fervour and importunity. It is an honourable but perilous, sometimes even tragic, exercise of our freedom, for it is moral and implies responsibility, and it is just because we hold it in high esteem that we pass judgment on the conclusions to which it leads.

It is further said that we limit free inquiry by submitting it to the authority of Holy Scripture, that with us its function is first to establish what the teaching of Scripture is, and having established this to acknowledge its authority.

We do not deny this; the Bible is our religious authority; it gives us the revelation of God, and not only the knowledge of His character, His purposes, His will, but also of His work for man; it tells us what God has done to save us; it is here we believe we find religious truth absolute and definite, and we do not intend to seek it elsewhere. It is the Bible that shows us Him who said of Himself: "I am the way, the truth, and the life," and our constant effort is to attain daily a fuller knowledge of Him.

This is why we are Protestant Christians, Protestantism being, if defined according to its method, free inquiry within the limits of Scripture.

But, in fact, it is free inquiry which leads us to this divine source and keeps us there. Every other source which is proposed to us is proved insufficient to satisfy our inquiry, and we come back to the Bible where God speaks to us by His prophets and by His Son. We examine in order to judge to what extent and in what sense it can be to us a religious authority; we bring to the examination all the faculties of intellect, heart, and conscience, all our own knowledge as well as that of others, to ascertain what Scripture really teaches, and we reject the human authority that would impose upon us its interpretations and decrees; even in Scripture we recognise the divine authority alone. Do we violate the conditions of free inquiry?

Again, the charge is renewed. It is insisted that our inquiry is circumscribed, and that Scripture draws lines we may not pass over. We deny it. We examine all, that we may find the wheat; and if Kakyomouni, Confucius, Zoroaster, Mahomet, even Hegel, or Strauss has truth to teach us we will receive it gratefully, for truth is our inheritance wherever we discover it. At the same time, it is true that we look to Scripture alone for the truth that can save us, and there alone we find it.

But still our antagonists insist: After all, your free inquiry is but research under protest. You set yourself to establish what you think

you ought to believe and submit to; this is Romanism; the only difference being that your Pope is not a living man, more or less moved by circumstances, liable himself to be persuaded some day by progress, but an antiquated book, a collection of writings by men who died hundreds and thousands of years ago, a code of laws that nothing can change or modify.

Not so. We are misunderstood. The Gospel is not to us a mere collection of dogmas; it is, as is well known, a fact, a divine work, God's way of saving us. There are two ways of knowing a fact: we may witness it ourselves, or we may receive the testimony of other witnesses. Free inquiry does not change this condition of things. Scripture alone contains the contemporary testimony concerning the divine work of redemption. There alone we find the record of the acts of God; therefore Scripture is to us the source of religious truth, the supreme religious authority.

If it were proved that Scripture does not contain this divine record, that we have not the words of well-informed and credible witnesses, we should then conclude that it was neither a revelation of God nor of a religion divinely adapted to human need; we should simply cease to be and to call ourselves Christians. But so long as we remain Christians, so long as we believe in Christ Jesus as our Saviour, Scripture has, and ought to have, this unique dignity, this sovereign authority.

The philosopher who seeks the laws of electricity can only examine facts. The field of his observation is limited. It is impossible for him to extend it. Further, he has no liberty to invent facts and laws at will; he observes, he collects, he combines, he compares, but to facts he must submit, however they present themselves. Nature is his authority, his absolute authority. He cannot but submit to it. And no one is so foolish as to consider that this necessity is a mischievous restriction upon free inquiry. We can only examine what is; we can only establish, can only believe what is.

We proceed on the same principle with Holy Scripture. It contains, as we said before, the history of God's work for our salvation. We cannot change the facts. Of course we can put our own interpretation upon them and dogmatise at will; and we must do theologians the justice of allowing that they use their faculty freely. Still the ulterior developments must likewise be submitted to Scripture, for they cannot be suffered to deny or enfeeble the divine facts they profess to explain.

I have but one more observation to make.

It is important to remember that free inquiry may create a privileged order of men, and may do this where it is least tolerable: in the domain of religion. It is no longer a man who speaks, imposing on all a doctrine

as from God ; it is not a book presenting to its readers teaching and narrative which all may understand and appropriate ; it is science that is enthroned ; it is the learned, the critics, the philosophers, the most accomplished thinkers and doctors who alone, having inquired fully, possess the real truth, and have thus become the priests and the prophets of this new revelation. The great mass of men must accept their decisions because they are not in a position to criticise them.

In the glorious time of the Reformation, and the blessed days of our own spiritual awakening, the humblest, with Bible in hand, could teach the learned. It is not many years ago that a lowly cobbler showed the way of salvation to a distinguished professor. But this is no longer possible. An unlettered Christian reposes his confidence in his New Testament ; we ask him when this sacred collection was made, and under what circumstances. He quotes a Gospel ; we ask who wrote it, whether he knows the hypotheses that have been advanced concerning the subject-matter, and which of them he has decided to adopt for his own. He appeals to St. Paul ; we remind him that the Apostle's view of truth which he accepts, may be the result of his rabbinical education. The simple believer is prohibited participation in learned discussions : let him love the good God, and try to love his brethren, that is enough for him ; let him leave the rest to those whose business it is to study and decide such questions. We are far from the spirit of Christ's words, "O Father, God of heaven and of earth, I thank thee Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." But there is in these words of Jesus an eternal and divine truth. Our Gospel is accessible to the humblest ; if it were not, it would be no Gospel for us. The moment a religion demands, in order to be understood and received, other than moral qualifications, it becomes the religion of a privileged and restricted portion of humanity ; it cannot be the revelation of God the Father of all men.

Our Gospel is no vague religiousness, more or less poetic, within easy and natural reach of whosoever dreams and sighs ; neither is it a complicated system of arbitrary dogmas accessible only to thoughtful and scientific men. The Gospel we proclaim is a fact as simple as it is grand : "God in Christ, reconciling the world to Himself."

This fact unique and divine, belongs to history, inasmuch as it took place at a particular time, in a particular place, among a particular people. To understand this scientifically, it is necessary to employ the ordinary processes of historical criticism, and it is obvious that such study will be confined to a few learned men. But this is not the only nor even the true way of knowing the fact. So far as it is only acquired thus, our knowledge of Christianity will be unreal, for we shall know the external circumstances while the inner and eternal essence is unre-

vealed ; the soul cannot experience what it is and what it can do. A man may describe bread, and explain to us the different chemical elements which compose it, and give us a complete history of how it is made ; but until we have tasted the bread we do not know what it is like. And we must know Christ by the most intimate, personal, real, and living contact. The Gospel is not the record of a past event, it is an everlasting fact ; better still, it is life itself ; *best* of all, it is a living Person, "the same yesterday, to-day, and for ever." We cannot know this Person except by coming into close relation with Him ; not by hearsay, but face to face, heart to heart. This kind of knowledge, which alone is true and life-giving, does not require either learning or philosophy. It is given not only to the wise, but to the ignorant ; and even to little children Jesus Christ, proclaimed by faithful preaching or by Holy Scripture, bears witness of Himself by His spirit in the heart, and without the help of criticism or philosophy, He creates faith in Himself, a faith which justifies and regenerates. We believe in the witness of the Holy Ghost. Yes, we believe that the Holy Ghost abides in the hearts of the humblest and most ignorant, and gives them "a demonstration of power," better than all the disquisitions of human wisdom. Such souls in their simplicity, in their ignorance, receive "the secret of the Lord," and know the depths of the Love of God ; the Holy Ghost does not make them theologians, but He does much more : He makes them Christians, and such Christians that they often understand their Bible better than theologians. If science attacks the Gospel which has shined into their hearts, their faith does not waver. Listening to the inner witness of God by which the Spirit speaks to their spirit, they hold fast to their faith ; though confronted by presumptuous assertions, they wait in peace until enlightened science can correct herself.

And after all there is but one way—even the learned can find no other—to become a Christian. "No man," said St. Paul, "can call Jesus Lord, but by the Holy Ghost."

Thus we are freed from all sacerdotal despotism, from all bondage to the learned by the teaching of the Holy Ghost, who is given to all who ask and do not resist Him. "We all have access by one Spirit unto the Father." The Gospel we proclaim is for all and to all.

Montauban.

CHARLES BOIS.

ROBERT MURRAY M'CHEYNE.

HE was born May 21, 1813, and died March 25, 1843. Thirty years old when he died, he yet knew "the deep things of God" more familiarly than do many aged Christians. It is thirty years since he died. Had life been prolonged till now he would have been among the elders of the Church, but hardly among the fathers. Death has made him more than a father—a dear brother to hundreds of young Christians and young ministers who could never have known him otherwise than through his memoir, which has revealed to them much of the beauty of holiness and much of the secret of spiritual power and usefulness, while older men have also been moved by the same tender story. It is a life always worthy of attention, and perhaps of peculiar value at a time like this, when from many a minister's study the cry is going up to God with unusual fervour, "O Lord, show me how to do Thy work, and how to glorify Thy Name." Ardent and able, young M'Cheyne would have won distinction in any calling to which he might have given himself, had a fair porportion of the three score years and ten been allotted to him. The loss of that condition must have proved the loss of all, but for the heavenly love and power which first changed him in nature, and then qualified him for a brief and beautiful career. At eighteen the tender counsels and holy example of an elder brother were producing solemn thought and serious resolution to live unto God. Then this brother, rich in attainments and radiant with the grace of Jesus, was struck down at the opening of his days, his death making deeper impressions than even his life, or at least bringing the work of his life to perfection. As soon as he had entered the kingdom of glory, Robert entered the kingdom of grace, eager to follow him. Thus they are now joined in the great recompense; for David sowed the good seed which Robert cherished, and from which sprang a plenteous harvest.

The tone of student life was high when M'Cheyne was at Edinburgh, that is, high among some of the men who, like himself, were looking forward to a minister's life and labours. A band of students at the Divinity Hall resolved to set apart an hour or two every week to visit the needy and careless in the most neglected parts of the town; there was also a regular prayer-meeting in Dr. Chalmers' vestry. No study was to be given up; the time was taken from recreation. The pure life of the soul became an incentive to effort in every department of service. While College work had full attention, these young men were bent on knowing much of the mind of Christ, on getting beyond the range of ordinary religious experience, and beyond the formal arrangement or truth as theology presents it. The tone and manner of College life

bore golden fruit when Churches were committed to their charge. Happy are the Churches of the future if the student-life of to-day be spiritual, earnest, faithful to God.

It is evident that M'Cheyne was moved to the bottom of his soul by his study of the lives of eminent saints. "Would that I could imitate him!" he says, when he has read Martyn's life; and then follows the suggestive question, "And yet, what hinders?" When he had heard a holy, useful minister, he wrote, "O how humble yet how diligent, how lowly yet how watchful, how prayerful night and day it becomes me to be, when I see such men. Help, Father, Son, and Spirit!" Brainerd and Edwards were also before him; and of himself, as compared with Edwards he says, "How feeble does my spark of Christianity appear beside such a sun!" Then comes the weighty, vital thought always before his mind, "But even his was a borrowed light, and the same source is still open to enlighten me." His constant cry was for humility; his watchfulness against pride was most vigilant; and thus his conception of what the grace of God could do for him and through him, was always lofty and worthy. If it were written upon the hearts of fifty students, or fifty ministers, that God can do for them what He did for M'Cheyne, as it was written upon M'Cheyne's heart that God could do for him as He had done for other Christian men, their living faith would soon move many thousands of hearts. The Lord has not changed, neither is He dead.

M'Cheyne left College in a deeply earnest state of mind: "College finished on Friday last. My last appearance there. Life itself is vanishing fast. Make haste for eternity." His training for work was high mentally, but far higher spiritually. "His soul was prepared for the awful work of the ministry by much prayer, and much study of the word of God; by affliction in his person, by inward trials and sore temptations, by experience of the depth of corruption in his own heart, and by discoveries of the Saviour's fulness of grace."

One main point of value and interest in this short life of seven or eight years' work—to a faithful minister the chief point—is the honest way in which he treated his own sins and weaknesses of character. His own vineyard was well kept; no barren branches were spared, nor were any heaps of rubbish permitted to lie, and fester, and poison the soul with their deadly exhalations. He became skilful with souls because so observant of his own, of its moods and changes, of its dangers and deliverances. He apprehended mischief before it came, and by watchfulness and prayer avoided not only many a fall into sin, but many a plunge into darkness and sorrow. Not that he had a morbid introspectiveness. He had no pleasure in making himself a spiritual invalid. He did not seek to live in the 130th psalm. His weeping endured for

a night. There was a calm, full, trustful joy in his soul, almost from the beginning to the end of his Christian life; and its fountain was his constant sense of the sufficiency of Christ Jesus for all his personal need and for all his ministerial work.

From the first he was keenly alive to his weakness—the love of praise; and there is an arrangement in his life which seems to indicate that God carefully guarded him from circumstances which might have brought him into “the condemnation of the devil.” His early sickness and inability to labour was one check put upon him. Before he was placed in his final and important charge he knew the chastening of the Lord, and humbled himself under it.

He said in his retirement: “I have been too anxious to do great things. The lust of praise has ever been my besetting sin; and what more befitting school could be found than that of suffering alone, away from the eye and ear of man?”

He was kept in this school, more or less, to the end. Moreover, his earliest labours were not crowned with any distinguished success. They were more remarkably associated with the growth of personal religion, with a deep sense of unworthiness and insufficiency, and with more sanctifying views of the glory of the Saviour. The same method of Providence appears in the progress of M’Cheyne’s work at Dundee. There was always depth of power in his influence, but it was not until he had laboured for some two or three years that “the times of refreshing came from the presence of the Lord.” Nor was he at home when they did come, but away in Palestine; and when the news reached him he was lying dangerously ill at Bouja, a village in Syria. Of course he was in a deep sense a partaker in all that happened at home; for he had ploughed and harrowed the land, he had sown and watered much precious seed, and he was still pleading daily for his people.

There was evidence of God’s favour to the pastor and to the flock in the arrangement which sent W. C. Burns to fulfil M’Cheyne’s duties. They were men of like mind, full of faith and of the Holy Ghost; and at the very time that Burns was opening the great revival at St. Peter’s, Dundee, M’Cheyne was praying for his people. Truly, God’s ways are past finding out; and yet the end is that He is very pitiful and of tender mercy. The beginning and end of all holy and enduring work seems to be our absolute surrender to the Divine will, and readiness to take any place in God’s service.

Few lives are more instructive upon the vital subject of “motive” than the life of this young minister. His labours are a wonderful evidence of the power of evangelical doctrine ardently embraced and affectionately used. They are also a solemn lesson upon purity of motive in teaching that doctrine. He says very early: “To-day, missed some fine opportuni-

ties of speaking a word for Christ. The Lord saw I would have spoken as much for my own honour as His, and therefore shut my mouth. *I see a man cannot be a faithful minister until he preaches Christ for Christ's sake; until he gives up striving to attract people to himself, and seeks only to attract them to Christ.*" When his ministry had borne much fruit, and he himself appeared to most witnesses like Moses when the glory of God was upon his face, he wrote of himself in the same strain: "I feel persuaded that if I could follow the Lord more fully myself, my ministry would be used to make a deeper impression than it has yet done." A very solemn and searching paper is that which he wrote upon *Personal Reformation* for his own use, and which was found among his Remains. He thus begins: "It is the duty of ministers in this day to begin the reformation of religion and manners with themselves, families, &c., with confession of past sin, earnest prayer for direction, grace, and full purpose of heart, Mal. iii. 3, 'He shall purify the sons of Levi.' Ministers are probably laid aside for a time for this very purpose. I am persuaded that I shall obtain the highest amount of present happiness, I shall do most for God's glory and the good of man, and I shall have the fullest reward in eternity, by maintaining a conscience always washed in Christ's blood, by being filled with the Holy Spirit at all times, and by attaining the most entire likeness to Christ in mind, will, and heart, that it is possible for a redeemed sinner to attain to in this world." "To follow him in his confessions, observations, expositions of scripture, self-exhortations, and breathings after God in this paper, is impossible here. Yet one important remark may be quoted. He says: "I have found by experience that nothing sanctifies me so much as meditating on the Comforter, as John xiv. 16."

Comparing his times, and the work he was permitted to do, with our times and our work, it is impossible to read his life without great encouragement, as well as great stimulus and deep self-abasement. There is singular interest in comparing the statement made in the *Congregationalist* in September, that a body of Christian men, living in different places, are joined in a bond of prayer on Saturdays, with the record that early in M'Cheyne's life he and some brethren decided to pray for each other every Saturday evening, especially with a view to the Sunday's work. The practice was maintained for years, is, perhaps, in existence yet among his friends who are left. Some ministers, also, of Dundee and its neighbourhood, used to meet for prayer and conference upon practical pastoral work every Monday, their first object being the quickening of their own souls and the salvation of their people—the subject of subjects for a ministers' gathering, and too often neglected for discussions and conversations on subjects more appropriate for a sectional meeting of the British Association. Should the Lord visit His people

again, His coming will be heralded by many such gatherings of them that fear His Name.

The chief lesson of this life is that the God of M'Cheyne lives. The same purity of spirit and life can be imparted to all who ask it. "This is the will of God, even our sanctification." The same usefulness is within our reach ; not usefulness in the same line of effort, perhaps, but substantially the same, equal in measure, and equal in the glory it shall bring to God. The man's individuality remained, and he was neither the Henry Martyn nor the Jonathan Edwards whom he so earnestly longed to resemble in beauty of character and power of usefulness. And, similarly, few may have his sense of the graceful and harmonious, or his force of mind and character, and yet they may look as glorious as he in the light of an imparted holiness. He comes within the range of ordinary men as a man, and the grace of Christ may bring us within his range as a saint.

J. P. G.

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THE CONVERSION OF CHILDREN.

IT is the custom of the Church at Carr's Lane, Birmingham, to hold a monthly conference during the winter. This takes the place of the ordinary week-evening service, and is quite distinct from the monthly Church meeting. At the November conference, the subject discussed was the "Conversion of Children." One of the deacons opened the conference by delivering an earnest address on the duties and failings of Christian parents in relation to the religious culture of their children. The subject was found much too large for one evening's discussion, and was adjourned to the following week. Two papers were sent in by lady-members of the Church, which deserve the careful consideration of all Christian parents. The first was on "The Conversion of Children," the second on "Prayer for Children ;" I give them both in full.

The Conversion of Children.

In the minds of some good Christian people the word conversion seems to have two distinct and strangely different significations. When we speak of men and women being converted they have no difficulty in believing that faith, and love, and earnest purpose to serve God may be co-existent with evil passions only partially subdued ; with habits of selfishness, strong because old ; with ungentleness and many other ugly deformities. But if we say a little child has received the Lord Jesus as Saviour and King, unless every trace of the old Adam in him is extinct our statement is questioned.

We must learn to make at least as much allowance for the sin that

remains in children, as we do for that which is the shame and dishonour of those who have long known Christ. We have made a false application of the precept, "Thou shalt not have in thy house divers measures, a great and a small." When the children have wistfully asked to be let into the safe fold, we have measured their tiny stature, we have looked at the few little stains on their garments, and because they are very unlike ourselves we have rejected them. Jesus said to the grown-up people, "Except ye become as little children, ye shall not enter into the Kingdom of Heaven." We say to the children, "Except ye become as grown-up people, ye shall not enter the Kingdom of Heaven."

There is now a promise of better days for the children. God has made choice among us of men who proclaim that "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith." Upon our sympathy with this movement depends the Church of the future.

Children are not irreligious; yet hundreds are lost to the Church before they are thirteen. This is partly because when their emotional nature is touched, they are hopelessly ignorant of the way to get back to God; partly because, even when they have sought and obtained forgiveness of sin, they find no sympathy in their new joy, and the hidden light goes out.

A considerable amount of religious instruction may be imparted when children bring to it nothing but intelligent intellectual interest, but there are some subjects for which moral preparation is necessary.

All who love children have discovered that in their heart-life there are often-recurring periods of extreme sensitiveness to religious thought and teaching. Such golden moments are to be prayed for. None who pray earnestly and watch lovingly will wait long for them. A birthday, a sudden joy or sorrow, a thousand circumstances which would leave us unmoved, will plough up the nature of a child and make it ready for the good seed. Then we may unfold to them the great truths about God and man which form our creed. We should tell them of the new birth, making it very plain what they have to do that the great change may be wrought in them. We should tell them how we were restored to God by faith in Christ Jesus, that they may see footsteps ahead, and follow, and thus be led into the presence of God. We must tell them that sin is the transgression of the law, and we must let them see, by our conduct as well as by our words, that it is not because their faults annoy us that we want them to conquer them, but because they are the beginnings of evil which may some day sweep them out of the reach of God's saving hand. We should tell them of the work of the Holy Spirit, and help them to apprehend their own dependence upon His teaching

and influence. We should give them true thoughts about prayer ; we should "reason with them of judgment to come." And as the purity and simplicity of the child's nature are often true interpreters of deep spiritual truth, we may make them understand something even of the mystery of the cross. So soon as any one of these subjects shall have been really grasped, the duty, the honour, the joy of consecrating the life to Christ should be vividly put before the child. This stirs all that is generous and loyal in the heart. Has anyone ever known a child, under thirteen, turn coldly from such an appeal and refuse to acknowledge the claim of the Lord Jesus ? A few years later all is changed, and Satan is busy. In childhood the devil leaves the heart, with rare exceptions, to any who choose to ask for it.

It is unwise to encourage a child to talk about its religious life, but it is important that the fact of the life should be acknowledged. To tell a friend that the heart has been surrendered to God often gives to the child's act of consecration a reality which else were lacking. Above all things we must let them feel that we receive them, or how can they accept our assurance that God will not cast them out ?

The admission of children to the Lord's Supper has a great power in promoting religious growth. It is urged that the most sacred rite of the Church must not be made common, that it must be reserved for those whose conviction of sin is deep and keen. Practically we only require in grown persons a sense of need, and the translation of religious impulse into religious principle. These being manifest in the child, is there not proof that God has been at work on its nature ? The Communion brings us into such holy nearness to Christ that we can hardly wait patiently for the time to come round. Why should we monopolise the blessedness and joy, why should we suppose that children can dispense with this unique aid to the knowledge of God ? Some may think that it is not well to suggest that a child should become a communicant, but if the desire is spontaneous, it probably indicates that God has made the heart hungry and that He wishes it to be fed.

Some of those who in childhood were chilled by our repulse retain their hold of Christ, and on the verge of manhood and womanhood they seek admittance again into the family of God. We must not therefore argue that we did well to keep them waiting. For even if we exclude the sad possibility of losing them altogether, it is surely worth while to make every effort to prevent the energy, which might be spent in service, from being wasted in the endeavour to ascertain the soul's relation to God ; to spare young people those alternations of grief for sin, and sorrow that in them is no grief adequate to sin, when they might be rejoicing with joy unspeakable that Christ died just because they never could grieve enough.

Most of those who are engaged in this beautiful work find that the

traditional difficulties, the shallowness and instability of the child's nature, have disappeared. If we are straitened at all it is not in the children, nor in God, but in ourselves. If only we learn by heart that "it is not the will of our Father which is in heaven that one of those little ones should perish," we may some day find fulfilled in our own experience the promise, "Every place that the sole of your foot shall tread upon, that have I given unto you."

*Prayer for Children.**

In a country parsonage in the north of England, about forty years ago, a young mother lived, surrounded with the cares of a pastor's wife, and of a young and increasing family. Her means were small, her health delicate, and her labours heavy. But above all other cares was the great desire that her children might be the Lord's, and in the fulness of her heart she penned the following solemn dedication and prayer, which, since her death, has been found among her papers :—

"O Thou who hast been my God, my father's God, my father's father's God ; my mother's God, my mother's mother's God ; I come before Thee now, to entreat Thee solemnly to be also my children's God. Thou, all-great Jehovah, and Thou alone, knowest the value of my children's souls, and Thou alone canst save them. Oh, let Thine arms of mercy and love be constantly about them, to preserve them from the follies of childhood, the dangers of youth, and the sins of maturer years. Thou knowest the anxieties of a parent's heart, and Thou hast more than a parent's love for all whom Thou takest into Thy care and protection. Oh, let my beloved children be some of those blessed ones whom Thou carriest in Thine arms, whom Thou leadest gently, whom Thou wilt watch over every moment of their pilgrimage below, and of whom, at last, Thou wilt pronounce, 'Of such is the kingdom of heaven.' Let Thy restraining grace be exercised towards them, to protect them from evil dispositions, unamiable tempers, disobedience, and all outward immoralities. May they love each other and their parents, and learn to take pleasure in denying themselves for each other, and for the sake of all who may come within their reach. Preserve them from carelessness, laziness, wandering habits, and improper companions. And oh, great God, above all things, let Thy converting grace enlarge their hearts, that their parents may have the unspeakable happiness of seeing them all follow the dear Saviour ; or if I, their mother, should not be allowed the blessedness of seeing this great change wrought upon them while on earth, may I be called to rejoice over it in the bright regions of eternal glory. O my Saviour, take my children into Thy care and keeping ! I confess I am not worthy of the least of all Thy mercies,

* This Paper has appeared in print on the other side of the Atlantic ; it was written by an intimate friend of the lady from whom I received it.—ED.

much less am I worthy to ask Thee for so great favours ; yet I would not be discouraged, for Thou hast said, 'Open thy mouth wide, and I will fill it,' and I do trust that through the merits of the Saviour alone, Thy sovereign mercy may lay hold of my dear children, and that they may every one spend their lives in Thy service. And oh, enable me to labour incessantly for their conversion, to pray without ceasing for them, and to endeavour by all the means in my power to impress the truth of the Gospel on their minds, and to seek with all earnestness that the Holy Spirit may impress those truths on their minds while they are yet young."

In the spirit of this paper this Christian mother prayed and laboured. In constant weakness, frequent sickness, left, by the long and frequent absence on the pastor's business of her husband, with the care of the maintenance of family worship and the training of a family of ten children, nothing was neglected, and religion was felt to be the chief concern. And now let us take another glance. More than thirty years have passed since this prayer was penned, and the mother lies upon her death-bed in a Western State that has been her home for years. Is God faithful? Have her earnest prayers been heard? Have her faithful labours been crowned with success? Around her bed, beside her husband and other dear friends, are gathered six of her children in tears and sadness. Two have gone before, leaving a bright and beautiful testimony, and two cannot be there ; one is fighting the battles of his adopted country in the far West, and another contending against heathenism in the still more distant East. And how is it now? Are all in Christ? Every one, and every one brought to Christ in very early life ; not one over fifteen years of age when they put on Christ by baptism. And all have been steadfast, all have chosen companions who were walking in the same path. Some are ministers, and some ministers' wives, and several in the next generation are also rising up to love and serve the Lord God of their fathers. I want to mention these facts that they may strengthen some fainting hearts, encourage some tried and anxious mothers, and that they may help some in this unbelieving age to believe that God is faithful to His promises, and that if in prayer and faith we train our children in the nurture and admonition of the Lord, they will surely rise up as witnesses to the faithfulness of the Hearer and Answerer of Prayer."

A third paper was read on the treatment of the "Religious Life in Children;" for this I regret that I cannot find room. It contained one very striking and suggestive phrase. The writer referred to "the beautiful *courage* of children in their thoughts of God" until their religious thinking is spoiled by false teaching.

AN ESSAY ON FRIENDS.

THERE is perhaps no word in our language more commonly used, or with less thought of its true meaning, than the word "friend." We constantly hear people speak of their friends when they mean only their acquaintances: a man says, "My friend so and so," when he intends to speak of somebody whom he has casually met, or with whom he dines now and then, or whom he sees at his club, or who stands to him in the loose relationship of business, or public life, or the courtesies of society. It would be very easy to make a long list of such classes of friends, and when made, and arranged in the Rabelaisian fashion, such a list would serve to indicate the commonly erroneous way in which the word is used, and to bring out clearly the fact that, in ordinary, modern phrase, "my friends" mean chiefly those with whom we have associations rather of multitude than of person. Here, for example, are a few specimens—the mere bones of a catalogue that might be indefinitely extended:

Political Friends.	Learned Friends.	College Friends.
Religious Friends.	Literary Friends.	Professional Friends.
Business Friends.	Visiting Friends.	Travelling Friends.
Parliamentary Friends.	Family Friends.	Club Friends.
Reverend Friends.	Personal Friends.	

These classes—but a few of those which might be set down—exhibit the current idea of friendship, *i.e.* mere association, organised or accidental, enduring or casual. If we come to look at other ways of using the word, we find still more laughable illustrations of departure from its true meaning. It is not uncommon, for instance, to hear people speak of "false friends" and of "real friends," of "confidential friends" and of "friends whom we meet in society;" and so on, until there is no possible combination of the relations of life, however slightly held together, or no conceivable form of contradictory expression, which is not made somehow to confuse the idea of a relationship which, strictly considered, is absolutely personal, individual, and exclusive. In modern life, indeed, when we speak of our friends, we often realise the fable of "The Hare and Many Friends;" we include half the world in the list; and find out, upon trial, that we have mistaken the word, and have not secured the thing.

Here, as in other matters, it is necessary to go down to the root to find out the real meaning of the word; and when we trace this word "friend" to its original, we find that it means "love"—the friend is a person whom we love, and who loves us, with a singular and perfect

affection and confidence on both sides ; with a trust without a flaw ; with no trace of

“ The little rift within the lute
That by and by will make the music mute,
And ever widening slowly silence all.”

The friend indeed, rightly thought of, is *one*; the *alter ego*, the man's other self, yet his complement ; giving him what he lacks, showing him what he fails to see, illuminating him with the “dry light” from which, too often, a man shrinks when he ought to pour it into his own soul. The friend is honest in purpose, wise in counsel, faithful in rebuke, yet full of tenderness ; bound in the perfect bond of love, yet not fearing to mark the faults of character and errors of conduct of him whom he loves.

It would be interesting and profitable, if one had time and space, to collect the views and estimates of friendship scattered through the works of notable writers, and to illustrate these by examples drawn from biography and history. But this requires a volume instead of an essay, and the labour of months instead of hours. Therefore we can do no more than present this view of friendship in little—offering the fruit of chance gleanings, and binding together the scattered ears of corn with mere discursive thought—musings, so to speak, as they happen to flit through the mind, and fall half idly from the pen. We take up, at random, a false notion of friendship—the view of a worldly philosopher, who painted his world as he saw it, and thought it represented all mankind. It is Rochefoucauld who speaks ; and he says this : “What men have given the name of friendship to is nothing but an alliance, a reciprocal accommodation of interests, an exchange of good offices ; in fact, it is nothing but a system of traffic, in which self-love always proposes to itself some advantage.” The baseness and untruthfulness of this view is illustrated by the saying of Horace Walpole : “If one of my friends happen to die, I drive down to St. James's coffee-house and bring home a new one !” One sees at a glance that the philosophers of the selfish school had no true idea of what constitutes a friend : in the one it is mere companionship in laborious idleness ; in the other, the mere barter of one service for another—in both a hollow and insincere relation, proving, when tried, like the Dead Sea fruit : fair to the sight, dust and ashes, bitter to the taste, within. Put beside these estimates of friends—the idle society of a trifler, or the “counters” of a man striving for personal ends—the view expressed by Montaigne in his “Essay on Friendship :”

“Common friendships will admit of division; one may love the beauty of this, the good humour of that, person, the liberality of a third, the paternal affection of a fourth, the fraternal love of a fifth, and so on. But the friendship that possesses the whole soul, and there rules and sways with an absolute

sovereignty, can admit of no rival. If two, at the same time, should run to you for succour, to which of them would you run? Should they require of you contrary offices, how could you serve them both? Should one commit a thing to your secrecy that it were of importance to the other to know, how would you disengage yourself? The one particular friendship disunites and dissolves all other obligations whatever. The secret I have sworn not to reveal to any other, I may, without perjury, communicate to him who is not another, but myself. 'Tis miracle enough, certainly, for a man to double himself, but they that talk of tripling, talk they know not of what. Nothing is extreme that has its like; and whoso shall suppose that, of two, I love one as much as the other, that they love one another, too, and love me as much as I love them, does multiply into a society that which is the most single and *one* of all things, and wherein, moreover, one only is the hardest thing in the world to find."

Here we get plainly exhibited one essential feature of the character of a friend: his devotion to one person, equally devoted to him. Horace Walpole's idea is that of fellowship, Rochefoucauld's that of worldly advantage, but Montaigne carries us back to the antique standard: his notion of friendship is modelled on the antique story of Damon and Pythias—perfect unity of desire, perfect affection, perfect capacity of self-sacrifice for the sake of a friend.

Shakespeare, again—great master of the human heart—sets the worth and value and the needfulness of a friend at their true level. Thus, in the advice of Polonius to Laertes:

"The friends thou hast, and their adoption tried,
Grapple them to thy heart with hooks of steel."

Again, in *All's Well that Ends Well*, the counsel of the Countess of Rousillon to her son:

"Love all, trust a few;
Do wrong to none; be able for thine enemy,
Rather in power than use; and keep thy friend
Under thy own life's key."

Or in the passion of Hamlet's adjuration to his friend Horatio:

"I will wear him
In my heart's core, ay, in my heart of hearts,
As I do thee."

Once more, in the pathetic yearning of Timon, when the companions of his wealth—the gilded summer flies—desert him in his fall:

"All gone, and not one friend!"

For an admirable rendering of the true idea of friendship, turn back to a book which, if not inspired, comes near to inspiration in the loftiness of its tone and the depths of its wisdom—the book which is known as "The Wisdom of Jesus, the Son of Sirach:"

"Be in peace with many; nevertheless have but one counsellor of a thousand.

"If thou wouldest get a friend, prove him first, and be not hasty to credit him.

"For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

"And there is a friend who, being turned to enmity and strife, will discover thy reproach.

"Again, some friend is a companion at the table, and will not continue in the day of thy affliction. But in thy prosperity he will be as thyself, and will be bold over thy servants. If thou be brought low, he will be against thee, and will hide himself from thy face.

"Separate thyself from thine enemies, and take heed of thy friends.

"A faithful friend is a strong defence; and he that hath found such a one hath found a treasure.

"Nothing doth countervail a faithful friend, and his excellency is invaluable.

"A faithful friend is the medicine of life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his friendship aright; for as he is, so shall his neighbour be also."

Treating of these and other passages in the same writer, Addison has a pleasant paper in the *Spectator* (No. 68):

"I do not remember," he says, "to have met with any saying that has pleased me more than that of a friend's being the medicine of life, to express the efficacy of friendship in healing the pains and anguish which naturally cleave to our existence in this world; and am wonderfully pleased with the turn in the last sentence—that a virtuous man shall, as a blessing, meet with a man who is as virtuous as himself. There is another saying in the same author, which would have been very much admired in an heathen writer: 'Forsake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old thou shalt drink it with pleasure.' With what strength of allusion and force of thought has he described the breaches and violations of friendship! 'Who casteth a stone at the birds frayeth them away; and he that upbraideth his friend breaketh friendship. Though thou drawest a sword at a friend, yet despair not, for there may be a returning to favour. If thou hast opened thy mouth against thy friend, fear not, for there may be a reconciliation; except for upbraiding or pride, or disclosing of secrets, or a treacherous wound; for in these things every friend will depart.'"

Then, making his own reflections on the subject as treated by the Son of Sirach, our great essayist proceeds to note the qualities of a friend:—

"Among the several qualifications of a good friend, this wise man has very greatly singled out constancy and faithfulness as the principal; to these others have added virtue, knowledge, discretion, equality in age and fortune, and, as Cicero calls it, *morum comitas*, a pleasantness of temper."

And elsewhere he writes (*Spectator*, No. 93):

"The mind never unbends itself so agreeably as in the conversation of a well-chosen friend. There is indeed no blessing of life that is any way com-

parable to the enjoyment of a discreet and virtuous friend. It eases and unloads the mind, clears and improves the understanding, engenders thoughts and knowledge, animates virtue and good resolutions, soothes and allays the passions, and finds employment for most of the vacant hours of life."

And in the *Guardian* (No. 119), he illustrates the sympathy of friendship by the charming story which, now that we have the means of instant communication realised for us, reads like a prophecy of the powers of the electric telegraph :

"Strada, in the person of Lucretius, gives an account of a chimerical correspondence between two friends, by the help of a certain loadstone, which had such a virtue in it, that if it touched two several needles, when one of the needles so touched began to move, the other, though at never so great a distance, moved at the same time and in the same manner. He tells us that the two friends, being each of them possessed of one of these needles, made a kind of dial plate, inscribing it with the four-and-twenty letters, in the same manner as the hours of the day are marked upon the ordinary dial plate. They then fixed one of the needles upon each of these plates in such a manner that it could move round without impediment, so as to touch any of the four-and-twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial plate. If he had a mind to write anything to his friend, he directed his needle to every letter that formed the words which he had occasion for, making a little pause at the end of every word or sentence, to avoid confusion. The friend, in the meanwhile, saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at : by this means they talked together across a whole continent, and conveyed their thoughts to one another in an instant over cities or mountains, seas or deserts."

From Addison, we go back a little to another writer, in whose quaint exaggeration and old-world gossip there is to be found a rich mine of humorous wisdom. Burton, in his "*Anatomy of Melancholy*," deals with friends and friendship as offering a sovereign cure for disorders of the mind. He writes :

"Grief concealed strangles the soul, but when as we shall but impart it to some discreet, trusty, loving friend, it is instantly removed by his counsel happily ; wisdom, persuasion, advice, his good means, which we could not otherwise apply unto ourselves. A friend's counsel is a charm, like mandrake wine, lulling care ; and as a bull that is tied to a fig-tree becomes gentle on a sudden (which some, saith Plutarch, interpret of good words), so is a savage, obdurate heart mollified by fair speeches. Friends' confabulations are comfortable at all times, as fire in winter, shade in summer, meat and drink to him that is hungry or athirst. A faithful friend sees that which we cannot see for passion and discontent ; he pacifies our minds, he will ease our pain,

assuage our anger : *quanta inde voluptas, quanta securitas*, Chrysostom adds, what pleasure, what security by that means ! Nothing so available, or that which so much refresheth the soul of man. Tully, as I remember, in an epistle to his dear friend Atticus, much condole the defect of such a friend. 'I live here (saith he) in a great city, where I have a multitude of acquaintance, but not a man of all that company with whom I dare familiarly breathe or freely jest. Wherefore, I expect thee, I desire thee, I send for thee ; for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden myself of in a walking discourse.'

One more quotation, from one who was wiser than Addison or Burton ; one, indeed, who came very near to "the wisdom of the ancients." Bacon in his "Essay on Friendship"—full of pregnant matter—has a vigorous passage on the value and office of a true friend, the which, he says, if a man have not, he may himself retire from the stage :

"A principal fruit of friendship is the ease and discharge of the fulness of the heart, which passions of all kinds do cause and induce. We know diseases of stoppings and suffocations are the most dangerous in the body ; and it is not much otherwise in the mind. You may take sarza to open the liver, steel to open the spleen, flower of sulphur for the lungs, castoreum for the brain ; but no receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession."

Here, perhaps, may fitly be dropped in a little bundle of proverbs about friends and friendship—examples of many others of the same kind, similar in sentiment, alike in substance, in various languages and amongst nearly all nations :—

He's my friend that grindeth at my mill.
 A friend in need is a friend indeed.
 Prove thy friend 'ere thou have need.
 All are not friends that speak us fair.
 Friendship consists not in saying "What's the best news ?"
 Where shall a man have a worse friend than he brings home ?
 Friendship is not to be bought at a fair.
 Friendship is stronger than kindred.
 Friendship that flames goes out in a flash.

The idea of a friend expressed in these, as in the graver passages already quoted, is identical in spirit. A friend must not be common ; a "general lover" is no man's friend, and has no right to count on friendship for himself in time of need. Being mainly, if not wholly, attached in the bond of confidence to one person, a friend must have special qualities to make him worthy. He must be steadfast, loving, without pride or envy ; not so far above us as to make his kindness condescension, nor so much below as to make us feel that we are conferring favours. Then he must be wise, honest, a good keeper of secrets ; one who can think

quickly and clearly, and who does not fear to say faithfully what he thinks. If we see our friend going wrong in conduct, or engaging in a dangerous course, he is to be warned, or the friendship has no reality. Then, a friend should be serious : a flippant, idle, gossiping, frivolous, person may be suffered as an amusing companion, but he cannot be a friend. Again, a friend must be prepared to make sacrifices, as well as to receive the benefit of them. When a man has a true friend he goes to him straight in times of doubt or difficulty, lays his case before him, tells the whole truth, if he is himself wise and honourable, and then takes counsel, as if with a right to demand it. Thus, sincerity must attend judgment, or the friend may prove a secret foe, or the counsel may be pernicious, because hasty or foolish. From all this it results that a man can have but few friends ; in reality, perhaps, no more than one—though in this particular Montaigne's limitation seems to be stricter than is needful.

Still, there is something very touching and beautiful in the view of friendship that makes it the union of two persons, to the exclusion of the rest of the world from the secret inner chamber. It is such a friendship as that of David and Jonathan : " Thy love to me was wonderful ; passing the love of woman ! " If a man have such a friend, how deeply he is bound to cherish him ! We have seen what a wise man says on this head, in Shakespeare's counsel. Take now the words of a loving, tender-hearted poet, from George Herbert's " Church Porch " :

" Thy friend put in thy bosom. Wear his eyes
Still in thy heart, that he may see what's there.
If cause require, thou art his sacrifice :
Thy drops of blood must pay down all his fear.
But love is lost, the way of friendship's gone,
Tho' David had his Jonathan, Christ His John."

Yet the mournful cadence is not true ; " the way of friendship " is not gone. The heroic friendships existing in old times are to be found in ours. It is true that in the larger leisure of our fathers there was more time for " sentiment ; " that friends were thrown more closely together ; that intercourse was fuller ; and that men poured out their hearts with greater amplitude in talk and in letters than they have time to do now. But the unbroken confidence and intimacy of friends is as true and precious now as it ever was. Who is there amongst us who has not at least one true friend, at whose step the heart beats quicker, to whom we disclose our hopes and fears, whose kindly sympathy lightens our grief, whose encouragement nerves us to new effort, whose counsel guides us, on whose word and honour we can place unbroken trust—one, at least, of whom, in the language of that noblest modern tribute to friendship—the " In Memoriam "—we can say :

"Love is and was my Lord and King,
And in his presence I attend
To hear the tidings of my friend,
Which every hour his couriers bring.

"Love is and was my King and Lord,
And will be, tho' as yet I keep
Within his court on earth, and sleep
Encompass'd by his faithful guard.

"And hear at times a sentinel,
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well."

—o—

CHURCH CONGRESS AT BATH.

THE recent Congress at Bath seems likely to be remembered for the strange contrast between the bright and cheering prospects amid which it commenced, and the gloom and discouragement which marked its conclusion. When the clergy and their earnest supporters arrived at the fair city of the West, they were cheered by the successive triumphs of the political party with which the great majority of them identify the interests of their Church, and anticipating with undoubting confidence another of those victories which were to break the power of that great statesman whom, despite those strong High Church principles which have cost him so dearly, they still regard as their most inveterate and dangerous foe. In their earlier meetings we may detect the signs of the exultant spirit in which they were indulging. They were not only bold and fearless, but they showed by unmistakable indications that they believed that the evil day they so much dread had at least been delayed, and that a time of comparative quiet was before them. It probably seemed to some gifted with the not uncommon tendency to discover divine interpositions in favour of their own cause, that there was something providential in the assembling of the Congress at Bath at so critical a time. If anything was wanting to secure the return of the distinguished champion of the Church who was seeking the suffrages of the Bath electors, it would surely be supplied by the presence of so many of her representatives. It could not be possible that in the face of so many Bishops, Deans, Archdeacons, and Rectors, to say nothing of the phalanx of devoted laymen with a clerical turn of mind, by whom they were sustained, and in defiance of all the powerful reasoning by which they demonstrated the blessedness of the Establishment, the Bath electors could be so hardened as to vote for a member of the party which, as they

were assured, is bent on its destruction. Unfortunately, the repulsive power of Mr. Disraeli proved to be stronger than the attractions of the clergy, and they had the mortification of witnessing the triumph of one whom they choose to regard as an adversary, albeit the Ministry which he goes to support has done more to extend the power of the clergy than it would have been possible for the most friendly Conservative Government to accomplish. The sudden change in the aspect of the clergy who had been prematurely rejoicing in their supposed victory, when the tidings arrived that they had sustained a defeat, no doubt all the more crushing because it was unexpected, must have been very striking ; and many of them must have returned to their rectories sadder and more anxious than they had left them, because of the dark shadow which had come over a prospect that so lately had seemed full of promise.

We would not, while writing thus, convey the idea that the Congress was purely, or even chiefly, an ecclesiastico-political gathering. The maintenance of the Establishment is unquestionably regarded by the majority of its members as an object of primary importance, and considerable prominence was given to the subject in the proceedings of the Assembly. But before referring to this point, we wish to bear our testimony to the spiritual earnestness which pervaded many of the discussions, the manifest desire to develop the great power which the Church possesses, and make it felt by the nation ; the freedom with which an Assembly, necessarily Conservative in its character, and extremely jealous of the slightest change in its doctrinal standards or formularies, discussed alterations on method and in work which were almost revolutionary, and the readiness which it showed to accept them, provided their utility could be demonstrated. This type of religious thought and life is so different from that which prevails in Dissenting communities, that we are in some danger of overlooking, or at least of undervaluing, these features. Our brethren attach such value to things which we esteem of very secondary importance, and so often adopt a style of talking with which we are unable to sympathise or even to understand, that we may forget that underneath much that perplexes or offends us, there is in their hearts a love to God and a loyalty to the Gospel of salvation by Jesus Christ, as sincere and as deep as can be found in any of our communities. It is one of the melancholy effects of religious controversy—the “bitter herbs in our feast,” as the Chairman of the Congregational Union called it—that it tends to pervert our judgment and hinder us from forming a true estimate of the spiritual worth of those from whom we differ. We occupy, to some extent, a position of antagonism ; we shall have to speak in condemnation of much that passed at the Church Congress ; we have no sympathy with many of its aims ; and it is therefore all the more necessary that we frankly express our hearty admiration of the deeply

religious spirit manifested in many of the meetings, and especially in that which was devoted entirely to questions of practical godliness.

It is the more important that we should do this, because of the immense gain which would accrue to the cause of our common faith if our brethren in the Establishment could be made to understand that the energy which they throw into their spiritual work is to us only an example for imitation, and the success with which it is crowned an occasion only of sincere rejoicing. Strongly as we are opposed to the existence of a national establishment, and earnestly as we desire the emancipation of the Episcopal Church from that alliance with the State which we regard as the occasion of innumerable scandals, which compromise and weaken her testimony for the truth, we would rather that the consummation of our wishes should be delayed by the revived energy of the Church, and be ultimately brought about by the felt impossibility of the new wine being contained in the old bottles, than that it should come more easily and speedily as the result of decadence and feebleness in the Church herself. It is no matter of regret to us, but rather the contrary, that the difficulty of the task of disestablishment should be increased by the greater efforts which our brethren are making to prove themselves worthy of the position they fill. It may be said, indeed, that it is easy for us to cherish this feeling, since we know that the more earnest the spiritual life of the Church, the more certain the doom of the Establishment. We hope, however, that apart from any such consideration, we feel that there is so intimate a relation between the Church which is in the Establishment and ourselves, that if she suffer we must suffer, and if she rejoice we must rejoice together. While we oppose any attempt to strengthen the Establishment, and believe that any political victories won on its behalf will be sources of weakness to the Church, we thank God for the development of Christian zeal and activity on the part of her members, and for their earnest desire to adapt themselves to the crying wants of the country and the age. Neither Congregationalists nor any other of our various Christian communities can expect to do the work of evangelisation single-handed, or to convert the whole of England, to say nothing of the wide world beyond, to the acceptance of any one system. The field is great enough for all, and it is not for any of those who are seeking to cultivate it to look jealously on the work of their fellow-labourers. If it were possible for the members of the Anglican Church thus to discriminate between our feelings towards the Church and the Establishment, there would be less disposition to turn the Congress into a demonstration against Nonconformists, and so to weaken its power.

There were parts of the proceedings of the Congress which were hardly less interesting to us as Nonconformists than they must have been to its

members; and we have read the reports, and not in vain, in the hope of getting fresh practical suggestions, and what is not of inferior importance, a new inspiration. If, indeed, Nonconformists had been admitted to these conferences, they could not easily have introduced more diversity of opinion than was expressed in them, and we do not think they would have disturbed such unity of spirit as was to be found underlying these external diversities. We feel as strongly as they can the need of a deepening of the spiritual life, and are ready to listen to any or all (not even excepting that "Father Benson," whose "impassioned rhapsody," as the *Guardian* styles it, was one of the distinctive features of the session devoted to this subject) who can help us in seeking this greatest of all attainments.

We look as anxiously, and we trust as thoughtfully too, upon the phases of theological thought in this age as our brethren, and are as desirous to exert a healthful influence upon its development. The preparation of students for the ministry presses upon us probably even more than upon them, since, in the absence of the prestige enjoyed by a State Church, we have to rely more upon the power and character of our ministry. Such papers, therefore, as those of Canons King and Lightfoot and Dr. Plumptre, will be valued by us as much as by those to whom they were addressed. In the battle against unbelief, too, we are their fellow-soldiers, though we may not employ the same weapons or adopt the same strategy. There could be no greater mistake than that into which some of them, and among them some who ought to have known us better, have fallen, that there is any faltering in our attachment to the Word of God or our zeal for the distinctive principles of the Gospel. Our educational movements, in which they have discerned signs of this apostasy, have really been inspired by the strongest religious feelings, the conviction that the "definite religious teaching" upon which they insist is the only teaching worthy of the name, the belief that it is simply impossible for the State with any regard to justice to give that, and the unwillingness to substitute a sham for what ought to be a living and powerful reality. Where there is a question as to the maintenance of Christian truth, they will find us among its most uncompromising defenders, not the less clear in our views and decided in our testimony because we refuse to be fettered by creeds, and because there may be amongst us an increasing jealousy of these human formularies, with the restraints they necessarily impose upon the freedom of inquiry and the practical dishonesty they are too apt to induce. In the mode of dealing with unbelief, there is no doubt a stronger tendency to lean upon authority on the part of all Churchmen, except those of the Broad Church party, and to regard its manifest decline with alarm, than amongst ourselves; but, on the other hand, we gladly recognise the freshness and

power which men of the high culture and scholarship possessed by the best of the Anglican divines discuss these theological questions. If we envy the Anglican Church anything, it is the influence of such men as the Westcotts, and Lightfoots, and Plumptres, men who have nothing to do with party strifes, and do not care to play the part of Church defenders, but who, by their learning and piety, are among her strongest bulwarks.

After the admission of so much good in the Congress, such indications of deep spiritual feeling and practical wisdom, such able and careful discussions of the problems with which all our Churches are confronted, such valuable contributions to the theological literature of the day, it may seem almost a paradox to say that, taken as a whole, the Congress was not calculated to do any real service to the Church. Optimists, like that most respectable and extremely narrow journal the *Guardian*, may console themselves with the idea that the meeting of the different parties, so long as it does not result in open rupture, must exert an ameliorating and mellowing influence. "The Church Congress," it says, "may perhaps in past years have done something to bring out and to precipitate into organised shape the theological and ecclesiastical differences amongst Churchmen. It seems to contribute something now towards rubbing off the edges of these divisions, and enabling them, whilst each retaining its own leading peculiarities, to impart somewhat of its own to the others, and so to act jointly." But when we turn from this fancy picture to look at the actual facts of the case, and see the difficulty with which even a semblance of harmony was preserved; how on more than one occasion the excited feelings of the partisans on both sides had almost burst all bounds; how the Congress was enveloped in an atmosphere of mutual suspicion, each party being on the outlook for things that might demand some hostile demonstration on its part; and how, in one of the most important sittings, it was only by the adoption of wise precautions that order was preserved; it would hardly seem that meeting in Congress does very much to smooth the asperities of Church partisans.

If from the meetings themselves we turn to the reports of them in some of the Church papers, this feeling is still more strengthened. A few extracts from the *Church Times* will indicate the spirit of one important section; for, however extreme and violent the *Times* may appear to those who are accustomed to a more moderate style of ecclesiastical controversy, it is tolerably certain that it does not go in excess of the opinions of its supporters. The Bishop of the diocese and President of the Congress is an Evangelical, and has distinguished himself by his opposition to the redoubtable Archdeacon of Taunton. Bath is still in the hands of the Evangelicals, and its Rector is one of the most amiable and respected members of the party. It was supposed, therefore, that

the Evangelicals must exercise considerable, if not preponderating, influence in the Congress; and hence there would seem to have been some prejudice against it on the part of those who have hitherto been able to turn these gatherings to such good account for the furtherance of their own views. The reason for the selection of Bath as the place of assembly, as given by the Ritualist organ, is certainly curious:—"Everybody knows that the Puritan element is very strong in these parts; indeed, this was one reason why it was desirable that Bath should be selected for the Congress this year. Evangelicals—I employ the term in its popular sense—were beginning to get disgusted at not being able to make such a good show at these meetings as they wished, and there was some danger lest they should cease to take any interest in them." The assembly was convened therefore in one of their strongholds, with the view of satisfying them. It was an ingenious device, but if the Evangelicals are content with the result, they must of all classes be the least exacting or the most gullible, for we cannot see that they have gained anything in the Congress, while it is certain that their opponents have profited by the opportunity of recommending High Church principles and practices to the citizens, as we shall have occasion to point out presently.

Being held in Bath, however, under the presidency of Lord Arthur Herve, the Congress was viewed at first with suspicion. The friends of the Bishop, we are told, were "quite alive to the fact that he has made himself exceedingly unpopular by his recent attack on the higher school of thought in the Church, and they were evidently somewhat nervous lest he should commit himself further." It was quite on the cards that even in the capital of his own diocese, this estimable prelate would have been met by a hostile demonstration from the assembly of which he had been elected President; and it must not be forgotten that it was avoided only by his silence on subjects which, in his own view, are of the most serious gravity, and most intimately affect the interests of the Church. A short address of twenty minutes, made up of amiable platitudes to which nobody could object and from which nobody could derive any particular benefit, but above all in which the keenest eye could not trace any party leaning, was all on which the President of the Congress dare venture in a crisis such as that through which the Church is passing. But even this reticence did not save him from indirect insult and annoyance. If courtesy restrained positive expressions of opposition to him, it was found possible to attain the same object indirectly by extravagant demonstrations in favour of his leading opponent. "When Archdeacon Denison appeared on the platform (that is, on the first morning), he was greeted with rounds of cheers again and again repeated." "When the name of the Archdeacon of Taunton was an-

nounced, it was received with tremendous cheers. Few men have less sympathy with the Bishop of Bath and Wells," says the correspondent of the *Church Times*, "than I have, but I could not help feeling sorry for him when he gave out Archdeacon Denison's name, and learned how very strong a feeling existed in his favour among those present." The scene which ensued when the Archdeacon, the "persecuted dignitary," as the *Church Times* calls him, sought to improve the occasion of a discussion on "Lay helpers" by insulting his own diocesan and the Chairman of the Congress, beggars description. The "confusion was terrible," and the correspondent very judiciously adds, "it was a thousand pities that the scene occurred." Of course it was, but it was only a sudden outburst of pent-up feelings, struggling to find some expression. If there were many who shared the sentiments of the *Church Times* writer, it is only surprising that there were not more of such exhibitions. "Conceive the state of mind endured by Lord Arthur Hervey during this display of feeling if you can. Of course it is impossible to predicate anything of a Hervey, and it may be that he enjoyed it, but I scarcely think he did."

We might fill a good deal of space with similar illustrations of the spirit which animated the extreme High Church party. The calmness and impartiality shown by the Bishop, to which they were constrained to bear testimony, saved the Congress, but he had abundant provocation. The animus against him is shown in a bitter attack on the Rev. John Richardson, a decided Evangelical, but a man of a remarkably genial spirit. "It is astonishing" (we are told) "how clap-trap takes with people generally, especially with the less educated sort. Were it not so, Mr. Richardson would have been listened to with not a little impatience, for his speech was, as far as substance went, particularly twaddling." We did not expect an Evangelical to be praised, but we were certainly surprised by this unprovoked and needless attack on a man who is singularly free from anything likely to offend; but it is explained when we read on: "It was only, I conceive, because he happened to be an old friend of the President's, that he was asked to speak."

But displays of feeling like this are of less importance than the positive advantage which the High Church party, by means of their zeal, tact, and pertinacity, managed to secure out of the Congress. They felt that they had got an opportunity of enlightening a city hitherto given up to Evangelical and Protestant heresies, and they were resolved to improve it. They were extremely angry at Mr. Kemble for not having full choral service, although even he had so far yielded to the spirit of the times as to consent to a procession of surpliced clergy from the Assembly Rooms to the Abbey on the first morning. Unfor-

unately the rain destroyed the effect, "and the tucked-up vestments, with the umbrellas above, were anything but dignified. Further, each cleric appeared to do what was right in his own eyes, and what should have been a carefully organised and compact body, was converted into a number of 'demoralised' and surpliced stragglers. Under the circumstances, I suppose, this could not be helped, but the general aspect was somewhat ludicrous; and I cannot help thinking that it would have been far better had the clergy walked down to the Abbey Church under their great coats and umbrellas, and vested on the spot." So do we, and so would all sensible men (granting, that is, the antecedent necessity for "vesting" at all); but this is, after all, a sorry return for the one little concession to Ritualism which, in their good nature, Mr. Kemble and the Bath clergy made. It would be well if this little incident should teach them and their brethren the weakness and peril of making any concessions at all.

The Low Churchmanship, however, of the Rector, made it all the more incumbent on these Romanisers to be pronounced and active. A Mr. Douglas, of St. John's, Bathwick, was the sole representative of the party in the city, but he did his best to "provide for the religious requirements of Churchmen during the Congress week. He had each day *three Masses*," and as his bell "rung loud and clear across the valley, it was very fairly responded to by the Catholic portion of the visitors. The third Mass, in particular, was well attended." Who would have thought, even ten years ago, of "three Masses" daily being among the "religious requirements" of a Church Congress. But so we go to Rome, and apparently by express train. It was desirable, however, not only to meet these cravings of "Catholics," but to show the "uninitiated Bath people what is actually in use in many churches now;" and so there was a grand ecclesiastical exhibition, such as those which have formed a feature in recent Church Congresses. It was a difficult thing to do in so Puritan a city, but these Ritualists seem to have been equal to the emergency, and to have achieved a degree of success which was very creditable under the circumstances. They had a "large and interesting collection" of vestments poor and vestments rich, gorgeous copes which would adorn a cathedral, and cheap stoles and dalmatics for mission churches; of antiquities of the Roman Church, and novelties of the Anglican Church; of frontals, super-frontals, and dorsals; of biers, coffins, and palls, one room being completely hung round with palls, "some of which were of an exceedingly good pattern." There were "a christening robe of the time of Charles I.," a "fine cloth of silver cope, worn at St. Peter's, Rome, on the day of the canonisation of S. Frances de Sales;" "statuettes of St. Katherine, St. Cecilia, and the Blessed Virgin Mary," and "small carved wooden crucifixes from Ammergau," which

Mr. Chatterton Dix, of Bristol, was vending to good Catholics ;—altogether a miscellaneous collection, and somewhat remarkable as an appendix to the Congress of a Protestant Church. It must have had a somewhat startling effect on the “uninitiated” eyes and minds of these Bath Puritans ; and some of them who had been edified by the laudations of the Establishment, may possibly have begun to ask themselves whether it was for the purpose of promoting such exhibitions, and the doctrines and rites of which they are the sign, that they were to put forth their zeal and energy on behalf of the National Church.

In the Congress itself, too, the High Churchmen had, as usual, a marked superiority. Even an Evangelical Bishop could not rally to an Evangelical city men capable of withstanding the strong current of feeling and successfully resisting the stout champions of the opposite party. The absence of Canon Ryle, a host in himself, and one of the few Evangelicals who are favourites with the Congress, was a serious loss, especially as there was no one at all able to take his place ; while on the other side were several of unquestionable strength. There was, first, the great Archdeacon himself, always ready, always bold, fearless, and outspoken, disarming much of the opposition he provokes by his violence, by his evident sincerity and unflinching courage ; one who would be a dangerous chief were it not that, while he renders his party all the service of a daring and dashing lead, he takes a position so independent that no one is compromised by his extravagance. His appearance at the Curates’ Protection meeting—where he defied the Bench of Bishops, and at the same time showed that were he a Bishop himself, the pressure of his rule would be infinitely more intolerable than that of which he complained, and that if Lord Arthur Hervey chastised recusants with whips, he would chastise them with scorpions, and that his little finger would be thicker than the Bishop’s loins—was simply disgraceful to him as a gentleman, a Christian, and a dignitary of the Church. Yet he is popular, and wields a mighty power in the Congress. Of a very different stamp is Mr. Maclagan, a cultured, earnest, devoted priest, with an implicit belief in his Church and in his order, if not in himself ; somewhat arrogant in tone, but not the less acceptable on that account to those whose exclusive rights he has set himself to assert ; with an intellect which is clear and practical, and, as we are told, with a “sweet persuasiveness which wins on the assembly.” Opponents would probably describe his oratory in a different way, but whichever view be correct, it is at least effective. Of another stamp, again, was “Father” Benson, “tall, pale, clad in a long monkish-looking robe, with a black cord for belt ;” a remarkable apparition, surely, in a Protestant Church Congress. “His matter was not” (we are told) “as good as the manner,” and for the sake of the manner we hope it was not, for the speech

is little better than wild rant. Still his vehemence gave him power. Then there were several laymen lending their influence to the same party. Of course there was the unfailing Mr. Beresford Hope, with his "Batavian rhetoric," and his remarkable bowings to himself, evidently impressed with the belief that he is set for the deliverance of the Church and the refinement of Art. To what school that distinguished senator Mr. Thomas Collins belongs, we know not, but he was a prominent performer, and his influence was thrown into the scale of the High Church. But most noteworthy of all was the Manchester Alderman, who furnishes us with such capital and suggestive caricatures of High-Church principles, but is, nevertheless, applauded to the echo by the party who tells us that Evangelicalism is dying out, and that the Church, if she wants to preserve her power, should imitate the publicans, who build splendid gin-palaces, and employ all the attractions of Art to draw people to them. Show and spectacle are to be the great revivalists, according to this self-sufficient Alderman, whose speeches reveal a good deal of strong Churchism, but very little religion.

These are only a few of the men who were ready on any and every occasion to uphold the High Church cause. And the misfortune was there was so little force in opposition. The Bishops, with the exception of the extremely weak Bishop of Chichester (one of the highest and most incompetent prelates on the Bench, and a nominee of Mr. Gladstone's), did not countenance Ritualism, and the Bishop of Manchester even said a few words in opposition to ornate services; but there were no strong and decided utterances on points in relation to which, if they were worthy of their position and their office was a reality, their words and deeds should be unmistakable. But who expects anything of the kind from Dr. Magee or Dr. Fraser? Attack the Establishment, and they will speak readily and decidedly enough; but in relation to contending parties within the Church, and the internal dangers by which she is threatened, they trim and temporise. There were, too, at the Congress, men of a high type of character, and who though not identified with the Evangelicals, have certainly no sympathy with their opponents; but from none of them came the strong and emphatic condemnation of the evil which is spreading so rapidly that we might have expected.

Such, then, is the result of the great Church Congress of 1873. Many eloquent speeches have been delivered, strong and ennobling spiritual impulses have no doubt been experienced, words of wisdom have been spoken, which remain to instruct and inspire. But the net gain remains with the party which is labouring to overthrow Protestantism and revolutionise the Church. The mere negative result is important. During the interval between this and the previous Congress confession had been the subject of grave discussion. The increase of the practice

had been made the ground of an appeal on the part of 483 priests to the Archbishop and his colleagues to license regular confessors, and the fact was unquestioned by those who were most opposed to the request based upon it. From that time the subject has been discussed in every variety of way. Bishops have taken it up in their charges, public journals have made it the theme of innumerable leading articles, excited public meetings have been held about it, memorials have been presented to the Convocation and to individual prelates about it. Yet the Congress has met, and it remains uncondemned, and in fact those who reprobate it most did not venture to express their feelings for fear of provoking a vehement response on the opposite side. What is more, the Archdeacon who stands forth to beard his Diocesan and others of the Bishops who have attempted to maintain the Protestant idea of the Church by the exercise of their authority, receives a perfect ovation, and the Bishop and President of the Congress only escapes a positively hostile demonstration by suppressing himself. If this is not enough to disturb the Evangelicals in their vain dream, we know not what is. The Church is drifting to Rome as fast as the unceasing toils of the Ritualists, aided by the apathy of their Evangelical opponents, who are wasting in the defence of the Establishment the strength they should devote to the maintenance of Protestantism, can hasten it. They wonder at us that we are so zealous in our opposition to the Establishment, and that we are not rather influenced by the spiritual affinities which should draw us to them. They must allow us rather to wonder that they allow the Establishment, like another Delilah, to bind them until their locks are shorn, and they awake to find that their strength has departed from them for ever.



ECCLESIASTICAL SKETCHES.

VIII.—THE BISHOP OF GLOUCESTER AND BRISTOL.

IT is nearly twelve years since we heard Dr. Ellicott. He was at that time Dean of Exeter, and having formed a high opinion of his commentaries, we were glad, on visiting the interesting old city, to have an opportunity of worshipping in her grand Minster, and hearing a man from whose exegetical labours we had derived some advantage. The occasion was one of some importance, the anniversary of some diocesan institution, and a large number of the leading clergy and laity of the district had been attracted to the cathedral. We can hardly say that the sermon was equal to the circumstances. It was thoughtful, elegant, and interesting; but there was a lack of originality and power; it had not the least claim to any oratorical force; it was simply the finished production of

a devout and scholarly man. Still the impression left by the preacher was favourable, and though there was nothing either in matter or manner to leave any permanent remembrance, and though, in fact, we have only the most vague and shadowy recollection of the general effect, yet we have ever had since, a pleasant association with the preaching and the service of that bright September morning. We were all the more pleased because, even in the Cathedral of Exeter, and on such an occasion, there was none of the pomp and circumstance which might have been expected about the service. The Dean, too, we found had a good report in the city, even from those outside the favoured circle ; not that he was lacking in decided Churchmanship, but that his liberality of spirit stood out in contrast with the exclusiveness of his Diocesan. We were pleased, therefore, when he was elevated to the Episcopal bench. He seemed entitled to the promotion, on the ground alike of his personal character, his services to Biblical literature, and the able manner in which he had discharged the duties of the inferior dignity, and we had little doubt that he would adorn the higher position. We cannot say, now, that his career has fulfilled our anticipations, or even confirmed its own early promise. There are many Bishops on the Bench less competent and less useful ; but there are few, if any, who have secured a smaller amount of what, for lack of a better term, we must call personal respect. The word, however, hardly conveys our meaning with sufficient exactness, for it would seem to imply some distrust of his principles or his character. That is a feeling which cannot exist. A more conscientious prelate there is not. Those who are most disposed to criticise him and his doings severely, must feel that he means to do right, though for lack of decision and strength he often makes mistakes. Certain it is that he has, from some cause or other, managed at different times to provoke every one of the different parties in the Church. Possibly some may think that this is an indication of independence and fairness, and should be regarded as a point in his favour ; but an examination of the facts will hardly sustain so favourable a verdict. In short, though an excellent Biblical critic, and a diligent and useful Dean, Dr. Ellicott has not made a great Bishop, nor has his conduct in his present position sustained the reputation which he had previously achieved.

We have heard an argument against hereditary monarchy, based on the false and isolated position in which it places the heir apparent, depriving him of those influences which act as restraints upon other men, and laying him open to fierce temptation, while at the same time it robs him of the help he might have found in fellowship with his equals. The same kind of reasoning might be adopted in relation to a prelate. If prelates, as we have them in this country, are essential to the right

ordering of the Church, there is great danger that the prelate himself may be sacrificed for the Church's good. According to Mr. Orby Shipley—no friendly critic of Bishops, we must admit, though an intense believer in the Divine right of Episcopacy—their opinions “may be fairly taken to represent at once the friendly and hostile opinion of both the Church and the world in the present day,” for he adds, “if one will call to mind the mode of nomination and election to the chief offices of the Establishment by State authority; the class of clergy from which, as a rule, the episcopate is recruited; the atmosphere, either self-chosen or enforced, which unfortunately surrounds our Bishops from the time of their elevation; the position which they necessarily fill in the political and social world, and the influence which society cannot but, and unhappily does, exercise upon the right reverend bench, he will be forced to own that a colourable argument has been advanced for the theory above stated.” Whether the argument tells most against Episcopacy or the State Church, we will not inquire; but Mr. Orby Shipley may please himself with the reflection that, while uttering his complaints against the Bishops who will not work the will of himself and his party, he has administered a very telling blow to the system with which he is identified. Dr. Ellicott may, after such an utterance, shield himself behind the system, for assuredly it is extremely hard for any man with such responsibilities, and amid such surroundings, either to maintain the simplicity of his own spirit, or to realise his ideal of a Christian bishop. Not only is his isolation unfavourable to the development of the highest qualities, but his functions are incompatible with each other. The temptation, too, to follow the things which make for peace, and thus to show feebleness and vacillation, are hard to resist, and all the more so because what is most easy and convenient for himself seems also best for the prosperity of the Church, and conscience readily deceives itself into the belief that it is the highest object alone which is sought. We do not wonder that some able and good men have shrunk from the honour, not so much from an unwillingness to face its responsibility and toil, as from an anxiety as to the effect it might produce upon their own character. The supposed necessity of maintaining the dignity proper to the office, the feeling of superiority which the position itself is apt to engender, and the tone of dogmatic authority in which its occupants are entitled to speak, all are unfavourable to the development of the highest spiritual qualities. But when to this we add the difficulty a Bishop may have in preserving his loyalty to truth, and yet maintaining the peace and safety of the Establishment; of satisfying opposing parties, both of whom are about equally necessary to the preservation of the State Church, and equally unwilling to recognise the necessity which binds them over to keep the peace; and at the same time of

upholding the supposed rights of the Church against a powerful body of assailants outside,—it must be obvious that the position of a prelate and a “spiritual peer” is not a very favourable one for the religious life. If the men, therefore, often disappoint anticipations; if, for example, the Evangelical light which shone so brightly at Clapham becomes somewhat dim when placed on the throne of Ripon; or if the great and accomplished scholar is transformed into a strongly self-assertive and not very wise Bishop by the air of the episcopal palace, let us blame the system more than the individuals. Assuredly it needs a very special measure of grace to maintain a pure and simple piety as the prelate of a State Church in a country like ours.

Dr. Ellicott, at all events, has been a disappointment, and yet when we come closely to examine his character and work we shall find that his development has been extremely natural and consistent. Nothing he has ever done gave any indication of originality or robustness of intellect. His commentaries are the work of a minute and painstaking critic, not of a great commentator, and we should consult them because they present the results of considerable reading and study, and are invaluable as helps to a thorough acquaintance with the text, not because they evidence any remarkable grasp of the spiritual meaning of Holy Scripture. So his Hulsean Lecture on the Life of our Lord is interesting and useful for the connected view it gives of the Gospel history, the fruit of a very careful examination of the records of the separate Evangelists, and of considerable skill in the collation and grouping of the narratives. But there our commendation ends. We never feel ourselves in the hands of one capable of discussing the questions which modern scepticism has raised in connection with the history, or of casting on it a new light, so as to invest it with the charm of freshness and originality. We do not mean by these remarks to disparage Dr. Ellicott's labours, but simply to indicate their distinctive character in order that we may be the better able to understand the man himself. He is not a bold, penetrating, philosophical interpreter, strong enough to start a view which no one has propounded before, stimulating and startling even where he does not carry conviction by the fertility of his own suggestions. On the contrary, he has all the proverbial caution of the scholar, is singularly distrustful of every new thing, would be disposed to turn back even from the most tempting path if he found no one had ventured on it before, and would be as much afraid of being considered original as some others would be of being thought commonplace.

In pronouncing this judgment we are only adopting the Bishop's view of himself. When the first volume of Dean Alford's edition of the Greek Testament was published, one of the severest criticisms upon it appeared in the *Christian Remembrancer*, written by Dr. Ellicott, of which the Dean

said on reading it, "Very bitter and severe, but not I think damaging;" and in a letter to his father, which is published in his Memoir, wrote more fully: "It is, as I suspect, intended to demolish me entirely. The grand charge is that of compiling from German sources, which in the advertisement of my book I proposed to do. They announce it as a grand discovery, parade the passages in parallel columns, and denounce me as a convicted felon." It was evidently just the style of criticism which was to be expected from a scholar of Dr. Ellicott's type, and, to say the least, was sadly lacking in generous appreciation of the high qualities of one of the greatest works of our recent Biblical literature. But it is not to revive the memory of an article not very creditable, and of the curt reply to the Dean's protest, which was less creditable still, that we refer to this incident. Most critics have written things in their early days which they would be glad to modify, if not to recall, and as the Bishop lived to form a warm friendship for the Dean, and to express regret for what he describes as the "crudities and ungente comments that disfigured that article," we should be sorry to deny him a place of repentance, or to quote the mistake to his injury. We speak of it only to indicate the difference between the position of the two men as set forth by the Bishop himself. Writing to Mrs. Alford, in an affectionate and admiring tone which does credit to his heart, in relation to her lamented husband, he says: "I dare not deny that my standpoint remains now what it was then." "My standpoint was reverence for what is called Catholic interpretation, combined with a readiness to subject that sort of received interpretation to the established rules and principles of grammatical criticism. The Dean's—so far as I then understood it, and as perhaps it substantially remained to the very end—was different. He entered fearlessly into the critical field, perhaps even with a slight bias against what was merely received and patristic; he warmly denounced every attempt to gloss over difficulties in harmony; he paid no greater heed to any interpretation, however time-honoured, than its simple merits required; he considered himself free to use all the material that foreign criticism had collected, and in his earlier volumes was sometimes led by his sympathy with the result arrived at, to adopt the arrangement and exegetical details of the distinguished modern writers whom he principally consulted." This self-revelation is worth studying on many accounts, and not least, so far as our immediate purpose is concerned, because it helps us to understand the career of the Bishop. Unlike the freer Dean—who combined with a deep and pure reverence a liberty which spurned the restrictions of human authority, and took God's word as a revelation to himself, to be studied in the light of all that learning and experience had done to illustrate its meaning, and in dependence on the

help of that Divine Spirit, promised as much to him as to the greatest of the patristic interpreters—Dr. Ellicott is overborne by his respect for the “Catholic” interpretation, and is too much in bondage to the past to be thoroughly equal to the work of the present. Timidity, dread of warring against established principles, servile deference to the fathers and the “Catholic” Church, are not the qualities which fit a man to do the work of a Bishop in these times, especially if he has to uphold the cause of Protestantism against a party logical enough to detect the inconsistency of his position, and determined to push to the utmost any advantage which it gives them.

Comparing the two men, the Bishop and the late Dean of Canterbury, one certainly is at a loss to understand on what principle promotion is distributed in the Anglican Church. If that Church has had a man in recent times who was likely to deal successfully with some of her chronic difficulties, it was Dean Alford. His remarkable breadth of view and freedom from party bias, his devoutness of spirit and gentleness of temper, his recognised ability, and untiring industry and administrative skill, all marked him out for a Bishop—if Bishops are to be chosen out of regard to their fitness for the office. It is true that he had offended the prejudices of strong ecclesiastics, and that there were numbers [of good Churchmen who regarded his friendship with Nonconformists as an act of treason to the Church. But this ought not to have been an offence in the eyes of the Liberal Ministers who had so much ecclesiastical patronage to distribute,—would not have been an offence but for the strange and almost paradoxical union of High Church tendencies with Liberal principles which has so seriously hampered the action of our leaders and damaged the real interests of our party. That a poor, feeble High Churchman like the Bishop of Chichester should have been promoted by a Liberal Minister, while Dr. Alford was left in the comparative obscurity of the Canterbury Deanery, is a discredit to the party. The rulers of the Establishment, however, are slow to read the signs of the times. They believe in caution and conservatism, and therefore a divine like Dr. Ellicott comes to the front and wins high distinction, while men like Dean Alford, capable of doing much higher service, are passed over. So we believe it must ever be, so long as *non quæta movere* is understood to be one of the fundamental maxims by which Episcopal policy should be regulated.

Let it be said of Dr. Ellicott, however, that while thus by temperament and mode of life essentially Conservative, he was extremely desirous of infusing a certain element of Liberalism into his course;—not Liberalism in theological views or political sympathy, but Liberalism in the tone of his ecclesiastical administration. What there was of this

feeling, however, appears lately to have been greatly diminished, if not altogether lost. His remarks on the Athanasian Creed in his recent charge indicate as much, and afford another illustration of the weakness which mars his influence and has so sadly compromised his position. His language, indeed, reads like a penitent confession of the mistake he had made in being ready for some concession on this much-disputed point :—

“The history of the recent controversy is very full of instruction. Some of us were, perhaps, too much moved by the statements of really earnest and religious people as to the pain caused to them by the public recital of this Creed ; some of us, perhaps, did feel real difficulty as to the question whether some statements in the venerable document did or did not go beyond the declarations of Holy Scripture ; some of us might have been moved by doubts (well set forth in a recent Charge by the Archdeacon of Middlesex), whether there might not be in this Creed that adding to the faith which had been prohibited by Œcumenical Councils ; some of us, perhaps, were persuaded that modifications in this matter would draw back into the fold of the Church of England many that now remain without. These things were entertained in thought and feeling by many, and yet what has the sequel taught us ? Why, that any removal of this Creed from the public services of the Church, any alteration in its form, any excision of its clauses, would have been followed by most serious results.”

If this is the style a Bishop can adopt in dealing with a question in relation to which there is special need for wise liberality, combined with decision and energy, he must not be surprised if he is involved in difficulties. He provokes them by his own vacillation and uncertainty. There is some strength in the position of a man like Archdeacon Denison, who would resist all attempts at change to the uttermost : or even of that wild devotee of High Churchmen the Manchester Alderman, who thinks that the daily recital of the Creed would be a powerful instrument for winning the sympathies of the people : there is much to be said on behalf of Mr. Haweis, who says, that “if the Athanasian Creed damns the greater part of the human race, so much the worse for the Athanasian Creed ; if its assertions are as monstrous as they are generally understood to be, any man with common sense would give it up, and say that if the Athanasian Creed has damned the world, Christ has redeemed the world, and there’s an end of it.” But a Bishop who is evidently not quite sure what authority belongs to the Creed, and whether the Church may not be going beyond the line marked out by Scripture—or, what might seem to be of almost equal importance in her view, the Œcumenical Councils—and laying upon scrupulous consciences a burden too heavy for them to bear, and which it is not right that they should be required to bear, and

yet maintaining an attitude of passive resistance to all change, lest disaster come upon the Church, we cannot very highly respect. *Ne quid detrimenti ecclesia capiat* is his one rule, and to it all minor considerations, such as the relations between a particular Creed and Scripture, or the hesitations of tender consciences, must give place. If he was at one time inclined to a liberal policy, all such foolish ideas have been thrown to the wind. To be liberal—which in this case really means to be loyal to truth, by abandoning or modifying words which even those most eager to retain them are constrained to interpret in a sense to some extent non-natural—would be to imperil the Establishment; and rather than do that, the Bishop would tolerate the continuance of evil, of which he is clearly not altogether unconscious. Probably if the safety of the Establishment is the most important end to be secured, he is right; for even the slightest change in an institution which many of its truest friends admit requires change in almost every point, threatens it with serious disaster, possibly utter overthrow. But this trifling with great questions will never make him a great or successful Bishop, nor will it, in the long run, advance the interests of the Church he is so desirous to strengthen.

It is not thus, certainly, that the Ritualists are to be met; and while we admire the determination which the Bishop has recently shown, we feel that it has come rather late, and that like most men who delay decisive action too long, he is now seeking to compensate for past vacillation and feebleness by proceedings of extremely doubtful policy. The Ritualist organs, which are never very chary in relation to the conduct of hostile Bishops, are specially bitter and severe in their judgment of him; and though we cannot agree with them, we are not surprised at the style of criticism they have adopted, nor can we say that it is wholly without justification. "In the first instance of his unexpected elevation to the Episcopate," says the *Church Herald*, which is, perhaps, a shade worse than the *Church Times*, "he made a bid for the leadership of the High Church party: for he is both ambitious and self-conscious. A little man, he would like to fill a large page; but being soon found to possess neither stable principles nor reasonable adroitness, the persons courted by him soon found him out. They knew that, like Egypt of old, he would only be found to be a broken reed. Now, he has turned completely round." This is not a fair statement, nor a just inference; but, after all, it is the view of Dr. Ellicott which a strong adversary was sure to take, and it serves to show the kind of trouble into which a man is sure to get when he attempts to reconcile incompatibilities. Guided by that revelation of himself which we have already had under review, we can see how he, without any intention of coquetting with the High Churchmen, was drawn towards them by that inordinate reverence for "Catholic" interpretations, "Œcumenical Councils," and the like, which

he frankly admits, and which in our judgment is irreconcilable with a manly, robust, and Liberal Protestantism. But while thus attracted by the "Catholic" side of their teachings, he had no idea of allowing it to be perverted in the fashion of the extravagant Anglicanism of the last year or two, and the very excesses of the party have forced him into the hostile attitude he now occupies, and which they regard as a piece of miserable tergiversation.

Even the manner in which he now speaks of Ritualism is to us simply surprising. If there has been any mistake as to the envenomed, inveterate hostility of its promoters to the Reformation, we must say they are not to blame for it. They have lost no opportunity of testifying their contempt alike for the Reformers and the work; they have raked up every scandal which they could find to pile upon their memory; they have assailed their principles, and deplored the changes which they wrought. Their one great object has been to make the very name of Protestant hateful, and to persuade the people of England to renounce it and all its evil associations. Yet, after they have been doing this for years, here we have a learned Bishop rousing himself from a slumber apparently as deep as that of the seven sleepers of Ephesus, rubbing his eyes, and awakening to the discovery of what has been patent to everyone who has thought about it long ago. "It is now no use to disguise the fact. What is, or rather what has been, called the Ritualistic movement, has now passed into a distinctly counter-Reformation movement, and will, whenever sufficiently sustained by numbers and perfected in organisation, reveal its ultimate aims with clearness and decision." This is passing strange. It has "passed into a distinctly counter-Reformation movement:" why, when was it anything else? The Bishop may have been so blinded by his "Catholic" prejudices as not to discern it, but all whose eyes are open have seen it from the first. Let us not be too severe upon him. There are men in all communities who are so biassed by certain influences, that they cannot see what is palpable enough to those whose eyes are single, and who, when the mists are dispersed, fancy that they have made some wonderful discovery. There are Nonconformists who are just beginning to see that by religious teaching the clergy mean sectarian instruction, and who conveniently forget that though it is only now they are learning that our education struggle is a great battle between the priests and the people, the fact has been pointed out to them at every successive stage of the controversy. They are much in the same position as the Bishop, and, with them before us, we cannot be hard upon him.

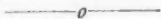
The petition of the "483" seems to have enlightened him. "It was a disclosure;" and so, no doubt, it was, of the rashness, the daring, the presumption fed by the continued impunity of those who presented it; but

as to "the ultimate aims" of the party, if it disclosed them to the Bishops they were about the only people who needed the enlightenment. But now that the disclosure is made, especially in relation to the use of the Confessional—which, naturally enough, has startled the Bishop more than anything else—what can he do? Mr. Orby Shipley, with wonderful art and caustic satire, has, in an article in the *Contemporary* of last month, shown that the Bishops are not only impotent in the matter, but that by their very condemnation of the practice they give it a tacit sanction. "The Bishop of Gloucester and Bristol himself thought it necessary to express his dissent from the strong language of his brother of Salisbury in opposition to it, and said: 'There are certain cases (namely, the two oft-repeated cases) in which the Church of England distinctly sanctions Confession.' 'I would gladly avoid the use of hard words; but rather say, on the one hand, that the Church of England does clearly recognise Confession under these exceptional circumstances; but, on the other hand, speaking simply for myself, I would record the opinion that it recognises it in no other way.'" Now, does any sane man believe that a Bishop, starting from such a basis as this, will be able successfully to resist the efforts of those who are endeavouring to make the practice universal? To admit the rightfulness of Confession to a priest under certain conditions and circumstances, is surely a poor preparation for a successful resistance to those who come armed with innumerable arguments to prove its value and necessity, and to contend for its universal obligation. It is easy, with such premisses, to resist those who would insist on having it made compulsory, but this is hardly the point the Ritualists have reached. What they ask is liberty to carry it, in their own parishes, as far as they think desirable; and the concession of the Bishop and his colleagues really surrenders the key of the position.

There can be no doubt that the language of the Prayer-book is a serious difficulty in the way of any Bishop who desires to check the development of this priestly pretension; but a man with a strong hold of principle and an unwavering faith in the power of truth to maintain itself, would have taken very different ground from that of Dr. Ellicott and his brethren. This matter of Confession is destined, we believe, to prove a much greater trouble to the Anglican Church than any other Ritualistic development, for it is more offensive to the national instinct as well as the Protestant conviction of the people than anything else, and yet it is much more difficult to see how it can be checked.

The Bishop, however, is determined on stamping out it and Ritualism in general, and we can applaud his resolution even though we doubt his success, and cannot particularly admire the means he has adopted to secure it. In an earlier stage of the controversy it might have been possible for the

Bishops, by refusing to license any curate suspected of Romanising sympathies, to check the aggressions of the party. But the day for such action is past, and the chief result of the present attempt will be to awaken sympathy with a class who can plausibly be represented as the victims of a persecution on the part of the strong against the weak. If the practices are contrary to the law of the Church, that law should be put in action against the leaders of the movement. To leave them in undisputed possession of their rank and emolument and influence, and yet to employ all the force of Episcopal power to repress unfortunate curates, is a mode of action which will never secure the sympathy of Englishmen. Dr. Ellicott has not enhanced his reputation by his prominence in what the *Church Times* calls the "Episcopal plot," but we can quite believe that he does not understand the feeling which this "ill-advised campaign" is sure to provoke; still more, that he does not perceive the essential weakness of his own position. He is a Lord Bishop, and he has infinite faith in the right and authority of a Bishop, and will not fail to "magnify his office." His announcement of the mode in which he intends to deal with any clergyman who may not at once submit to his requirement, is so touchingly simple that it verges on the sublime: "If he declines to listen to my earnest request, then I shall place a copy of my letter in the registry of the diocese as an evidence that I have not failed in my duty towards the parish and towards my Metropolitan!" What good this will do the parish over-ridden by a Ritualist priest, or how it will help to check the growth of the evil from which the Anglican Church is suffering, does not appear. But the Bishop will have saved himself by filing his letter! This is, we suppose, equivalent to the Speaker's naming a refractory member, the actual effect of which remains as yet among the mysteries of Parliament. It is surely a pity that a man who means so well, and who in peaceful days might have done his Church real service, should, by some unhappy fortune, have been made a Bishop in troublous times like these.



"THE WAY, THE TRUTH, AND THE LIFE."

"I AM the way," Thou saidst: how doth it stir
 The heart to hear this great word from Thy lips;
 It glows with a divinity that strips
 Of his weak shafts the would-be caviller,
 But panoplies the meek, and such as were
 Forlorn surrounds with happy fellowships;
 From bliss in part points on to bliss beyond—
 The gates of pearl and streets of diamond.

Redeemed by Thee, the Father's equal Son,
By Thee, as sons, we to the Father come,
Thy spirit in us, Abba, Father, crying :
Now heirs of God, co-heirs with Thee in whom
Our sonship stands, homeward we travel on
To join the saved, the crowned, and the undying.

Fair, as beheld from lofty Ararat,
Was set the bow which threw its smiling belt
O'er Noah and his sons, the while God smelt
A grateful savour in the smoking fat
Of his burnt-offerings : fairer still is that
Under whose benison the world has dwelt—
Whose grace the far-off and the nigh have felt—
Since Christ, our second Head, in glory sat.
The Truth as well as true, in Thee we hail
The very Christ of God ; in Thee, the grace
That made an end of sins ; in Thee, the sum
Of all the promises ; now face to face
God speaks to us, for now, within the veil,
By Thee into the Holiest we come.

Mighty to save thou art, O Son of Man !
More than a merely human name is this
Dear name of Thine, most human as it is.
None else in all Thy travail wert Thou than
The Life, and Arbiter of life whose fan
Is in His hand : the dead in trespasses
And sins Thou quickenest, and into bliss
Immortal turnest this our mortal span.
Mighty to save, nor minded less ; for lo,
Thou, who alone hast immortality,
Didst in our flesh, the One for many, die.
Faith makes Thee ours,—Thy risen life we share,
Thy joy shall enter, and be with Thee where
Life's festal roses shall for ever blow.

WILLIAM THORP.

NOTICES OF NEW BOOKS.

The Best of Things. By J. D. KEWER WILLIAMS. London. The Book Society.

A DEVOUT little book, with a touch of quaintness in it. Mr. Williams's "Best Things" are "The Best of Books," "The Best of Friends," "The Best of Days," "The Best of Lives," "The Best of Deaths."

The Gaol Cradle—Who Rocks it? London. Strahan and Co. 1873.

THE author of this little book has given it a very sensational title, but its contents fulfil the promise of the title-page. In his judgment the nation itself is largely responsible for the existence of the criminal classes, who constitute a perpetual menace to the property and life of the community. The method in which we deal with juvenile "criminals" crushes their self-respect, destroys their chance of getting an honest living, and makes them criminal for life. The State itself Rocks the Gaol Cradle—trains for the prison-cells those who might have been industrious and honest members of society. Concerning the remedies which the anonymous author suggests for the evils of which he complains, very little need be said. He himself probably believes with us that the most valuable part of his book consists of his vivid representations of what is actually meant by juvenile crime. No general description can be given which will be a fair account of all the children whose offences against the law bring them into the hands of the police. Some of them are the miserable offspring of parents who have long served in that black criminal regiment whose ranks these children in their earliest years help to recruit. Born of fathers who are thieves and of mothers who are drunkards, the unhappy creatures were branded with infamy from the very first. They never had a chance of living decently. It hardly ever occurred to them that theft was shameful, or that there was any obligation to obey

the law. From their childhood they were virtually outlaws from society. They take to crime as other children take to the trades and professions to which their fathers, their elder brothers, or their neighbours belong. Sharp and "heroic" remedies are necessary if these children are not to transmit to a new generation the inheritance of crime. Criminal parents lose all right to the guardianship of their children, and it would be the true policy of the State to put its hand on such children at once, and train them to a life of industry and honesty. By an extension of the principle of "compulsory education," such children would be subjected to a "compulsory labour law," and it would be but expedient and politic that the State should recover out of the profits of their labour the expense of training and supporting them. But children of a very different class from this are continually swelling the ranks of juvenile criminals. Many of them drift into crime through the poverty or the death of their parents; many through their parents' carelessness; many through the influence of bad example. Nor is it, perhaps, the worst natures that are most likely to break the law—certainly it is not the weakest. Very many of those on whom we are expending the enormous sums necessary for the maintenance of criminal courts and convict prisons, have a natural vigour in them, and even a natural nobleness, which, under kindly influences, might have made them not only useful, but most honourable members of society. Anyhow, their first crime, the act through which they practically lost all chance of doing well, was very often an offence which did not prove them to be morally worse than children of their own age who are sent to Rugby and to Eton, win fellowships at Oxford and Cambridge, sit in Parliament, and govern the country. The author discusses with great earnestness the questions which these facts suggest, and illustrates the problem by many striking narratives.

The Mormons and the Silver Mines. By JAMES BONWICK, F.R.G.S. London: Hodder and Stoughton.

THIS is one of the liveliest and most readable books that we have met with for a long time. Mr. Bonwick gives us, in a pleasant style which begets no weariness and calls for no mental effort, the latest news from the far West. It is clear that he has no mean faculty of observation—a faculty equalled, if not surpassed, by that which he possesses of conveying his impressions to the reader in a picturesque and vivid way. No gossip could be more entertaining than his talk about the social, political, and religious life of those who dwell round the Salt Lake. He has much too, that is sensible and discriminating to say about the prospects of this “Orientalism of the West,” and about the signs of coming change which he saw as he walked and talked in Utah. His chapter on education in San Francisco and the West generally is highly interesting, especially for the insight which he gives us into the working of mixed schools; while that part of his book in which he discourses on “Woman’s Rights in America,” with particular reference to woman’s wrongs in the “better land,” is full of the most amusing anecdotes and quotations aptly chosen from the literature of the country. We wish we had room to quote his account of a “Courting in Nebraska;” but we must be content to record a fervent recommendation to bachelors about to emigrate, that they be wise in time, and seek some other and happier hunting-ground—if they are not prepared to catch their hare, before starting, in a country where the game is so superabundant. At the risk of arguing ourselves unknown, we must confess with shame that we have never heard of Mrs. Farnham “of the States;” but new as her name is to us, it is not more novel than her oracular style of argumentation. Mr. Bonwick, in all meekness, gives us a specimen. “Life is exalted,” says she, “in proportion to its organic and functional complexity; woman’s organism is more complex, and her totality of functions larger, than those of any other being inhabiting our earth: therefore her position in the scale of life is the

most exalted—the sovereign one.” She is pleased to add: “When the higher functions come into play, woman is in advance of man.” Mrs. F. has a genius for discovery. The chapters on the “Silver Mines,” and the “Labour Question,” which crop up in connection with them, will be valuable to some and interesting to all. For purposes of entertainment the book is as good as a novel—and better than most novels.

Italian Pictures Drawn with Pen and Pencil. London: Religious Tract Society.

THIS is a book which makes a reviewer sigh. In the midst of November fogs in England, to be vividly reminded of Florence, of Rome, of Naples, and of Pompeii, is apt to create discontent. Yet, while glancing over its pages, it is almost possible to forget our own miserable climate, and to recover something of the delight of southern skies. The book is really a beautiful one—handsomely printed and profusely illustrated. The text is both interesting and instructive. It would be a capital Christmas present for an intelligent lad. After spending a few evenings over it in his Christmas holidays, he would know very much more about Italy than many people who have been there. The illustrations give a very just idea of the scenes they represent.

Lyrics of Ancient Palestine. London: Religious Tract Society.

THE title of this book must be generously interpreted, for the first of the poems is a sonnet on Paradise, and the last of the illustrations is a moonlight view of the ruins of Palmyra. But we imagine that no one will complain that the promise of the title-page is more than fulfilled by the contents of the volume. The idea of the book is a very happy one. The editor has collected some of the most charming passages in English poetry on places and incidents belonging to the history of the Old Testament, and has illustrated them with engravings, many of which are equally charming. Sinai is a very bold and vigorous sketch; Elim, however, has more water than most modern travellers see

there; and the Destruction of Sennacherib strikes us a failure. But on the whole, the illustrations are very attractive. The book is very handsomely printed.

Selections from the Poems of CHARLOTTE ELLIOTT; *with a Memoir by* HER SISTER. London: The Religious Tract Society.

THE writer of the hymn "Just as I am," must be so dear to the hearts of all our readers, that we need only notice the publication of this selection from her poems to awaken their interest. Her sister has written a very interesting sketch of her life, which was a beautiful illustration of devout and patient suffering.

The volume contains, of course, the true text of several hymns which, in a somewhat modified form, are to be found in innumerable modern hymn-books. We are strongly tempted to discuss the spiritual characteristics of Miss Elliott's religious poetry; attractive and poetical as it is, her suffering and weakness sometimes affected it injuriously. This book will be a favourite with many invalids; but it would be well to associate with it books in which there is less of the atmosphere of the sick chamber. We feel almost inclined to cancel what we have written by way of qualifying our admiration; but perhaps it is as well to let it stand.

CONGREGATIONAL REGISTER.

OCTOBER—NOVEMBER.

N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.

ORDINATIONS.

- Oct. 14. Mr. Metcalf Gray, Wallis-street Church, SOUTH SHIELDS.
 Oct. 16. Mr. George Avery, NEW-MARKET.
 Nov. 3. Mr. Thomas Keyworth (of Lancashire College), Berkley-street Church, LIVERPOOL.
 Nov. 6. Mr. Thomas Grear (of Rotherham College), LONG BUCKLEY, Northamptonshire.
 Nov. 6. Mr. W. H. Beckett (of Cheshunt College), STEBBING.
 Nov. 5. Mr. Joseph Booth, ULEY, Gloucestershire.

CALLS ACCEPTED.

- Rev. W. H. Davison, CHATHAM.
 Mr. Joseph Wade (of Broomfield), SOUTHMINSTER.
 Rev. W. Young (of Wirksworth), SOHAM.
 Rev. H. M. Gunn, SEVENOAKS, Kent.
 Rev. John Spurgeon (of Fetter Lane Chapel), Islington Chapel.

Rev. H. S. Payne (of Davenham), NANTWICH.

Rev. F. Vaughan (of Amberley), WICK-HAMBROOK, Suffolk.

Rev. G. H. Brown, SETTLE.

Rev. B. C. Hutchings (of Ottery St. Mary), NOTTINGHAM.

Rev. T. G. Carr (of Leigh Sinton, Malvern), WALLINGFORD.

Mr. R. Ridley (of the Nottingham Institute), BURLEY, Hants.

Rev. F. Vaughan (of Amberley), WICK-HAMBROOK, Suffolk.

Rev. J. Penn (of Bow, North Devon), WOOTTON BASSETTS, Wilts.

RESIGNATION.

Rev. W. Jones, Highbury Church, PORTSMOUTH.

DEATH.

Nov. 10, at St. Paul's Road, Highbury, the Rev. Thomas James, aged 85.

N.B.—The TITLE and CONTENTS of "THE CONGREGATIONALIST" for 1873 will appear in the number for January, 1874.

EDITOR'S ADDRESS.

FOR the Congregational Churches of England and Wales the year 1873 is closing in circumstances which justify courage and hopefulness, but which demand the most earnest and devout fidelity to those great principles which we are charged to illustrate and defend.

It is impossible to deny the growing strength of the Ritualistic party in the Church of England. The evidences of its progress are to be seen throughout the country; and every day the lines which separate Ritualists from Romanists are becoming less distinct. Among the great masses of the people—and especially among the middle classes—the antagonism to Rome, which has been one of the great forces in the public life of England for three centuries, is seriously impaired; and if the vigorous and incessant attempts of Romish and Romanising priests to destroy the Protestantism of the nation are to be successfully resisted, they must be met, not by appeals to passion and prejudice, but by clear and intelligible illustrations of the true issues involved in this great controversy, and, above all, by a more energetic and noble spiritual life.

The condition of the country is critical; but there is very much to inspire us with confidence. A year ago I expressed the conviction that we were on the very edge of a great manifestation of the presence and power of the Spirit of God; that signs of an intenser life were already visible in our churches; and that in the fullest and deepest sense of the words, God was "nigh at hand and not afar off." When I left England for the East last January, I hoped that on my return I might find our churches rejoicing in a great Religious Revival. All that I hoped for has not yet come; but in several parts of the country the fire has been kindled, and I believe that it is silently but surely spreading. For our own sake and for the sake of the nation, for the sake of the struggle with unbelief and for the sake of the struggle with Rome, may God grant that during the coming year it may spread from church to church and from county to county, till from one end of the kingdom to the other, we shall become conscious that God is with us of a truth. Never in my time have I known so many good men so fully convinced that the power of God is near to us as at the present moment. It is this which justifies hopefulness.

During 1874, with God's good help, it will be my chief endeavour to

keep this great subject steadily before the minds and hearts of the readers of *THE CONGREGATIONALIST*.

The questions relating to Children, which have been discussed in the Magazine during the last few months, will continue to receive attention during the coming year; and I hope to say something concerning the instruction of children in religious truth and duty, as well as concerning the development and discipline of their spiritual life.

All Nonconformists are looking forward with eagerness and anxiety to the action of the Government on the Education Question next Session. It remains to be seen whether Mr. BRIGHT's return to the Ministry has secured for us the concessions we desire. I still hope that such concessions will be made as will secure the complete cessation of the Nonconformist revolt. *THE CONGREGATIONALIST*, in discussing any proposals that may be made by the Government, will endeavour to recognise the practical difficulties in the way of any satisfactory amendment of the Education Act; but will earnestly maintain that no peace is possible between the Nonconformists and the Liberal leaders unless the Liberal leaders distinctly abandon a policy which sacrifices the educational interest of the nation and the just rights of Nonconformists to the pretensions of the Anglican Clergy.

I shall endeavour to relieve the graver contents of the Magazine by biographical and literary articles; and, at the earnest request of many of my friends, I propose to give a series of sketches of my recent visit to Egypt and the Holy Land.

To all those who approve of the principles and spirit which have characterised the Magazine during the first two years of its existence, I earnestly appeal for assistance in extending its circulation. Ordinary advertisements do not reach many of the persons who should be enrolled among the constituency of *THE CONGREGATIONALIST*: they can be reached only by the kindly personal efforts of its present readers.

R. W. DALE.



